

LINGUISTIC SURVEY OF INDIA

VOL. VIII

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SPECIMENS OF THE DARDIC OR PIŚĀCHA LANGUAGES (INCLUDING KĀSHMĪRĪ)

COMPILED AND EDITED BY

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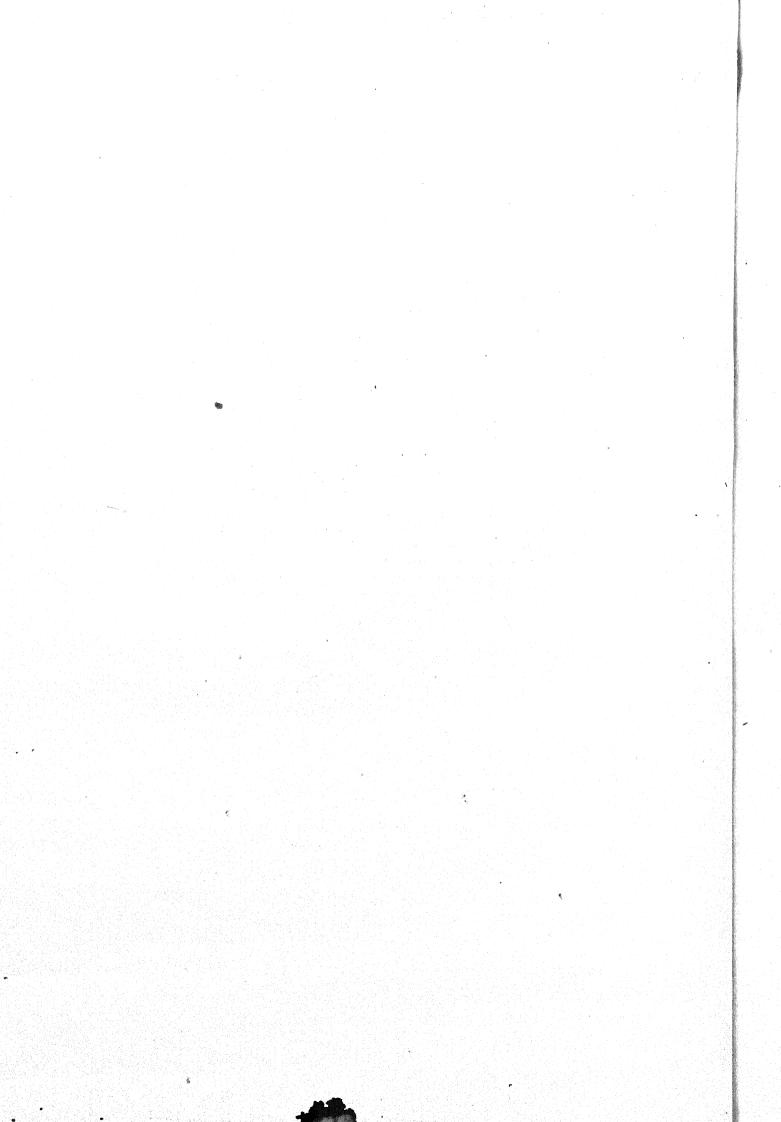
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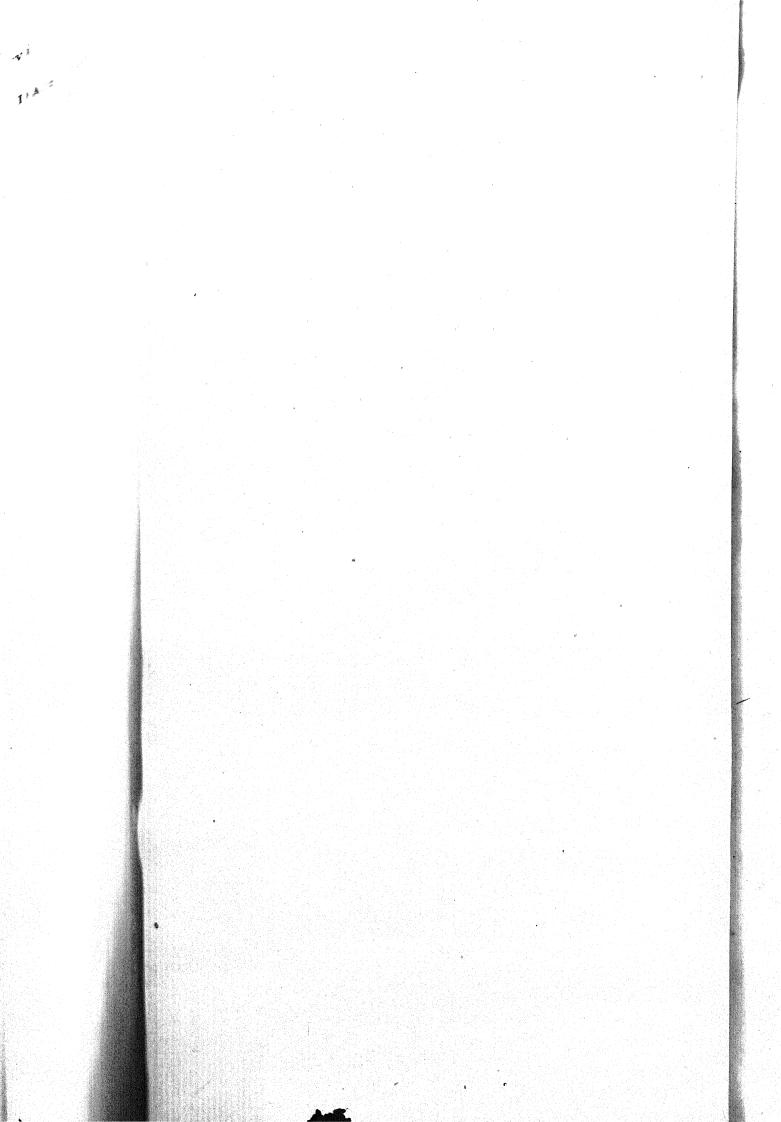
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 - " III. Bhīl languages, Khāndēśī, etc.
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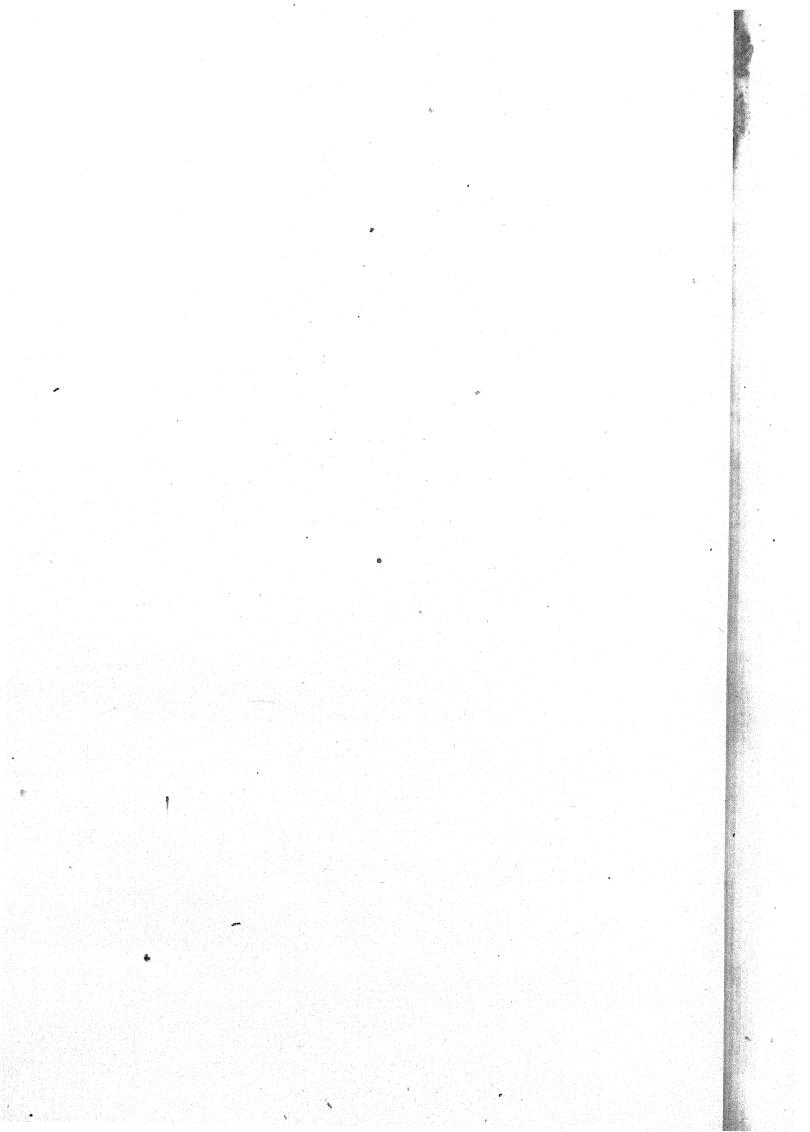
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LINGUISTIC SURVEY OF INDIA.

SYSTEM OF TRANSLITERATION ADOPTED.

A.—For the Deva-nagari alphabet, and others related to it—

```
इi, ई\bar{i}, उu, ऊ\bar{u}, ऋri,
चα, चाā,
                                              \mathbf{y} e,
                                                                  ऋों 0, द्यों ō, ऋों au.
    क ka ख kha ग ga घ gha
                                  ङ na
                                              च cha
                                                      ऋ chha
                                                                ਚ ja
                                                                        भा jha
                                                                                 ञ ña
          ठ tha
                   ਵda ਫ dha
                                   m na
                                              त ta
                                                      य tha
                                                                द da
                                                                       ਬ dha
    प pa फ pha
                   व ba भ bha
                                  H ma
                                              य ५०
                                                      T ra
                                                               न la
                                                                        व va or voa
             u sha
                                   7 ha
    N śa
                        स इय
                                              ड ra
                                                     ढ rha
                                                               \mathbf{z} la
                                                                       ऋह lha
```

Visarga (:) is represented by ḥ, thus क्रमश: kramaśaḥ. Anuswāra (') is represented by ṁ, thus सिंह siṁh, वंश vaṁś. In Bengali and some other languages it is pronounced ng, and is then written ng; thus राष्ट्र bangśa. Anunāsika or Chandra-bindu is represented by the sign ~ over the letter nasalized, thus में mē.

B.—For the Arabic alphabet, as adapted to Hindostani—

Tanwīn is represented by n, thus i fauran. Alif-e maqsūra is represented by \bar{a} ;—thus i $da'w\bar{a}$.

In the Arabic character, a final silent h is not transliterated,—thus banda. When pronounced, it is written,—thus banda.

Vowels when not pronounced at the end of a word, are not written in transliteration. Thus वन ban, not bana. When not pronounced in the middle of a word or only slightly pronounced in the middle or at the end of a word, they are written in small characters above the line. Thus (Hindī) देखता dēkhatā, pronounced dēkhtā; (Kāshmīrī) व्ह के tsah; कर् दें kara, pronounced kor; (Bihārī) देखिय dēkhatbi.

VOL. VIII, PART II.

C.—Special letters peculiar to special languages will be dealt with under the head in languages of important instances the languages concerned. In the meantime the following more important instances v be noted:—

(a) The ts sound found in Marāthī (च), Paṣḥtō (ूं), Kāshmīrī (ूं, च), Tibetan (\$), and elsewhere, is represented by ts. So, the aspirate of that sound is represented by tsh.

(小) The dz sound found in Marāthī (司), Pashtō (文), and Tibetan (音) is repre-

sented by \underline{dz} , and its aspirate by $\underline{dz}h$.

(c) Kāshmīrī ৣ (ञ्) is represented by ñ.

(d) Sindhī 占, Western Panjābī (and elsewhere on the N.-W. Frontier) 声, and Pashtō i or are represented by n.

(e) The following are letters peculiar to Pashto:

ing to pronunciation; in sh or kh, according to pronunciation; i or in.

(f) The following are letters peculiar to Sindhi:-

bb; bh; bh

D.-Certain sounds, which are not provided for above, occur in transcribing rgunges which have no alphabet, or in writing phonetically (as distinct from translirating) languages (such as Bengali) whose spelling does not represent the spoken sounds. are principal of these are the following:-

ii, represents the sound of the a in all.

a in hat.

e in met. 11,

o in hot. 93

é in the French était. e. ,, "

o in the first o in promote. 0,

ö in the German schön. ö.

mühe. \ddot{u} in the ii,

th in think. th. th in this. ,, dh,

The semi-consonants peculiar to the Munda languages are indicated by an apos-

rophe. Thus k', t', p', and so on.

E.- When it is necessary to mark an accented syllable, the acute accent is used. Thus in (Khōwār) desistai, he was, the acute accent shows that the accent falls on the irst, and not, as might be expected, on the second syllable.

INTRODUCTORY NOTE.

I am personally responsible for the preparation of both parts of this volume. It has been built up by degrees, some of it having been prepared and put in type several years ago, while other portions have been completed quite lately. Hence, perhaps, the work will here and there appear to be unequally proportioned. I have done my best to avoid this, and, so far as the Dardic languages in this part are concerned, the disproportion is mainly due to the fact that we know so little about many of them. Some of the languages under this head are here dealt with for the first time, and what is written regarding them was collected with no little difficulty. The most striking example of this is Wası-veri, a language spoken in the heart of Kaııristan. The materials are entirely based upon the speech of one illiterate Presun shepherd who was found after long search, and who knew no language but his own.

The volume concludes with a brief account of the Burushaski language of Hunza-Nagar. This is in no way related to the Dardic languages, or, in fact, to any other form of speech dealt with in this Survey. Its inclusion here is due to geographical considerations, and also to the fact that the ancestors of its speakers appear to have once occupied the whole tract of country in which Dardic languages are now spoken.

GEORGE A. GRIERSON.

CAMBERLEY;

March 20, 1915.

- C.—Special letters peculiar to special languages will be dealt with under the head the languages concerned. In the meantime the following more important instances ay be noted:—
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 - (b) The dz sound found in Marāṭhī (\overline{s}), Paṣḥtō (\overline{s}), and Tibetan (\overline{s}) is represented by dz, and its aspirate by dzh.
 - (c) Kāshmīrī ্ (জ্) is represented by ñ.
 - (d) Sindhī في, Western Panjābī (and elsewhere on the N.-W. Frontier) في and Paṣḥtō بن or ي are represented by n.
 - (e) The following are letters peculiar to Pashto:—

 ψ ψ

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 \hat{a} , represents the sound of the a in a/l.

- \vec{a} , ,, ,, \vec{a} in hat.
- \check{e} , ,, ,, e in met.
- \check{o} , , , o in hot.
- e, ", é in the French était.
- o, ,, o in the first o in promote.
- ö, ", " ö in the German schön.
- \ddot{u} , ,, \ddot{u} in the ,, $\ddot{m}\ddot{u}he$.
- th, ,, ,, th in think.
- dh, ,, ,, th in this.

The semi-consonants peculiar to the Munda languages are indicated by an apostrophe. Thus k', t', p', and so on.

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GEORGE A. GRIERSON.

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수는 경기가 있다면 하는 것이 되었다. 그는 것이 되었다면 하는 것이 되었다. 2000년 전 1000년			
사용하는 경험에 가는 사용을 받았다. 이 경험을 받았다면 하는 것이 되었다는 것이 되었다는 것이 되었다는 것이 되었다는 것이 되었다. 그는 것이 되었다는 것이 없는 것이 없는 것이 없는 것이 없다. 사용하는 것이 있는 것은 것은 것은 것이 되었다는 것이 되었다면 하는 것이 되었다는 것이 되었다는 것이 되었다는 것이 되었다는 것이 되었다.			
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			경기 등 기가 되었다. 그 가는 하는 것이 되었다. 그는 것이 되었다. 그는 것이 되었다. 경기 등 경기 등 하는 것이 되었다. 그는 것이 되었다. 그는 것이 되었다. 그는 것이 되었다.
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THE DARDIC OR PISACHA LANGUAGES.

INTRODUCTION.

The word 'Dard' has a long history, and the people bearing the name are a very ancient tribe. They are mentioned by Herodotus, though Name of Sub-family. not by name, and are the Daradrai of Ptolemy, the Derdai of Strabo, the Dardæ of Pliny and Nonnus, and the Dardanoi of Dionysios Periêgêtês. In Sanskrit literature they are spoken of as 'Darada' or 'Darada,' which name is of frequent occurrence not only in geographical works, but also in the epic poems and in the Purānas. Kalhana, in his History of Kashmīr entitled the Rāja-taranginī, often refers to them under the name of 'Daradas' or 'Darads,' and mentions them as inhabiting the country where we now find the Shins who at the present day are still called Dards. To the Greek and Roman writers, the word had a wider signification and included not only the predecessors of the Shins, but also the people whose seat was in the country that we now call Chitral. In other words, under the name of the Dard country, they included the whole mountainous tract between the Hindūkush and the frontiers of India proper. Accordingly, at the present day this tract is known as 'Dardistan,'-a conventional and convenient name, though, as it includes much country not occupied by Dards proper, not strictly accurate.3 Following the example of the extended connotation of the word 'Dardistan,' it is convenient to give the general name 'Dardic' to all the Aryan languages spoken in this tract.

As we shall see in the following pages, this tract was once inhabited by tribes whom Sanskrit writers grouped together under the title of 'Piśācha.' Clear traces of the language of these tribes are to be found in the modern languages of the locality, and for this reason, in earlier volumes of this Survey, I have called these modern tongues the This name is eminently suitable, and is more accurate than 'Piśācha languages.' 'Dardic,' but some of the speakers of these languages take exception to it on the ground that, in Indian mythology, the word 'Piśacha' was also used to connote a cannibal demon, and it must be admitted that this was the most common acceptation of the word. In such circumstances, it is useless to explain that a tribe speaking a Piśācha. language is not necessarily of Piśacha descent. In some cases, indeed, it would be easy to prove But the argument is not accepted, and objections are raised to the use of the reverse. the name 'Piśācha.' I therefore, in this volume, abandon, so far as I can, the use of this word as a name for this sub-family of languages, and employ the name 'Dardic' instead.

¹ iii, 102ff., in the famous description of the gold-digging ants.

² See McCrindle, Ancient India, p. 198.

³ For the name 'Dardistan,' cf. Leitner, Dardistan, Lahore, 1877; Biddulph, Tribes of the Hindoo Koosh, Calcutta, 1880, pp. 155ff.; and Drew, The Jummoo and Kashmir Territories, London, 1875, pp. 393ff.

This Dardic, or Piśācha, sub-family of Aryan languages is spoken almost entirely beyond the boundaries of British India proper, on the North-Western Frontier. It includes the following languages:—

A.—Kāfir Group,—

- (1) Bashgali.
- (2) Wai-alā.
- (3) Wasī-veri or Veron.
- (4) Ashkund.
- (5) Kalāshā-Pashai Sub-group, viz.:-
 - (a) Kalāshā.
 - (b) Gawar-bati or Narsātī.
 - (c) $Pa\underline{sh}ai$, $La\underline{gh}m\bar{a}n\bar{i}$, or $D\bar{e}hg\bar{a}n\bar{i}$.
 - (d) Dîrî.
 - (e) Tīrāhī.

B.—Khō-wār, Chitrālī, or Arniyā.

- C.—Dard Group, i.e. the Dard languages, proper,—
 - (1) Shinā.
 - (2) Kāshmīrī.
 - (3) Köhistäni.

Specimens of most of these will be found below. No specimens could be obtained of Ashkund, a Kāfir language which is said to resemble Bashgalī; of Dīrī, the language of Dīr; or of Tīrāhī, of the former inhabitants of Tīrā in the Afrīdī country, who are now settled in Nigrahār. Nothing whatever is known about Ashkund. Short vocabularies of Dīrī and Tīrāhī have been given by Leech on pp. 783 and 784 of Vol. vii (1838) of the Journal of the Asiatic Society of Bengal. These two languages are provisionally placed in the Kalāshā-Pashai Sub-Group.

The first four languages of the Kāfir Group are all spoken in Kafiristan. Bashgalī and Wai-alā are closely connected, while Wasī-veri shows important points of difference from these two. In some particulars (e.g. the frequent change of d to l) it shows striking points of agreement with East Eranian languages. As for the languages of the Kalāshā-Pashai sub-group, they have certain points of agreement amongst themselves, and with the other known Kāfir languages, but they have all fallen under the influence of their respective neighbours. Pashai is spoken on the north side of the Kabul river, immediately to the south of Kafiristan, and is affected by Paṣḥtō. Kalāshā is spoken in the country between the Bashgal valley and Chitral and is affected by the Khō-wār immediately to its east. Gawar-bati, spoken further south, on the left bank of the Chitral river, is not only affected by Khō-wār, but also by the neighbouring Kōhistānī.

Khō-wār is the language of the Chitral country and of the neighbourhood. While in all respects a most typical Dardic language, it occupies a somewhat independent position in regard to the others,

Dr. Hoernle has suggested to me that we have a relic of the name 'Pisācha,' in the word 'Pashai.' Phonetically, this is quite possible.

although it has some points in common with the Kāfir Group. From the Dard languages it is separated by great mountain barriers, and has little directly in common with them. Of all the Dardic languages, it is the one most nearly related to the Eranian Ghalchah languages spoken north of the Hindu Kush.

The Dard group includes the languages of Dardistān proper, in its narrowest sense;—that is to say, of the Shiṇā-speaking parts of Gilgit, Gurez, Chilas and the Indus and Swat Kohistan. It does not include the Hunza-Nagar country to the north of Gilgit or the Chitral territory to its west. With the exception of Kāshmīrī, the languages belonging to the Dard Group, proper, are at the present day almost entirely confined to this tract.

Shiṇā is the truest example of the Dard languages proper. Its standard form may be assumed to be that spoken round Gilgit, but it has several dialects, including those of Astor, Gurez, and Chilas, and the so-called 'Brōkpā' of Dras and Dah Hanū. The last named is spoken by an isolated colony of Shiṇs on the Eastern border of Baltistan, and is much mixed with Tibetan.

Kāshmīrī is the language of the Valley of Kashmīr and of the neighbouring valleys. Although it has a Dard basis, it has come to a large extent under the influence of the Indo-Aryan languages spoken to its south. It is the only one of the Dardic languages that has a literature.

Köhistänī is the original language of the Indus and Swat Kohistans, and, though the speakers are Shins, it is being rapidly superseded by Paṣḥtō. In the Swat Kohistan is now spoken only by scattered tribes. It is divided into several dialects, of which Gārwī, Tōrwālī, Chilīs, and Maiyā are described in this Survey. These dialects are all closely connected with Shinā, but, being on the Indian frontier, are much mixed with Paṣḥtō and Indian forms, and are now no longer pure examples of Dard speech.

Except for Shiṇā and Kāshmīrī no information is available as to the number of speakers of the Dardic languages. In the Census of 1911, 21,562 speakers of Shiṇā were recorded, nearly all being inhabitants of the Gilgit country, but no enumeration was made in several tracts in which Shiṇā is the vernacular. Kāshmīrī is estimated on p. 235 below to be spoken by 1,195,902 people.

To readers of Indian literature the Piśāchas are well-known. They are described as a clan of Demons, of terrific appearance and brutal character. The name is said to imply that they were eaters of raw flesh—'Ωμοφάγοι.¹ Various localities are mentioned as their habitat, some Sanskrit writers placing them in the North-West, and others in the Vindhya Hills. A language, which was evidently a real form of speech and not an artificial gibberish, was attributed to them, and named Paiśāchī. It was classed as one of the Prakrits, i.e. as a debased Sanskrit, and to this we owe brief and incomplete accounts of it in the works of ancient Indian Grammarians. A sub-dialect of it was known as Chūlikā-Paiśāchikā, which carried the characteristic peculiarities of Paiśāchī to an extreme.

This Paiśāchī was not really a Prakrit, in the usual sense of the word. It was a very ancient language, a sister, and not a daughter of the form of speech which ultimately

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¹ Many of the modern Dardic legends are based upon reminiscences of cannibalism. See an article by the present writer on p. 285 of the *Journal* of the Royal Asiatic Society for 1905.

developed as literary Sanskrit. As compared with Sanskrit, its principal peculiarity is the hardening of soft letters. Where Sanskrit has $D\bar{a}m\bar{o}dara$, Paiśāchi has $T\bar{a}m\bar{o}tara$ thus closely following the Welsh pronunciation of English in the days of Shakespeare. Sir Hugh Evans says 'putter' for 'butter' just as in Chūlikā-Paiśāchikā 'a boy' is $p\bar{a}laka$, not $b\bar{a}laka$.

Professor Pischel, in his Prakrit Grammar, has maintained that this Paiśāchī was the language of the country between the Hindu Kush and the present Indian frontier, in which the Kāfir speeches, Khō-wār, and Dard are now the vernaculars. The researches of the present writer have shown that this is almost certainly the case, and that therefore this tract was the home of the ancient Piśāchas, a wild tribe, owing no allegiance to, and having but a distant connexion with the Aryan conquerors of India. These Piśāchas were not confined to the transfrontier highlands. They sent colonies down the Indus, and Sanskrit writers mention their existence in Kēkaya, or the western Panjab, and in Vrāchada, or Sindh. It has been seen, when dealing with the languages of these countries (Lahndā and Sindhī), that evident traces of this Paiśāchī influence exist at the present day. From thence they spread into what is now the Bhīl country, and also, perhaps, down the coast as far as Goa.¹

The ethnic relationship of the inhabitants of these transfrontier highlands, whom Who were the Dards? we now call Dards, has been frequently discussed.

The first to attack the question was Trumpp.² He says, 'we find that the races of Dardistān are of Aryan origin, and speak dialects which, on nearer investigation, will be found to have gone through the same process of development (or decomposition, as it might be called), as their sister-tongues in the plains of Upper India.' In other words, Trumpp claimed that the Dard tongues (meaning the Dardic tongues generally, and not the true Dard languages), as a whole, belong to the Sanskritic family of Aryan languages. Whether Trumpp's conclusion is correct or not, many of his arguments are based on wrong premises, for he continually cited, as proofs of the Indian origin of Dard words, closely corresponding words in Paṣḥtō, which he considered to be a Sanskritic language like Pañjābī or Sindhī. As a matter of fact it is now known that Paṣḥtō is not a Sanskritic language, but is a member of the Eastern branch of the Eranian family.

Shaw, in his articles on the Pāmīr Ghalchah languages, points out the close resemblances which exist between them and the Dard speeches. At the time that he wrote, it had not yet been established that the Ghalchah languages belonged to the East Eranian stock. He says, it seems probable that the separation of the Dards from the Ghalchahs took place at a time when there still existed a spoken tongue neither distinctly Indian nor distinctly Persian, but containing the germs of both. If the Dardu immigration from the north had been a late one, (say at the time of the Yuechi or of the Musalmān invasion), at a time when the language spoken in the plains of Bactria had become almost as strongly differentiated from that of India as at the present day, it is not easy to see how the speech of the Dards could have taken its development on Indian lines, as it has done,

¹ It must be explained that this view as to the home of the Pisachas has been combated by Professor Sten Konow, who maintains that it was in Central India. See the articles quoted in the List of Authorities. I confess that he has failed to

² Calcutta Review, Vol. liv, 1872, pp. 223 and ff.

³ Journal of the Asiatic Society of Bengal, Vol. xlv, 1876, pp. 139ff.

and vice versá. The fact of the tongues under notice still retaining so much mutual resemblance, together with a local connexion, would imply that they were descended directly from one and the same mother; while the fact of their belonging to the opposite families shows that we must not seek their common parentage either in the Indian or in the Persian tongue, but in an early Indo-Eranian mother-dialect, which alone would be capable of giving birth to two such children from the same womb. To put the matter in other words, it would seem that the Ghalchah and Dard nations must have lived each a life of its own, distinct from that of any other branches of the Aryan race and changing less fast than they, ever since they emerged from the oneness of the Indo-Eranian stem. They are true sisters, and yet they belong to rival families, hence they must be of that generation in which the split occurred. In any lower generation they would either not be sisters, or, if they were, they would belong to the same branch of the family.' It will be seen that Shaw also considers that the Dards belong to the Indian family of Aryan languages, and not to the Eranian. Further on he suggests that the Dard languages, though belonging to the Indian branch, are not Sanskritic. There is a linguistic gap between them and their true Sanskritic neighbours, the languages spoken in the outer Himalayas, which, he says, may be supposed to represent a reflex wave of migration sent up from the plains of India. The gap would in that case represent 'the whole progress in language made between the time when the Indo-Aryans were still a mere Central Asian tribe with incipient peculiarities of speech, and that, when their great migration accomplished, they were in possession of their Sanskrit form of language.' It will be seen that Shaw has, in many respects, anticipated the conclusions of the present writer.

Biddulph¹ would divide the tribes of the Hindu Kush into three groups. The first consists of those speaking the Ghalchah languages, the second of the Khō of Chitral and the Kāfir tribes, and in the third group he would class the 'Shins, the Gaurō, Chilīs, and other broken tribes of the Indus Valley, the Bashgharik (i.e. Gārwī) and Tōrwālāk of the Swat and Panjkora Valleys, and the broken tribes of the Kunar Valley between Chitral and Kunar. One point which is worthy of note in regard to the languages of these three groups is, that while those spoken by the Ghalchah tribes, that is, those belonging to the first group, appear to be sprung from ancient Persian (Zend), those of the third group show greater affinity with the Sanskrit. * * * * * * The Khō-wār language shows affinities with those of both groups, and will be found, I believe, to constitute an intermediate link between the two.'

Tomaschek² devotes a few pages to discussing the characteristics of the Dard languages, and concludes, 'In spite of several coincidences in vocabulary, we should be careful not to count the Dard languages among those belonging to the Hindu Kush. The verbal flexion rests on principles similar to those which we meet in Pañjābī, Sindhī, and Kāshmīrī; and in its complicated formations, especially in the distinction between the masculine and feminine genders, offers a distinct contrast to the very sterile conjugation of the western dialects. The Shins and Dards have

1 Tribes of the Hindoo Koosh, p. 158.

² Sitzungsberichte der philosophisch-historischen Classe der Kaiserlichen Akademie der Wissenschaften, Vol. xcvi (1880), pp. 735 and ff. But on one point he is wrong. It is now known that some of the Ghalchah languages do distinguish gender.

evidently come to their present northern abode from the south, and through Kashmir, and have never lost their connexion with Gandhara or the Indians of the Panjah.

With reference to the above remarks, it should be remembered that Trumpp, Shaw, and Tomaschek, alike, were limited as regards their information to what they could gather from Leitner's *Dardistan*, a book which at the time it was published was of great value, but which has since been superseded by the much fuller work of Biddulph. The present Survey places further, if still incomplete, materials in the hands of experts; and it is now possible to enunciate a new theory based on more secure foundations.

All the above discussions necessarily depend on merely philological arguments. In questions of ethnology such considerations can form only a weak support, but in the present case no other materials are available. Philology, however, may be taken with more confidence as a guide (though not with entire trust) in the case of tribes whose languages are morient. When we find small tribes clinging to a dying form of speech, surrounded by dominant languages which have superseded the neighbouring tongues, and which are beginning to supersede this form of speech also, we are fairly entitled to assume that the dying language is the original tribal one, and that it gives a clue to the racial affinities of the tribes who speak it.³

This is the case with the Dardic languages. They are all being gradually super-seded by Paṣḥtō and by Indo-Aryan forms of speech. That they have been preserved at all through so many centuries can only be due to the inhospitable nature of their home, and to the hostile character of their speakers. Nevertheless, in stating the result of my own researches, I merely put it forward as a hypothesis which is consistent with the state of affairs presented by philology, and not as one that is necessarily true.

The country in which the Dardic languages are vernacular has Eranian languages (especially Pashto and Ghalchah) to its north-west, west and south-west, Indo-Aryan (i.e. Sanskritic) languages to its south and south-east, various forms of Tibetan to its east, and to its north-east the isolated unclassed non-Aryan Burushaskī of Hunza-Nagar. Of these, Tibetan has affected only Shina, the most eastern of the Dard languages, and that. apparently only in modern times, by adding words and idioms as an overlayer. With Burushaskī the case is the reverse. Over the whole of Dardistan there is an underlayer of Burushaski words, such as those for 'iron,' 'ass,' 'woman's hair,' and so on. These words are found in localities far from the present habitat of Burushaskī, and the inference is that, before the arrival of the Piśachas, the whole of Dardistan was once inhabited by the ancestors of the present owners of Hunza and Nagar. It is not impossible that they were identical with the 'Nagas,' who, 'according to Kashmir Mythology, were the aboriginal inhabitants of the Happy Valley before the arrival of the Piśachas, and after whom every mountain spring in Kashmir is named. Be that as it may, at the bottom of all the Dardic languages, there is a small, and quite unimportant, element of Burushaski.

According to Biddulph, op. laud., pp. 159 and ff., the Shins originally migrated from the north, viā the Chitral valley, and settled in the southern valleys of the Himālaya. They then moved northwards up the Indus valley to their present home, which possibly happened at the time of the Musalmān irruption into India. This agrees with the linguistic phenomena. It should be noted that if the Shins went north along the Indus, they could not have passed through Kashmir. Tomaschek could not have seen Biddulph's work which appeared the same year as his article.

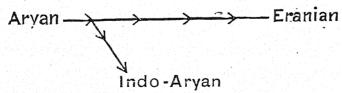
That this is not claiming too much for philology may be allowed from the fact that it was first suggested to mely so distinguished an ethnologist as the late Sir Herbert Risley.

Paṣḥtō, Ghalchah, and the neighbouring Indian languages are all of Aryan stock, the first two belonging to the Eranian and the third to the Indian branch of that family. That the Dardic languages are also of Aryan stock is absolutely certain, the question is whether we are to class them as Eranian, or as Indian, or as forming a separate third branch by themselves. I believe that the last is the only classification which we are at liberty to adopt.

It would be impossible to discuss the question in detail in the present pages. It involves hundreds of minute comparisons of idioms, words, and even letters which would here be out of place. Those who are interested in the arguments must be referred to the present writer's work The Piśāca Languages of North-Western India.¹ For our present purposes it must suffice to give a general summary of the results arrived at.

It is well known that there was in prehistoric times a language, known as Aryan, spoken by the common ancestors of the Eranians and of the Indo-Aryans in the oasis of Khiva.² Thence they appear to have followed up the course of the Oxus and Jaxartes into the high-lying country round Khokand and Badakhshan, where a portion of them separated from the others, marching south, over the western passes of the Hindu Kush into the valley of the River Kabul, and thence into the plains of India where they settled, as the ancestors of the present Indo-Aryans. At that time the common Aryan language possessed certain definite characteristics which were brought into India by these invaders, and which have in process of time developed, on Indian lines, into the characteristics of the modern Indo-Aryan Vernaculars.

The Aryans who remained behind on the north of the Hindu Kush and who did not share in the migration to the Kābul Valley spread eastwards and westwards. Those who migrated to the east occupied the Pamirs and now speak Ghalchah. Those who went westwards occupied Merv, Persia, and Balochistan, and their descendants now speak those languages which, together with the Ghalchah languages, are classed as Eranian. At the time of the parting of the ways, when some of their number took the first step in their march towards India, the Aryans, as we have seen, spoke a common language but with the Eranians this language developed on different lines, so that at the present day the languages of the Pamirs and of Persia are very different from those of India. It will be simplest if we take the Eranian languages as the direct descendants in a straight line from the ancient Aryan³ stock, while the Indo-Aryan languages represent a branch which issued from the parent stem at a very early date. We might represent the state of affairs graphically as follows:—



The Dardic languages possess many characteristics which are peculiar to themselves,⁴ while in some other respects they agree with Indo-Aryan,⁵ and in yet other respects with

¹ Published by the Royal Asiatic Society, 1906.

² The original home, whence the Aryans separated from the ancestors of other Indo-European languages, is believed to have been the steppe-country of Southern Russia.

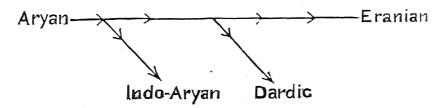
^{3 &#}x27;Eran' is really the same word as 'Aryan.'

⁴ e.g. the change of medial t to r, of tm to t, and the retention of a short vowel before a simplified compound consonant.

^{5 &#}x27;e.g. the preservation of sm, as against the Eranian change to hm.

Eranian languages.¹ They do not possess all the characteristics either of Indo-Aryan or of Eranian. We must assume that at the time when they issued from the Aryan language, the Indo-Aryan language had already branched forth from it, and that the Aryan language had by that time developed further on its own lines in the direction of Eranian; but that that development had not yet progressed so far as to reach all the typical characteristics of Eranian, and still retained some (but not all) the characteristics which it possessed when the Indo-Aryans set out for the Kābul Valley.

This may be represented graphically by the following diagram:—



The Indo-Aryans crossed the Hindu Kush by the western passes, and, when they entered India by the Kabul Valley route, left what is now Chitral and Gilgit (i.e. Dardistān) on their left. Immediately to the north of Chitral over the Hindu Kush, communicating by the Dora and one or two eastern passes, lie the Pamirs, the home of the Ghalchah languages. Now, nearly every Eranian characteristic possessed by the Dardie is shared by the Ghalchah languages, while, at the same time, these very Eranian Ghalchah languages have a few points in which they follow the Dardie languages in agreeing with Indian as against Eranian. We are thus led to the conclusion that the ancestors of the Dardie tribes entered their present habitat by the Dora and neighbouring passes. The fact that the Dard languages proper are more nearly related to those of the Kāfir Group than either of these is related to Khō-wār, further suggests that the latter represents the language of a later body of Dardie invaders, akin to the earlier ones. Khō-wār, though undoubtedly Dardie in character, possesses more points in common with Ghalchah than the others, and separates the Kāfirs from the Dards proper by a wedge of language presenting a greater number of distinctively Eranian features.

Once settled in their mountainous habitat the language of the Dardic tribes developed on its own lines and gradually acquired those characteristics which I have said are peculiar to it and are foreign to both Indian and Eranian. No one desired their land, and except for an occasional visit from a conquering army on its way to India, such as those of Alexander the Great (B.C. 327) or Timūr (A.D. 1398) they have been left severely alone. The Sanskrit Grammarians writing at a time when, in India, the Prakrits were in flourishing existence bore record to the astonishing way in which Paiśāchī had retained forms which in Prakrit had long passed into new phonetic births, and the same is the case at the present day. The modern Dardic languages still possess, almost unaltered and in common use, words which in India are hardly found except in Vedic Sanskrit.²

¹ c.g. the preservation down to modern times of <u>sht</u> and st and the change of <u>sht</u> to (s)s. So the change of sp (Indian shp) to <u>shp</u> and <u>sh</u>, not to <u>pph</u>.

² Compare Vedic krikavāku, Kalāshā kakawak, a fowl. Such a survival would be impossible in the modern Indo-Aryan-vernaculars.

Notice may be drawn to the fact that eminent scholars have drawn attention to remarkable coincidences between the Dardic languages and the language of the European Gipsies. We know that the Gipsies did come from India, and there appears to be little doubt that their original Indian language was some form of Dardic.

I have said that the Piśāchas sent out colonies down the Indus as far as Sindh. In the middle of the third century before our Era the Emperor Asōka of Pāṭalīputra spread his famous rock inscriptions over the length and breadth of India. These inscriptions were written in the vernacular of his time, and it need not surprise us that the one at Shāhbāzgaṛhī in the modern Yūsufzai country, close to, if not actually in, Dardic territory contains many linguistic forms which are related to Dardic.²

Except Kāshmīrī, none of the Dardic languages have any written character, or possess any literature. Dr. Leitner has collected many songs in different Dardic languages, and has published them in his Dardistan and other publications.

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" — The Home of Paiśācī, Zeitschrift der Deutschen Morgenländischen Gesellschaft, lxiv (1910), pp. 95ff.

GRIERSON, SIR G. A.,—Paiśācī, Piśācas, and "Modern Piśāca." Zeitschrift der Deutschen Morgenländischen Gesellschaft, Ixvi (1912), pp. 49ff.

Separate Lists of Words and Phrases are given in the proper places for each group and sub-group of the Dardic languages. They are too numerous for all to be combined in one table, and accordingly, for the purpose of easy comparison, I here give a similar list combining a few typical languages of each group, -viz. Bashgalī, Kalāshā, and Veron, for the Kāfir Group; Shiṇā, Kāshmīrī, and Kōhistānī, for the Dard Group; and, lastly, Khō-wār.

¹ Cf. Miklosich, Veber die Mundarten und die Wanderungen der Zigeuner Europas, ix, 4, 28; Beiträge zur Kenntniss der Zigeunermundarten, i, ii, 15, ff., iv, 51; Kuhn, in Berichte des VII Internationalen Orientalisten-Congresses, p. 81; Pischel, Grammatik der Präkrit-Sprachen, 28.

² See the present writer's article on the *Linguistic Relationship of the Shāhbāzgaṛlā Inscription*, on pp. 725 and ff. of the *Journal* of the Royal Asiatic Society.

STANDARD LIST OF WORDS AND SENTENCES

TYPICAL LANGUAGES OF THE DAI	ARDIC SUB-FA	VIIMA
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Käfir (Ba <u>shg</u> alī).	Kāfir (Kalāsha).	Käfir (Veron).	Dard (Shiṇā),	Dard (Kāshmīrī).	Dard (Kōhistānī).	Khō-wār.	English.
Ev	Ek	Ipin, attege	Ek	Akh	Ak, čk	. ī . ·	1. One.
Diu	D _ū	Lŭe	Dπ	$oxed{Z^{\mathrm{ah}}}$. Dū	. Jū	. 2. Two.
Treh	Treh	Chhī	Tré, ché	Trĕh	. Thā, chā.	. Troi	. 3. Three,
Shto	Chau	Chipū	Chār	<u>Ts</u> ōr	. Chōr, tsor	Chōr	. 4. Four.
Puch	Pōnj	Uch	Push, poï	Pön <u>ts</u>	. Panj, paz	. Pōnj	. 5. Five.
Sho · · ·	Shōh	U <u>sh</u> ā	Shah	<u>Sh</u> ĕh	Shō, shoh ·	. Chhoi	6. Six.
Sut	Sat	Sete	Satt, sath	Sath	- Sat	. Sot	7. Seven.
. O <u>sh</u> ţ	A <u>sh</u> t	Aste	Atsh, ath	Öţh	. Ath	. O <u>sh</u> t	8. Eight.
Noh	Noh ,	Nāh	Nau, noa	Nav	Num, noh, naü	Nĕoh	9. Nine.
. Di <u>ts</u>	Da <u>sh</u>	Leze	Dāī, dāïs	$D_{\mathbf{a}}$	Da <u>sh</u>	. Jos <u>h</u>	10. Ten.
Vi <u>ts</u> i	Bi <u>sh</u> i	Zū	Bi	Wuh	. Bi <u>sh</u>	. Bi <u>sh</u> r	11. Twenty.
Diu vi <u>ts</u> ā di <u>ts</u>	Dā bi <u>sh</u> i da <u>sh</u>	Lejjibe <u>ts</u>	Dū bīo gú dai .	Pan <u>ts</u> āh	Dash-ō-dūbī <u>sh</u>	. Jū-bishr-josh	12. Fifty.
Puch vitsi	Pōnj bi <u>sh</u> i	Ochegzū	Shal	Hath	Shal, shao	Shōr	13. Hundred.
Ōnts	Ā	Unzū	Má	Böh	Ā, ya, ma	Awa	1 4. T.
Ĩ	Mai	Um, um-ūri	Mei, miānō	Myôn ^u	Mā, mī, miã	Ма	15. Of me.
f-ste ,	Mai	Um, um-ūri	Mei, miānō	Myôn ^u	Mā, mī, miã	Ма	16. Mine.
Imã	Abi	Ase	Béh	Asi	Mā, be	Ispa	17. We.
Imā	Нота	Ase	Asei, assānō	Sôn ^u	Mō, mun, asā	Ispa	Is. Ofjas.
Imā-ste	Нота	Ase	Asei, assānō	Sôn ^u	Mō, mun, asã	Ispa	19. Our.
Tiu, tu	Tu	Iyā	Tū	<u>Ts</u> ah		Tu	20. Thou.
. Tu	Tai	Ĭ, 1-ŭri	Tei, thans	Chyôn ^u		Та	21. Of thee.
Tō-ste	Tai	Ī, 1-ūri	Tei, thano	Chyôn ^u · · · ·			22. Thine.
. Shā	Ābi	Mia	Tsoh		Thā, thō, tus .		23. You.
			<u>Ts</u> ei		Tsã, thơ, tun, tusã		24. Of you.
. Shā-ste	Mīmi	Asēn-ūri	<u>Ts</u> ei	Tuhondu	Tsa, tho, tun, tusa	Pisa	25. Your.
							Do <i>ndia</i> 11

Kāfir (Kalāsha).	Kātir (Veron).	vard (Shinā).	Dard (Kāshmīrī).	Dard (Köhistānī).	Khō-wār.	English.
Sē, <u>sh</u> e-se	Sū · · ·	Ō, rō, zhō, anō	Suh	Δ <u>sh</u> ī, ch, sōh	Hasa	26. He.
Tā-se, tā-a	Sumi <u>sh</u>	Aisei, resei, anei	Tami-sondu, tasondu.	Asā, tashā, tasī	Hatogho, togho, horo, hamu	27. Of him.
Tā-se, tā-a	. Sumi <u>sh</u> -ūri	Aisei, resei, anei	Tami-sondu, tasondu.	Asã, taṣḥã, tasĩ	Hatogho, togho, horo, hamu	28. His.
She-teh, teh	. Мй	Ai, ré, zhē	Tim	Ĩ, tum, se	Hattět, hětt	29. They.
. <u>Sh</u> e-tāsi, tāsi	. 1111111111111111111111111111111111111	Ainei, rinei	Timan-hondu, tihondu .	Īwā, tasā, sewā	Hatĕtan, hĕtan	30. Of them,
. <u>Sh</u> e-tāsi, tāsi		Ainei, rinei	Timan-hondu, tihondu .	Ĩwã, tasã, sewã	Hatětan, hětan	31. Their.
Hāst	, 124,50	Hatth	Atha	Thair, hath	Host	32. Hand.
Khur		Pā · · · ·	Khōr, pād	Khur	Pŏng	33. Foot.
Nātchur	Nes	Nātō	Nas	Nozōr, nat, nathūr	Naskār	34. Nose.
Ech	. Izhi · · · ·	Achhi	Achhi	Ith, $a\underline{sh}$ ī, ach	Ghĕch	35. Eye.
Ashi	. Ish	Aì · ·				36. Mouth.
Dandōriak .	Letem	Don				37. Tooth.
Kurõ		Kün, kön	Kan			28. Ear.
. Chūri		Bālī, jath • •				39. Hair. 40. Head.
. Shish .		Shish · ·		Shish, shā, thōs Jīb, zīb		41. Tongue.
Jib		. Jib			Khoyanu, ishkama	
Kuch				Pāg, dā, tāng		43. Back,
. Dāk		. Chimar				44. Iron.
. Chimbar		α		Swan, zĕr	Sōrm	45. Gold.
			Rŏph	Rūp	Drukhm	46. Silver.
Dāda	Yā		Môl ^u	Mhâla, bab, bā, bap	Tat	47. Father.
. Āya	. Nan		Möj ^u · · ·	Mhāil, yai	Nan	48. Mother.
. Bāya	2000 - 100 -		Bôy ^u · · ·	Jā, <u>zh</u> ā, bhā	Brār	49. Brother.
Bāba .	[2] 20 - 1 - 1 - 1 - 1 - 1 - 1 - 1 - 1 - 1 -		Běñě · · ·	Shū, ishpō, bhē	Ispusār	50. Sister.
. Moch	. Mu <u>sh,</u> warjemi .	. Manujrō, manuzhō, muj	Mahanyuv ^u	Mē <u>sh</u> , mā <u>sh</u>	Mō <u>sh</u>	51. Man.
. Istri-jah	. Westi		Zanāna, triy			52. Woman.
						Dondin 19

English.	Kāfir (Ba <u>shg</u> alī).	Kāfir (Kalāsna).	Manr (veron).	Dard (Shinā).
3. Wife	I <u>sh</u> trî	Jah	Westi	Grein, jamā <u>th</u> .
4. Child	Parmn	<u>Ts</u> hātak	Kiur	Shūō, shudar, bāl
55. Son	Pitr	Pūtr	Pië	Puch
6. Daughter	Ju, juk	Chhu	Lu <u>sh</u> tu	Dī
57. Slave	Lore	Baira	Īma	Meristã
58. Cultivator	Ki <u>sh</u> -kule	Kish-karau	Nūmasto	Dehqān
59. Shepherd	Pa <u>ts</u> a	Wal-moch	<u>Sh</u> epauri, uza	Peyālō
60. God	Imra	Khudai	Pāchā	Khudā
31. Devil	Yu <u>sh</u>	Bhut	Yush	<u>Sh</u> ëtän
52. Sun	Su	Sūri	Isikh	Sūrī
3. Moon	Мо́з	Mastruk	Masekh	Yūn
4. Star	Ra <u>sh</u> ta	Tāri	I <u>sh</u> tikh	Tārā
5. Fire	Agõ	Angār	Anekh	Agār, hagār
6. Water	Ōv	Uk	Āveh	Wē, wēi
7. House	Ama	Hāndūn	Warekh	Got, gosh
8. Horse	U <u>sh</u> p	Hā <u>sh</u>	Īri	Ashpō
9. Cow	Gâo	Gak	Guth	Gō, gāō
0. Dog	Kuri	Shūra, shēr	Keruk	Shũ, shūn
71. Cat	Pi <u>shash</u>	Phū <u>sh</u> ak	Pshikh	Būshī, pushī
2. Cock	Ni-kakak	Birãr kakawak	Mu <u>sh</u> kakokū	Kanköröchö, kökö .
3. Duck	Ar	Āri	Zhelai	Bārus <u>h</u> , hã <u>zh</u> ē
4. Ass	Kur	Gardők	Kōru	Zhakūn, khar •
5. Camel6. Bird			I <u>sh</u> țiur	Ut
	Mrenze	Pachhiyek ,	Nîze	Bring, bing, jānwar .
0 m	Prets	Pâri	Pez	Во
0 514	Yuh	<u>Zh</u> uh		Ká, khē
	Ni <u>zh</u> eh	Nisih :	Bishlus	Bé
14—Dardic.			· ·	

Dard (Kā	shmīrī).		Dard (Köhistänī).		Khō-wa	ār.	Service and Service of	English.
Kŏlay, gariñ	•		•	Īs, <u>sh</u> ī, gĕryū, gharī, mu	lai	Bok .		. 5	3. Wife
Shuru, môsum	•	•		Lakūtor, jadak, māsūm	•	Az <u>h</u> ēli	•	. 5	4. Child.
Nĕchyuv ^u , pūt	u	•		Pūt, pūch, puth .		Zhau	•	. 5	5. Son.
Kūr ^ū .	•	•	•	Dhī, dī, saran	٠	Zhūr	•	. 5	3. Daughter.
Gölām .	•		•	Marai, gulām, dim .		Maristan .		. 5	7. Slave.
Grūst ^u .	•			Dehqān		Dĕhqān		. 58	S. Cultivator.
Gabi-rochh ^u		•		Payāl	•	Pazhāl	•	. 59	. Shepherd.
Khŏdā, Day	•	• ,		Khudaē	•	Khudāi . ,	•	. 60	God.
Shaitān, dĕv	•	•	•	<u>Sh</u> aitān		<u>Sh</u> aitān , .	•	. 61	. Devil.
Sirë .	•	•	•	Sūrī, swīr, sīr, sī	•	Yor	•	. 62	2. Sun.
$oldsymbol{Z}$ ūn ,	•	•	•	Yasūn, yūn	•	Mās	•	. 63	. Moon.
Tārukh .	•	•	•	Tār, tā	•	Istāri		64	. Star.
Nār .	•	•	•	Ãgār, nār	•	Angār		. 65	. Fire.
Pōñū ·	•	•		Wī, ū	•	Ūgh		. 66	. Water.
Gara	•	•	•	Gōt, shit, shīr, garm, bhā	•	Khatan		. 67	. House.
Gar ^u . •		•	•	Gōr, ghō	•	Istor		68.	Horse.
Gāv .		•	•	Gāō, gā	•	Lĕ <u>sh</u> u	•	69.	. Cow.
Būn ^u .			•	Kūchur, ku <u>zh</u> ū, kūsar	•	Rēni		70.	. Dog.
Brôr ^a	3		•	Pī <u>sh</u> īr, pīs <u>k</u> ō	,	Pu <u>sh</u> i		71.	Cat.
Kökur			•	Kūkur, kugū, kūkõ .	•	Nar-kūkū ,		72.	Cock.
Batukh, ünz ^t			•	Ār · · ·	•	Āŗi		73.	Duck.
Khar			•	Gada, <u>kh</u> ar	•	Gurdōgh .		74.	Ass.
Wäțh			-	Ŭth	•	Uţ		75.	Camel.
Jānawara .			•	Charōr, pas <u>h</u> īn .	•	Boik		76.	. Bird.
Ga <u>ts</u> h			•	Chō, bazh, bah, til .	•	Boghěh		77.	. Go.
Khëh		•		Khō	•	Zhibëh		78.	Eat.
Bĕh			•	Bai	·	Ni <u>sh</u> ĕh		79.	Sit.
	- 35 (4 1 23 (4 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1	4			- 1			<u> </u>	T)

English.	į	Dam (no	,577.9 arr.	y•		· · · · · · · · · · · · · · · · · · ·	•	1		en company de l'Alle any de l'Alle Alle Alle Alle Alle Alle Alle A	
80. Come	•	Ats .	0	•		Īh · ·	•	•	Jots · ·	s.	. Wá, é
81. Beat	•	Vīh .	•	•		Tyeh	•		Pesum-tieh .	•	Shidé, deh, kutē
82. Stand	9	Ūti .	•			U <u>sh</u> ți			Islateh	•	. Hun bō, uthē .
83. Die	•	Mŗev .	•	•		Nāshi			Omos	•	. Miri
84. Give	•	Pṛeh, gats	•		•	Deh .	•		Aphleh	•	. Dê
85. Run		Achuņō .	•	ø	•	A-dhiai	•		Ikiu <u>ts</u> eh .	•	. Hai-thé
86. Up	٠	Chire .	ă.		•	Wehak	•	•	Azhì		. Ajáh
87. Near , .		Tữre .		•	•	Tāda	•	•	Tebatiuk .		. Kach ,
88. Down	•	Nīre .	•	•	•	Prehak	•	Postar our menance management	Ani	•	Kirih, khér
89. Far		Bu-dyur	u	•		Dē- <u>sh</u> a	•	•	Tikkē .	•	Dār
90. Before	•	Pa-myuk	. •	•	•	Rű			Ti-mikh .	•	Yar, mu <u>sh</u> ō
91. Behind	•	Ptibar .	3	•	•	Pi <u>sh</u> ţō	•		Te-k <u>ts</u> eh	•	Phatū, pato
92. Who?	•	Kachi .	•	•	•	Kūra	•		Kese		κδ
93. What?	•	Kai .	• ,	· · · · · · · · · · · · · · · · · · ·		Kia	•	•	Pseh	•	Jék
94. Why?	•	Kā-ge .	•	• 4		Κ δ	1 • 1 2		P <u>ts</u> hezni .		Kéh
95. And		Je	•			Je, <u>zh</u> e			Rē		Neh, -gá
96. But	•		•••					-			Ammáh
97. If		Ki .	•		•				ANA REE		Ikhnā
98. Yes		õv .	•			Av		•	Uwoh		Awa
99. No		Nei .				Ne. , .		•	Nieh		Ne, niã
100. Alas		Utrasta .				Hai-darēk .		, d	Tāttō		Afsős, hai
l01. A father		Tot .		•		Dāda			Yā.		. Mālō
102. Of a father .	•	Tot .	•			Dadā, dādas .			Yā-wak		. Mālei
103. To a father .		Tot-ke .			•	Dadā-hātia .			Yās <u>h</u>		. Malété
104. From a father .	•	Tot-ta .		•	•	Dadā-pi		•	Yā-pa		. Māléjō
105. Two fathers ,		Diu tot-kile			•	Du dādai .		•	Lue yā-kil .		. Dū mālé .
106. Fathers	•	Tot-kile .		Ę	•	Dādai		•	Yā-kili		. Malé
16—Dardic.											

D	ard (Kāshm	ūrī).		Dard (Kõhistänī).	Khō-wār.	English
Wŏla, y	ih .	•	•	Yah, yai, ai	. Giĕh	80. Come.
Mār		-	•	Chaṇḍ, kāṭh	Dĕt	81. Beat.
Wŏth	2 0		•	Patho, rio, oliho	Ruphëh	82. Stand.
Mar	5 6		•	Mar, mai	Briyĕh	83. Die.
Dih	a • ,	•	,	Dār, dai	Dĕt	84. Give.
Dav		•		Pāb, dhan-dai .	Dāwĕh	Să. Run.
Iyur ^u	•	•	e contract of the contract of	Rata, gid, bo	Aih	86. Up.
Ni <u>sh</u> in			•	Kas, ka <u>ts,</u> niar, niō .	<u>Sh</u> oi	87. Near.
3ŏn	•	•	•	Tūa, wāgi, ṭin, sōr, minī	Auh	88. Down.
)ūr		• .	•	Dār, dhū	Dodēri	89. Far.
Brōnțh	•		*	Mūka, mū <u>zh,</u> mūṭhō, agĕr	Pru <u>sh</u> ți	90. Before.
Pata	• •	•		Pata, pātō, paizh .	Achĕ	91. Behind.
Cus	•	•	O CONTRACTOR OF CONTRACTOR	Ko, kã, kum, kām .	Kā	92. Who?
Cyāh	• • • • • • • • • • • • • • • • • • • •	• •	•	Kai, ka, gī	Куа	93. What?
Cyāzi		•	•	Kai, kā, gĕt, gin	Ко	94. Why?
'a	•	•		Au, ta	O-che	95. And.
ākin	•		•	Bar, wale	Magar	96. But.
ij			•	Ki, ke	Agar, ki	97. If.
han		•	•	A, ōh	Di	98. Y es.
[a			•	Na, nā, nī	No	99. No.
āy				Armān	Ausūz	100. Alas.
lôl ^u			•	Mhāla	Tat	101. A father.
öli-sond	a			Mhāla-ã	Tat-o	102. Of a father.
ölis				Mhāla-gai	Tat-o-tĕ	103. To a father.
āli-nis <u>h</u>	ĕ .			Mhāla-na	Tat-o-sar	104. From a father.
h möl ⁱ		•	•	Dū mhāla	Jū tat-gini	105. Two fathers.
öl ⁱ		•	. 3	Mhāla	Tat-gini	106. Fathers.

	· · · · · · · · · · · · · · · · · · ·			- ora (omina),
107. Of fathers	Tot-kilő	Dādai	Yā-kiliö-wak	Mālō
108. To fathers	Tot-kilö-ge	Dādai-hātia	Yā-kiliő-panē	Malōté
109. From fathers	Tot-kilỗ-dã	Dādai-pi	Yā-kiliő-panea	Māléjō
110. A daughter	Ju	Chhā	Lu <u>sh</u> tu	Di
111. Of a daughter	Ju	Chhūā, chhūas	Lushtu-wak	Dījei
112. To a daughter	Ju-gẽ	Chhūa-hātia	Lu <u>sh</u> tu-pa	Dījété
113. From a daughter .	Ju-dã	Chhūa-pi	Lushtu-panea	Dījéjō ;
114. Two daughters .	Diu ju	Du chhūlai	Lūe lu <u>sh</u> t-kil	Dū dījāré .
115. Daughters	Ju	Chhūlai	Lu <u>sh</u> t-kili	Dījāré
116. Of daughters	Juĭ	Chhulai	Lu <u>sh</u> t-kiliő-wak	Dījārō
117. To daughters	Jui-ge	Chhūlai-hātia	Lusht-kiliö-panē	Dījārēté
118. From daughters .	Juï-dã	Chhūlai-pi	Lu <u>sh</u> t-kiliö-panea	Dijārėjō
119. A good man	Ev lē mōch	Ek pru <u>sh</u> t mõch	Attege ischum mu <u>sh</u> .	Ek mi <u>sh</u> tō manu <u>zh</u> ō
120. Of a good man	Ev lē moch	Ek pru <u>sh</u> t möches	Attege ischum mu <u>sh</u> -wak .	Ek mi <u>sh</u> tō manu <u>zh</u> ei
121. To a good man	Ev lē mōch-ke	Ek prusht möches-hätia .	Attege ischum mu <u>sh</u> -pa .	Ek mi <u>sh</u> tő manuzhété
122. From a good man .	Ev lē mōch-tã	Ek prusht moches-pi.	Attege ischum mu <u>sh</u> -panea	Ek mishto manuzhéjő
123. Two good men	Diu lē mōch	Du pru <u>sh</u> ţ mōch ·	Lüe ischum mu <u>sh</u>	Dā mishté manuzhé
124. Good men	Lē manjĩ	Pru <u>sh</u> t mõch	Ischum warjemi	Mishté manuzhé 👉 .
125. Of good men +	Lē manjā	Prus <u>h</u> ţ mōchen	Ischum warjemi-wak	Mishté manuzhō
126. To good men	Lē manjā-ge	Pru <u>sh</u> ţ mōchen-hātia .	Ischum warjemi-panë .	Mi <u>sh</u> té manuz <u>h</u> ōté :
127. From good men .	Lē manjā-dã	Pru <u>sh</u> ţ mōchen-pi	Ischum warjemi-panea .	Mishté manuz <u>h</u> éjō :
128. A good woman	. Ev lē jugur	j Ek prų <u>sh</u> ţ istri-jah .	Attege ischum weste .	Ek mishtī chei
129. A bad boy	. Ev digar ari	Ek khāche sūda	Attege digar wi <u>sh</u> ōk .	Ek kāchō shūō i
130. Good women .	. Lē jugur , .	Pru <u>sh</u> ţ istri-jah	Ischum weste-kil	Mi <u>sh</u> té cheiyé
131. A bad girl .	. Digari juk	Khāche istri-jegurak	Attege digar weste kiur .	Ek kāchī mōteiek
132 Good	Lē-ste	Pru <u>sh</u> ţ	Ischumu	Mi <u>sh</u> tā .
133. Better .* .	Belyuk lēste	. Bō pru <u>sh</u> ţ	Opojogsō	Bohtő vi <u>sh</u> tő
18—Dardic,	e de la companya de	<u> </u>	<u> </u>	

No.	Dard (Kāshmīrī).	Dard (Kõhistānī).	Khō-wār.	English.
	Mālĕn-hondu	Mhāla-ã	Tat-gini-ān	107. Of fathers.
	Malën	Mhāla-gai	Tat-gini-ān-tĕ	108. To fathers.
	Mālyau-ni <u>sh</u> e	Mhāla-na	Tat-gini-ān-sar	109. From fathers.
	Kūr ^ū	Dhī	<u>Zh</u> ūr	110. A daughter.
	Kōrĕ-hondu	Dhī-≅	<u>Zh</u> ūr-o	111. Of a daughter.
	Kōrĕ	Dhī-gai	Zhūr-o-tě	112. To a daughter.
	Kōri-ni <u>sh</u> ĕ · · .	Dhī-na	Zhūr-o-sar	113. From a daughter.
	Zah kōrĕ	Dādhī	Jū zhūr-gini	114. Two daughters.
	Kōrĕ	Dhīa	Zhūr-gini	115. Daughters.
	Kōrĕn-hond ^u	Dhīa-ã	Zhūr-giniān	116. Of daughters.
AND CAMPBERSON STATES	Koren	Dhīa-gai	Zhūr-gini-ān-tě	117. To daughters.
CONTRACTOR CONTRACTOR CONTRACTOR	Kōryau-ni <u>sh</u> ĕ	Dhīa-na	Zhūr-gini-ān-sar	118. From daughters.
Annual State Comments	Akh jāu mahanyuv ^u	Ak mitha mā <u>sh</u>	Ī jam mō <u>sh</u>	119. A good man.
The state of the s	Akis jān mahaniv ⁱ -sond ^u .	Ak mitha māsh $-rac{\widetilde{a}}{a}$	Ī jam mē <u>sh</u> -o	120. Of a good man.
	Akis jān mahanivis	Ak miṭha māsh gai	Ī jam mōsh-o-tĕ	121. To a good man.
	Aki jān mahanivi-ni <u>sh</u> ĕ	Ak miṭha mā <u>sh</u> -na	$ar{\mathbf{I}}$ jam mõ <u>sh</u> -o-sar	122. From a good mau.
	Z ^a h jān makaniv ⁱ	Dā miṭha mā <u>sh</u>	Jū jam mōs <u>h</u>	123. Two good men.
	Jān malianiyi	Miṭha ≋ās <u>h</u>	Jam mō <u>sh</u>	124. Good men
	Jān mahanivěn-hondu .	Miṭha māsh-ã	Jam mōsh-ān	125. Of good men.
	Jān mahanivěu	Miṭha mā <u>sh</u> -gai	Jam mōsh-ān-tĕ	126. To good men.
	Jān mahanivyau-ni <u>sh</u> ĕ .	Miṭha mā <u>sh</u> -na	Jam mō <u>sh</u> -ān-sar	127. From good men.
	Akh jān zanāna	Ak miṭha ghari	Ī jam kimēri	128. A good woman.
	Akh nākāra kot ^u	Ak vākāra māṭa	I shum daq	129. A bad boy.
	Jān zanāna	Mitha ghari	Jam kimēri-ān	130. Good women.
	Akh nākāra kūr ^ā	Ak nākāra māṭī	Īshum kumōtu	131. A bad girl.
	lān, r ^{otu}	Rân, nik, mìtha	Jam	132, Good,
	Tami-khŏta) jān	Mitha	Bo jam	133. Better.
		ki di kacamatan katawa katawa 1944. Katawa matawa matawa 1944 katawa 1944		Dardic—19

Pučusu.	11011 (-11-5)			
134. Best	Lē lē	Talē-aste pru <u>sh</u> ţ	Ischum opojogsö	Bohtéjō mi <u>sh</u> tō
135. High	Ūre · · ·	Hūtala	Lekerga .	Othalo
136. Higher	E-chak-di ūre	Bō hūtala	Chikỗ-di lekerga	Donto o <u>th</u> alo
137. Highest	Belyuk üre	Talē-aste hūtala	Lippatikh	Bohtéjő o <u>th</u> alő
138. A horse	U <u>sh</u> p	${ m Hash}$	Īri	$A\underline{\mathrm{sh}}\mathrm{p}_{5}$
139. A mare	Ishtri ushp	Istričk hā <u>sh</u>	Weste īri	Bām
140. Horses	Ushpã	Hāshen	Īriõ	$\Lambda_{ ext{Sh}}$ pé
141. Mares	I <u>sh</u> tri u <u>sh</u> pã	Istriek hā <u>sh</u> en	Weste Iriö	Bâmé
142. A bull	Δ <u>zh</u> e	Dōn	Zhesht	Dŏnŏ
143. A cow	Gâo	Gak	Guth	Gō, gão .
144. Bulls	$A_{\underline{z}}h\widetilde{e}$	Dondan	Z heshte $\widetilde{\mathrm{o}}$	Dōné
145. Cows	Gỗ	Gāgan	Guthã	Gavé
146. A dog	Kuri	Sher	Kirukh	<u>s</u> hã
147. A bitch	I <u>sh</u> tri ku r î	Istriëk <u>sh</u> ër	Weste kirukh	Sonchī <u>sh</u> ữ .
148. Dogs	Kurĩ	Sheron	Kirő	Shai
149. Bitches	I <u>sh</u> tri kurĩ	Istriëk <u>sh</u> ëron	Weste kirő	Sonché shūi .
150. A he goat	Ga <u>sh</u>	Bīra	Gēsh .	Mügar .
151. A female goat	Wezeh	Pai	Beir	Ai .
152. Goats	<u>Sh</u> ere	Pai	Shē	Mūgaré
153. A male deer	Ni-rakyus	Birera rouz	Mush wakus	Bīrō háren .
154. A female deer	I <u>sh</u> tri-rakyus	Istri čk rouz	Weste wakus	Sonchi háren .
155. Deer	Rakyusõ	Rōuz	Skal wakus	Hárené
156. I am	Ōnts azem	Āāsam	Unzū esmo	Mā hanus .
157. Thou art	Tu e <u>sh</u> i . ,	Tu āsas .,	Туп ево	Tā hanō .
158. He is	Aske ze	Se āsōv	Sī eso	Rö hanö
159. We are	Imā azemi <u>sh</u>	Ābi āsik	Ase esemsho	Béh hanas .
160. You are	Shā azer	Ābi asa	Miū eseno	<u>Ts</u> oh hanat •
20—Dardic.				
1 - 1 -	한 화가 이번 중요하는 것이 되었다.			

Dard (Kāshmīrī).	Dard (Köhistänī).	Khō-wār.	English.
(Sārĕv ^ū y-khŏta) jān . .	Būţ-maz miţha	Nicho bo jam	134. Best.
Thodu	Līg, jīg, <u>zh</u> iga	Zhang	135. High.
(Tami-khŏta) thodu	Zhiga	Bo zhang	136. Higher.
(Sārĕv ^ū y-khŏta) thod ^u .	Būṭ-maz <u>zh</u> iga	Nicho bo <u>zh</u> ang	137. Highest.
Gur ^u	Ghō	Istōr · · ·	138. A horse.
Gur ^u	Ghōī	Mādiān	139. A mare.
Gur ⁱ	Ghō	Istōr, istōr-ān	140. Horses.
Gurĕ	Ghōia	Mādiān, mādiān-ān	141. Mares.
Dãd	Gō	Rĕ <u>sh</u> ā	142. A bull.
Gāv	Gā	Lĕ <u>sh</u> ū	143. A cow.
Dãd	Gō	Rĕshū, rĕshu-ān	144. Bulls.
Gōv ^t	Gāi	Lĕ <u>sh</u> ū, lĕ <u>sh</u> u-ān	145. Cows.
Hūn ^u	Kūsar	Rēni	146. A dog.
Huñª	Kūsīr	Istri rēni	147. A bitch.
Hūn ⁱ	Kūsara	Rēni rēni-ān	148. Dogs.
Ησῆĕ	Kūsīra	Istri rēni, istri rēni-ān	149. Bitches.
<u>Ts</u> hāwul	Müngur, bir	Nāri pai	150. A he goat.
<u>Ts</u> hāw ^ū j ^ū	Sāil	Istri pai	151. A female goat.
<u>Ts</u> hāw ^a li	Bakara	Pai-ān	152. Goats.
Rūs ^u · · ·	Hūsai (Paṣḥtō)	Rouz	153. A male deer.
	អូច	Istri rouz	154. A female deer.
Rūs ⁱ	Hūsī	Rouz, rouz-ān	155. Deer.
Böh chhus	Mã tha	Awa asum	156. I am.
<u>Ts</u> ah chhukh	Tū thū	Tu asus	157. Thou art.
Suh chhuh	Sõh thữ	Hasa asur	158. He is.
Àsi chhih	Be tha	Ispa asusi	159. We are.
Tõhi chhiwa	Tus thū	Pisa asumi	160. You are.
			Dordic—21

		-		1
161. They are.	. Amgi a <u>sh</u> t	Teh āsan	Mū asto	Réh hané
162. I was	. Ōn <u>ts</u> azim	Āāsis	Unzū essem	Má asus, asulus
163. Thou wast .	· Tiu azi <u>sh</u>	Tuāsi 4	lyū esso	. Tū asō, asulō
164. He was	· Aske azi	Se āsis	Sū esso	Rō asū, asulū .
165. We were.	. Imā azemi <u>sh</u>	Ābi āsimi	Ase asemsho	Béh asas, asilas
166. You were	· Shā azīr	Ābi āsili	Miū esno	Tsoh asat, asilat
167. They were .	· Amgi azi	Teh āsini	Mū asto	Réh asé, asilé .
168. Be	. Bū	Hah	Wos	Въ
169. To be	Buste	Hik	Inik	Boiki
170. Being	•			••••
171. Having been .	. Biti	Tbī	Wosh shi	Bé
172. I may be	. Ōn <u>ts</u> ka balama	Ā kie bā-am-e .	Unzū apōrgosme	Mā bōm
173. I shall be .	. Ōnts banum	Ā bām	Unzū apōrgosmo	Mā kām .
174. I should be .	•	····	Unzū inikso	•••••
175. Beat	. Vīh	Tyeh	Pesum-tieh	Shidé
176. To beat	Vīste	Tyek	Pesum-tinik	<u>Sh</u> idoikī
177. Beating	Vinagan	Tik weov	Pesum-tiuk	<u>Sh</u> idojé
178. Having beaten.	Vīti	Tyai	Pesum-ti	<u>Sh</u> idé
179. I beat	Ōnts vīnum	Ā tem-dai	Unzū pesum-tiemo	Másé shidam .
180. Thou beatest	Tiu vinje	Tu tes-dai		l'ūsé shidé .
181. He beats	Aske vine	Se tel-dai	Sū pesum-timaso	Rösé s <u>h</u> idei
182. We beat	Imā vīmi <u>sh</u>	Abi tek-dai	As \widetilde{e} pesum-tims h_0	Bésé shidōn
183. You beat	Shā vīnër Ā	ibi tet-dai	Miñ pesum-timasinch . \underline{T}	Eosé <u>sh</u> idyāt
184. They beat		he-teh ten-dai		ésé <u>sh</u> idén
. 185. I heat (Past Tense) .		prah		lásé <u>sh</u> idegas •
186. Thou beatest (Past Tense).	To vīnā T	u prah I		ūsé <u>sh</u> idēga
187. He beat (Past Tense)	Aske vīnā So	e prau		ösé <u>sh</u> idēgō
22—Dardic.				

Dard (Kāshmīrī).	Dard (Kōhistānī).	Khō-wār.	English.
Tim chhih	Sat thu	Hatĕt asuni	161. They are.
Bŏh ôsus	Mã ãs	Awa asistam	162. I was.
<u>Ts</u> ah ôsukh	Tน สัง	Tu asistau	163. Thou wast.
Suh osu	Sơn ãs	Hasa asistai	164. He was.
Asi ösi	Bē asū	Ispa asistam	165. We were.
Tŏh ⁱ ös ⁱ wa	Tus ãsū	Pisa asistami	166. You were.
Tim ösi	Saī āsū	Hatĕt asistani	167. They were.
As, böv	Нъ	Bos . ,	168. Be.
Āsun, bowun	Hỗ	Bik	169. To be.
Āsān, bŏwān	Ноё	Bika	170. Being.
Ösith, bövith	На	Biti	171. Having been.
Bŏh āsa, bŏwa	Mã hōn <u>sh</u> at, hūgai	Awa kya bōma	172. I may be.
Bŏh āśa, bŏwa . ,	Mã hōn <u>sh</u> at	Awa bām	173. I shall be.
Bŏh āsahö, bŏwahö	Mã hōn <u>sh</u> at, hūwam .	Ma biko ba <u>sh</u>	174. I should be.
Mār	Kutagal	Dĕt	175. Beat.
Marun	Kuţỗ	Dik	176. To beat.
Mārān	Kuṭa	Deōno	177. Beating.
Mörith	Kuṭagalai	Diti	178. Having beaten.
Böh chhus mārān	Mã kuṭānt	Awa dōman	179. I beat.
<u>Ts</u> ^a h chhukh mārān	Tū kutānt	Tu dōsan	180. Thou beatest.
Suh chhuh mārān	Soh kuṭānt	Hasa doian	181. He beats.
Asi chhih mārān	Bē kuţānt	Ispa dōsyan	182. We beat.
Tŏh ⁱ chhiwa mārān	Tus kuṭānt	Pisa dōmyan	IS3. You beat.
Tim chhih mārān	Saī kuṭānt	Hatět dönyan	184. They beat.
Mế môrum	Më kutagil ·	Awa phrëtam, phrëstam	185. I beat (Past Tense).
<u>Ts</u> ĕ môruth	Tổ kuṭagil	Гирган	186. Thou beatest (Past Tense).
Tami môrun	Sē kuṭagil I	Hasa prai	87. He beat (Past Tense).

	8					, —/·
188	. We beat (Past Tense)	Imā vīnā .	. Ābi prēmi .	٠	. Ase pesum-tiomsho .	. Bésé shidēgés .
189	. You beat (Past Tense)	Shā vinā	. Ābi prāli .	٠	. Miū pesum-tegunch .	. Trosé shidegét
190	. They beat (Past Tense)	Amgyã vĩuā	. Teh pron .	•	. Mū pesum-tiogosto	. Résé <u>sh</u> idègé
1 91	I am beating	Őn <u>ts</u> vīnum	. Ā tem-dai .	•	. Unzū pesum-tiemo .	. Másé <u>sh</u> idamus
192	I was beating	Önts vīnazim	. Ā tīman āsis		. Unzā pesum-timasēsum .	Másé <u>sh</u> idamasus .
193.	I had beaten	T vinessi	. Ā tyai āsam .		. Unzū pesum-timasum	Másé <u>sh</u> idēgāsus
194.	I may beat	Ōnts ka vīlama .	. Ā kie tēma .	*	. Unzū pesum-tiwolgosm .	Másé shidam
195.	I shall beat	Önts vilam	. Ā tem	•	. Unzā pesum-temo	Másé <u>sh</u> idam
196.	Thou wilt beat	Tiu vila <u>sh</u>	. Tu ties	•	. Iyū pesem-timasso	Tūsé <u>sh</u> idé
197.	He will beat	Aske vīlā	Se tiel	•	. Sū pesem-tiogosso	Rösé shidei
198.	We shall beat	Imā vimma	Ābi tiek	•	. Ase pesem-temsho	Bésé <u>sh</u> idōu
199.	You will beat	Shā vīlar	Ābi tiet .	•	. Miū pesem-tiogasno .	Tsosé shidyāt
200.	They will beat	Amgi vilā	Teh tien .	• .	. Mū pesem-tiogasto	Résé shidén
201.	I should beat	$ ilde{f I}$ vīsteze	Mai tik bash .	a .	Unzū pesum-tenik-so	
202.	I am beaten	T vinagan unguta	Ā tīgari thi āsam	• 1	Unzū pesum-tiuggan puzokso.	Má shidijamus.
203.]	was beaten !	T vinagan ungutussi .	Ā tīgari thi āsis		Unzū pesum-tiuggan	Ma shidīgās
204.]	shall be beaten .	Ōnts vinagan ungalam .	Ā ti-avna him .		Unzū pesum-tiuggan pez-	
205.]	go	Ōnts yenum	Ā parim-dai .		TT -	Má bojam
		Tiu yenji	Tu paris-dai .		Iyū pezmasi <u>sh</u>	Tū bojé
		Aske yene	Se pariu-dai		Sū pezemaso	Ro bojei
		Imā emmi <u>sh</u>	Ābi parik-dai .		Ase pazemsho	Béh bojōn
		Shā ener	Ābi para-dai		Min pezemasench	<u>Ts</u> oh bojyāt
		Amgi ende	Teh parin-dai .		M=	Réh bojén
		Ōnts gom	Ā parah		Unzū pezeksam	Múgās
		liu gowa <u>sh</u>	Tu parah .		Twi name of	rūgā
			Se parau .	•	a.	Ro go, gao
<u> </u>		mā gomi <u>sh</u>	Ābi parēmi .		A.2	Béh gés
24-	-Dardic.					

~~~ (120011111).	Dard (Köhist <b>ânī).</b>	Khō-wār.	English.
Asĕ môr ^u	Zỗ kuṭagil	. Ispa phrětam, phrěstam	. 188. We heat (Past Tens
Tŏhĕ môr¤wa	Sõ kutagil	. Pisa phrëtami, phrëstami .	189. You bent (Past Ten
Timau môrukh	Sayỗ kuṭagil	. Hatět prāni	190. They beat (Past Ten
Bŏh chhus mārān	Mã kuṭānt	. Awa dōman	191. I am beating.
Bŏh ôsus mārān	Mã kuṭ-ãs	. Awa diā o <u>sh</u> tam, diā o <u>sh</u> os-	192. I was heating.
Mĕ ôsum môr ^u mot ^u	Mẽ kuṭēl-ãs	. Awa dirō o <u>sh</u> tam, dirō osh-	193. I had beaten.
Bŏh māra	Mã kuṭagal a <u>sh</u> at		194. I may beat.
Bŏh māra	Mã kuṭagal a <u>sh</u> at .	Awa dom	195. I shall beat.
<u>Ts</u> ªh mārakh	Tõ kuṭagal-ashat	Tu dos	196. Thou wilt beat.
Suh māri	Sē kuṭagal-a <u>sh</u> at	Hasa doi	197. He will beat.
As ⁱ māraw	Bē kuṭagal-a <u>sh</u> at	Ispa dōsi	198. We shall beat.
Tőh ⁱ māriw	Tus kuṭagal-ashat	Pisa dēmi	199. You will beat.
Tim māran	Sayő kutagal-ashat	Hatĕt dōni	200. They will beat.
Bŏh mārahö	Mã kuṭagal-a <u>sh</u> at	Ma diko ba <u>sh</u>	201. I should beat.
Bŏh chhus yiwān mārana .	Mã kuṭais-thū	Awa dĕōno hotam	202. I am beaten.
Bŏh ās mārana	Mã kuṭais-thū	Awa dĕōno biru oshtam .	203. I was heaten.
Bŏh yima mārana	Mã kuṭaīz-ba <u>sh</u> at	Awa dĕōno bōm	204. I shall be beaten.
Bŏh chhus gatshān	Mã bait	Awa biman	205. I go.
<u>Ts</u> ah chhukh ga <u>ts</u> hān .	Tū bait	Tu bīsan	206. Thou goest.
Suh chhuh gatshān	Soh bait	Hasa bīran	207. He goes.
Asi chhih gatshān	Bē baita	Ispa bīsi	208. We go.
Tŏh ⁱ chhiwa gatshān	Γus baita	Pisa bīmi	209. You go.
Tim chhih gatshān S	Sat baita	Hatět bini	210. They go.
Bŏhgōs	Mã baīgā	Awa baghĕstam	211. I went.
Ts³h gōkh I	lū baīgā	Tu baghau	212. Thou wentest.
Suh göv, gav S	ōh baigā	Hasa baghai	213. He went.
Asi gay B	ē baigil	Ispa baghĕstam	214. <b>W</b> e went.

		Ābi parāli	Miū pezaksinch	Tsoh gét
went	Amgi gwa	Teh parön	Mī pezegusto	Réh gé
	Pre <u>ts</u>	Pāri · · · ·	Isht	Вō
• • •	Yenda	Parik weov	Pizmāsh	
# # # # # # # # # # # # # # # # # # #	Gusya	Gālah	Pezeksaso	Gō
is your name?.	Tuse nam kai aze?	Tai nōm kie <u>sh</u> iu ?	Ī nam pesnemes?	Tei nōm jék hanō?
old is this horse?	Ina u <u>sh</u> p chi-se bise? .	Ia hā <u>sh</u> kimōn kau thi <u>sh</u> iu?	Uū īri nerag u <u>ts</u> u esela? .	Anō ashpei kachāk umer hanī?
ar is it from here ashmir?	Anista Ka <u>sh</u> mir chōk bu- dyu <b>r</b> azile ?	Andei Kashmir kimōn dēsha shiu?	Alā Ka <u>sh</u> mir nerag tikkē eso?	Āno Kashīrété kachāk dūr hanī?
many sons are in your father's	Tu tot p-amā chi pitr asht?	Mīmi dādo dura kimōn putrāsan?	Ī yā tarage nerag pie ast?.	Tei mālei dāré götér kachāk hané?
	Õn <u>ts</u> pi <u>sh</u> truk gajar belyuk put-tä pilingi sum.	Ā õja bō phōn kāsi āsam .	Unzā ittīn <u>ts</u> era skal tūd pezaksom.	Mā a <u>sh</u> nanapāt <u>zh</u> igāh gānus paiyūk.
n of my uncle is ied to his sister.	T̃ mam pitras aske-ste sus ishtri karisse.	Mai mõa putras tase bābas jah kai āsōv.	Melig piẽ mish siusū weste palogo.	Mei chunōmālei puchété ō mu <u>sh</u> ai sáié sáti <u>gh</u> ar- tēgén.
house is the sad- the white horse.	Kazhiri u <u>sh</u> pe-ste zīn p- ama aze.	Gōra hā <u>sh</u> es hun dura s <u>h</u> iu	Ka <u>sh</u> ire īri-ūri zīn tarag-tĩ eso.	Gotérō <u>sh</u> eiō a <u>sh</u> pei tilén banō.
ne saddle upon ack.	Zīn ŗa-pṭi teh	Tā-se thāra hun thai .	Zhīn sumish tu-gīchi atāwe.	Aisei deikī-jé tilén dé .
beaten his son many stripes.	ī aske pitras belyuk brazi vīnessi.	Ā tā-a putras bō badri gri tyai āsam.	Unzū sumish pie skal wezig mish pe eshpēmo.	Mās aisei puché bohtō mustekāh dēgānus.
razing cattle on p of the hill.	Aske i <u>sh</u> takyur-wai bada u- pachur undran-e.	Se chau-gūri brō-una brōe <u>sh</u> ṭō-na chareik dai.	Sū ishchuga lapperik <u>thkh</u> ū ayāmeso.	Rösé māl chinché chērā-'jé charei.
that tree.	Aske aki karu pagyur ev u <u>sh</u> p pa- <u>ts</u> er jenas-e.	Se ek hā <u>sh</u> es thāra <u>sh</u> etarah muṭ nữṛō-na nisi āsōv.	Sū esle <u>sh</u> tiup tu khu <u>zh</u> ū attege īri tu-gīch a <u>sh</u> - lekso.	Rösé oh tomā kirih a <u>sh</u> pé- 'jé pinēgun.
nis sister.	Aske-ste bros aske-ste ' susas-ta ire aze.	Tā-se bāyas tā-se bābas-pi hūtala āsōv.	Sumi <u>sh</u> wayeh sumi <u>sh</u> siusū litė̃ eso.	Aisei <u>zh</u> ā tomī sáié-jo <u>zh</u> ig <del>ū</del> hano.
s and a half.	adili aze.	Tā-se kreh dū rupaya <u>zh</u> e khōnda <u>sh</u> iu.	Sumish milui lue tenga attege vish nikh eso.	Aisei gōch dữ rupaié gá trang hanō.
nouse.	ama-ta ni <u>zh</u> en-e.	Mai dāda tara <u>ts</u> hātak hāndun-a nisiu-dai.	Um yā sū bannie tarag a <u>sh</u> ilekso.	Mei mālō oh chunō gōté-rō béi-hanō.
		<u>Sh</u> āma rupaya tā deh .	Uū tenga sumi <u>sh</u> aphleh .	Anéh rupai aisété dé
		Teh rupaya tā pi gri .	Marga tenga sumish-pa ilgēseh.	Ai rupaié résé-jō ghiné
TION TOPES.	지나님이 어려워 가장 나타를 하는 것은 것이 하는데 하다.	Toh pru <u>sh</u> t lā <b>r</b> i <u>zh</u> e rajuk s gri bhōni.	Sū ischumogli pesum-tieh mana temodeh.	Oh mi <u>sh</u> té <u>sh</u> idé neh bāli sāti gané.
		Pati-shōya-ni uk chhalai .	Ada mal panea āveh lek <u>sh</u> eh.	Kulhé-jo woī nikālé
		Mai pi- <u>sh</u> umber kāsi .	Um timigi ūrias	Má mochot tihré
u you r		Mimi pishtō kās sūda iu-dai?	Te <u>sh</u> wi <u>sh</u> ōk ī-tak <u>ts</u> ā- maso?	Kaisei shūō tū-jō phatū woyei?
		Abi <u>sh</u> e-tōh kās pi kre-dai agri eli ?	Sū tesh milyā plī ilgego?.	Kaisé-jō anéh gōch ginē-
6%	Bragam ev saudāgar-tā .	Grōmō-na ek ōstādas pi .	Tigim saudā ilgia-panea .	Kūiei ek dūkāndāré-jō
die.				

# THE KAFIR GROUP.

Concerning few languages near India did we know till lately so little as we did regarding the dialects of Kāfiristān. Our knowledge had not advanced owing to the fact that for long it was assumed that there was one Kāfir tongue which was called Kāfirī. In later times it was assumed that because there were two main groups of Kāfirs, viz. the Siāh-pōsh, or Black-clothed, and the Sufēd-pōsh, or White-clothed, there were, therefore, two languages in Kāfiristān corresponding to these two groups. Dr. Leitner, by his Kalāshā Grammar and Vocabulary, and Colonel Biddulph by his Bashgalī Vocabulary, helped forward our knowledge regarding the speech of the tribes of Eastern Kāfiristān, and after that the progress of our information regarding the details of the language or languages of that country was suspended till the publication of Colonel Davidson's Bashgalī Grammar in 1902. Sir George Robertson, in his Káfirs of the Hindu-Kush (London, 1896), gives us, on the other hand, some important information (pp. 74 and ff.) regarding the general language-distribution of the country.

It appears that the Siāh-pōsh Kāfirs, who, roughly speaking, people the northern half and the East of Kāfiristān, all speak various dialects of one language, of which Bashgalī, the speech of the people inhabiting the valley of the Bashgal River, may be taken as the type. All the tribes who wear the dark-coloured raiment seem at once to understand each other, and to be able to converse fluently and without hesitation. The Sufēd-pōsh Kāfirs occupy the centre and the south-east of the country, and consist of three tribes, the Wai, the Prēsun or Veron, and the Ashkund. The first two of these speak different languages which are mutually unintelligible, and both of which are unintelligible to the Siāh-pōshīs. These tribes cannot converse without the aid of interpreters. Regarding the Ashkund, Sir George Robertson says, 'there is another important tribe called the Ashkun (sic), of whom, however, it was most difficult to get any information. They are probably allied to the Wai.' The Wai inhabit the south-east of Kāfiristān, south of the junction of the Bashgal with the Qāshqār River. The Prēsuns inhabit an inaccessible valley in the centre, and the Ashkund lie to the south-west of the Prēsun.

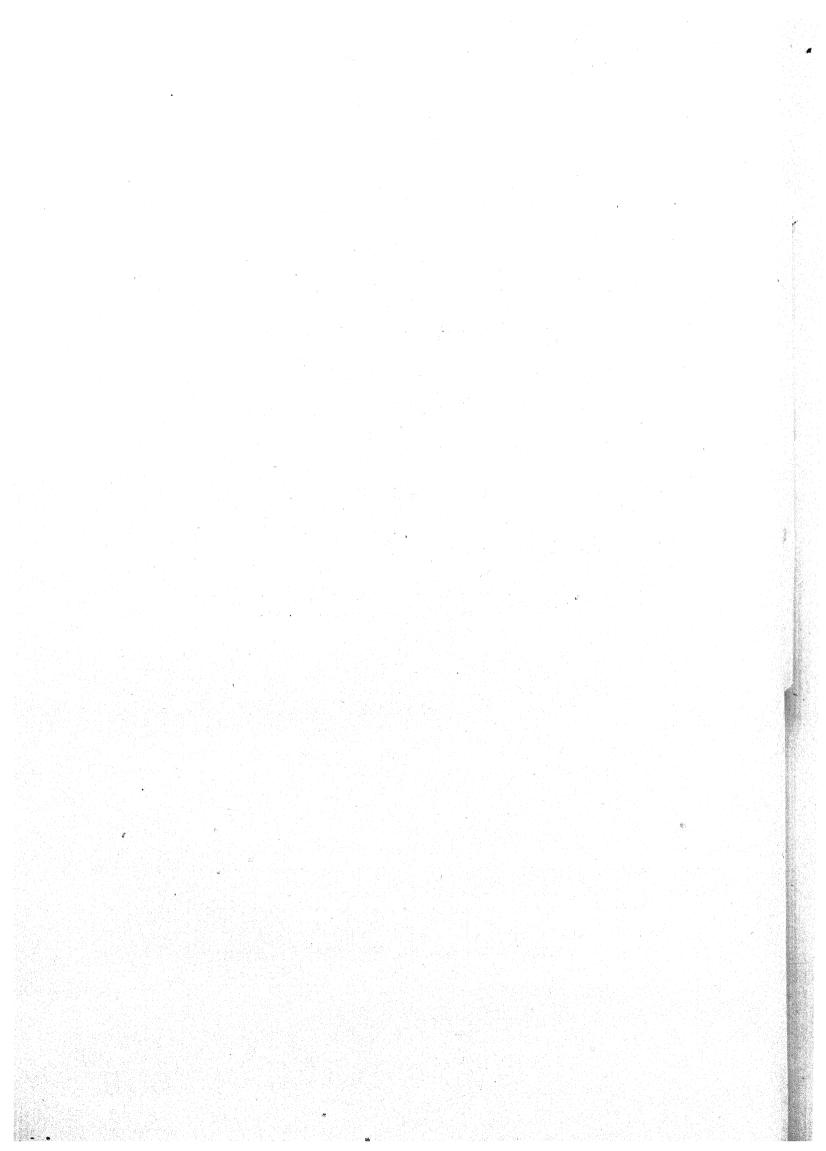
These languages of Kāfiristān I place together under the name of the Kāfir Group, consisting of the following four languages, (1) Bashgalī, (2) Wai-alā, (3) Wasĩ-veri or Prēsun, and (4) Ashkund. They will be considered in the following pages.

To sum up the information contained in the following detailed account of the Kāfir dialects, we had, previously to this survey, a grammar and two vocabularies of Bashgalī, so that we might claim to be supplied with information regarding the language of Siāhpōshīs. Regarding the Sufēd-pōshīs, we only knew for certain that there were two languages, Prēsun and Wai-alā, which were mutually unintelligible, and that perhaps there was a third, Ashkund. Of these three we had one or more vocabularies of Wai-alā, while of the others, we did not know a single word or grammatical form.

In the present state of our knowledge, the classification of these dialects is a matter of some doubt. While some of them show frequent instances of agreement with Eranian languages, there can be no doubt that the general phonetic structure of most of

went .	. <u>Sh</u> ā g ^ð r	. Ābi parāli	Mi <del>ū</del> pezaksinch	. Tsoh gét
went .	. Amgi gwa	Teh paron	. Mit pezegusto	. Réh gé
	. Pre <u>ts</u>	Pāri · · ·	. I <u>sh</u> t	. Bō
· ·	Yenda	Parik weov	. Pizmā <u>sh</u>	
•	. Gusya	Gālah	Pezeksaso	. Gō
is your name?	. Tuse nam kai aze? .	Tai nõm kie <u>sh</u> iu ?	Ī nam pesnemes? .	. Tei nom jék hano? .
old is this horse	Ina u <u>sh</u> p chi-se bise? .	Ia hā <u>sh</u> kimōn kau thi <u>sh</u> iu?	Uū īri nerag u <u>ts</u> u esela?	. Anō a <u>sh</u> pei kachāk ume
ar is it from here ashmir?	Anista Ka <u>sh</u> mir chōk bu- dyur azile ?	Andei Kashmir kimōn dēsha shiu ?	Alā Kashmir nerag tikkā eso?	Ānō Ka <u>sh</u> īrété kachāk dī hanī ?
many sous are in your father's	Tu tot p-amā chi pitr a <u>sh</u> t i	Mīmi dādo dura kimōn putrāsan?	Ī yā tarage nerag pie ast?	. Tei mālei dāré gōtér kachāl hané ?
er walked a long to-day.	Õnts pishtruk gajar belyuk put-tä pilingi sum.	Ā õja bõ phōn kāsi āsam .	Unzū ittīn <u>ts</u> era skal tūd pezaksom.	Mā a <u>sh</u> nanapāt <u>zhigāl</u> gānus-paiyūk.
n of my uncle is ied to his sister.	Ĩ mam pitras aske-ste sus ishtri karisse.	Mai mõa putras tase bābas jah kai āsõv.	Melig pië mish siusu weste palogo.	mushai sáié sáti ghar
house is the sad the white horse	Ka <u>zh</u> iri u <u>sh</u> pe-ste zīn p- ama aze.	Gōra hāshes hun dura shiu	Ka <u>sh</u> ire īri-ūri zīn tarag-tî eso.	tēgén. Gotérō <u>sh</u> eiō a <u>sh</u> pei tilér banō.
ne saddle upon nck.	Zīn ŗa-pţi teh	Tā-se thāra hun thai .	Zhīn sumish tu-gīchi atāwe.	Aisei deikī-jé tilén dé
beaten his son many stripes.	aske pitras belyuk brazi vinessi.	Ā tā-a putras bō badri gri tyai āsam.	Unzū sumish pie skal wezig mish pe eshpomo.	Mās aisei puché bohtō mustekāh dēgānus.
razing cattle on p of the hill.	Aske i <u>sh</u> takyur-wai bada u- pachur undran-e.	Se chau-gūri brō-una brōeshṭō-na chareik dai.	Sū ishchuga lapperik thkhū ayāmeso.	Rösé māl chinché chērū-'jé
tting on a horse that tree.	Aske aki karu pagyur ev u <u>sh</u> p pa- <u>ts</u> er jenas-e.	Se ek hā <u>sh</u> es thāra <u>sh</u> etarah muṭ nữṛō-na nisi āsōv.	attege in tu-gich ash-	Rösé oh tomā kirih a <u>sh</u> pé- 'jé pinēgun.
other is taller is sister.	Aske-ste bros aske-ste susas-tä üre aze.	Tā-se bāyas tā-se bābas-pi hūtala āsōv.	lekso. Sumi <u>sh</u> wayeh sumi <u>sh</u> siusū litē eso.	Aisei zhā tomī sáié-jō zhigū hanō.
ce of that is two and a half.	Aske-ste muri diu tange je adili aze.	Tā-se kreh dū rupaya <u>zh</u> e khōnḍa <u>sh</u> iu.	Sumish milui lue tenga attege vish nikh eso.	Aisei goch dū rupaié gá trang hano.
er lives in that house.	Ĩ-ste tot aske parmistuk ama-tã nizhen-e.	Mai dāda tara <u>ts</u> hātak hāndun-a nisiu-dai.	Um yā sū bannie tarag a <u>sh</u> ilekso.	the fight that the same are
is rupee to him	Ine tange aske preh	Shāma rupaya tā deh .	Uū ţenga sumish aphleh .	Anéh rupai aisété dé
ose rupees from	Aske-tã amgi ṭangẽ ungao.	Teh rupaya tā pi gri	Marga tenga sumish-pa ilgēseh.	Ai rupaié résé-jō ghiné .
m well and bind ith ropes.	Aske lēstekte vīh kani ge me <u>sh</u> geru.	Toh pru <u>sh</u> t lā <b>r</b> i <u>zh</u> e rajuk s gri bhōni.	Sū ischumogli pesum-tieh mana temõdeh.	Oh mi <u>sh</u> té <u>sh</u> idé neh bāli   sāti gané.
vater from the	Pani-le ov ük shov	Pati-shōya-ni uk chhalai .		Kulhé-jō wōī nikālé
efore me	Î pa-myuk pilingyű	Mai pi- <u>sh</u> umber kāsi	Um timigi ūrias	Má môchôt tihré
, you i		Mimi pishtō kās sūda iu-dai?	Te <u>sh</u> wi <u>sh</u> ōk ī-tak <u>ts</u> ā- maso?	Kaisei <u>sh</u> ūo tū-jo phatū
whom did you nat?	Aske kut-tan muri pre-ti unguta?	Abi she-tõh kās pi kre-dai agri eli ?		woyei? Kaisé-jō anéh gōch ginō-
shopkeeper of	Bragam ev sandāgar-tā		Tigim saudā ilgia-panea	gānō ? Kūiei ek dūkāndāré-jō

Dard (Kāshmīrī).	Dard (Köhistānī).	Khō-wār.	English.
Tŏh ⁱ göwa	Tus baigil	. Pisa baghĕstami .	. 215. You went.
Tim gay	. Saï baigil	. Hatĕt baghani	. 216. They went.
Gatsh	Bah	. Boghĕh	. 217. Go.
Gatshān	Bai	. Bog <u>h</u> awa, bika	. 218. Going.
Gōmot ^u , gamot ^u	Bayī	Boghdū	. 219. Gone.
Chyôn ^u nāv kyāh chhu	h?. Të gi nã thủ?	. Ta nām kya shĕr? .	. 220. What is your name?
Yih gur ^u kaitĕn wari hond ^u chhuh ?	hĕn- As ghō gī umar thū?	. Haiyā istōr kamā sāla as	sur? 221. How old is this horse?
Yiti-pĕṭha kūt ^u ch Ka <u>sh</u> īri-tām dūr ^u ?	thuh As zāē-na Ka <u>sh</u> mīr kat dūr thū?	nık Hami <u>gh</u> ār Ka <u>sh</u> mīr-o kanduri dodēri <u>sh</u> ĕr ?	222. How far is it from here
Chyönis möl ⁱ -sandis ga andar küt ⁱ nĕchiv ⁱ chh	ras- ih? Tē mhāla bhā-maz kat pūṭha thū?	uk Ta tat-o dura kamā <u>zh</u>	
Bŏh chhus az sĕthāh po	ok $^{\mathrm{u}_{-}}$ M $\widetilde{\widetilde{\mathrm{a}}}$ az sőh těl-th $\widetilde{\mathrm{u}}$ .	. Awa hanun bō pon ko	there in your father's house? 224. I have walked a long way to-day.
Myönis pēthara-sandis ne ivis tami-sanzē bene-s nēthar korumotu.	ch- Mē pichh-ā pūth tasī bl ziyāl karagil.	hē Ma mik-o zhau tan ispus: o alti asur.	
Garas-andar chhĕh chhœ guri-sünz ⁱⁱ zīn.	thū.	az I <u>sh</u> pēru istor-o hun du <u>sh</u> ĕr.	
	īn. Tasī dā-tal kātī galagal		. 227. Put the saddle upon his back.
chan-effty		orazh-an-sora diti asum.	228 I have heaten him
khyāwān.	āli Sōh khānā <u>shish</u> -tal mā isa sārānt.	l Hasa lĕot-pongi-ān an- phura rachhiran.	소리 그리면 걸어 보고 있는 사이 그렇게 보다.
bihith tath kulis-tal.	th Soh gho-tal bhaita-thu asgaī sora.	Hasa hatĕ kan-o mula istōr-o-sōra ni <u>sh</u> i asur.	i 230. He is sitting on a horse under that tree.
Tasondu bôyu chhuh tasan běñi-khŏta thodu.	thū.	Hatog <u>h</u> o brār hato <u>gh</u> o ispu sār-o sar <u>zh</u> ang asur.	- 231. His brother is taller than his sister.
Tamyuk ^u mŏl chhuh dā		Hatogho wāgh jū rupaia o- chĕ phat shĕr.	232. The price of that is two rupees and a half.
Myôn ^u môl ^u chhuh tạt lŏk ^a chĕ larĕ-manz rōzān.	ih Mē mhāla as laka bhā-maz bhait thū.	Ma tat hatĕ tsĕq khatana hāl bōyan.	233. My father lives in that small house.
Dih yih ropay tamis	· As rūpai tasī dagal	Haiya rupai-o hatogho-të dët.	231. Give this rupee to him.
Tim ropay heh tamis-nish		Hatë rupai-ān hatogho-sar ganëh.	235. Take those rupees from him.
Wāra dis chōb ta razi sūt phirus gand.	y Tas mitha kutagal danwala gin gandagal.	Hatogho jam ban dět o-chě shimēni-ān-sora botěh.	236. Beat him well and bind him with ropes.
Krīri-manza khār pôñª	. Kōhai-na wī nihālagal .	Chah-ār ūgh nāzĕh	237. Draw water from the well.
Mě bronth bronth pakh	. Mễ mặtho bah	Ma sar nast biti kosĕh .	238. Walk before me.
Kasondu koţu chhuy tse pata pata yiwān?		Kōs daq ta achia gōian ?	239 Whose boy comes behind you?
Huh kamis-nish hyotuth		Hatogho kōs-sar krĕnitau ?	240. From whom did you buy that?
Akis gāma-wöñis-ni <u>sh</u>	Gã-maz ak dukāndār-na	Děh-o i dukāndār-o-sar .	241. From a shopkeeper of the village.



# THE KAFIR GROUP.

Concerning few languages near India did we know till lately so little as we did regarding the dialects of Kāfiristān. Our knowledge had not advanced owing to the fact that for long it was assumed that there was one Kāfir tongue which was called Kāfirī. In later times it was assumed that because there were two main groups of Kāfirs, viz. the Siāh-pōsh, or Black-clothed, and the Sufēd-pōsh, or White-clothed, there were, therefore, two languages in Kāfiristān corresponding to these two groups. Dr. Leitner, by his Kalāshā Grammar and Vocabulary, and Colonel Biddulph by his Bashgalī Vocabulary, helped forward our knowledge regarding the speech of the tribes of Eastern Kāfiristān, and after that the progress of our information regarding the details of the language or languages of that country was suspended till the publication of Colonel Davidson's Bashgalī Grammar in 1902. Sir George Robertson, in his Káfirs of the Hindu-Kush (London, 1896), gives us, on the other hand, some important information (pp. 74 and ff.) regarding the general language-distribution of the country.

It appears that the Siāh-pōsh Kāfirs, who, roughly speaking, people the northern half and the East of Kāfiristān, all speak various dialects of one language, of which Bashgalī, the speech of the people inhabiting the valley of the Bashgal River, may be taken as the type. All the tribes who wear the dark-coloured raiment seem at once to understand each other, and to be able to converse fluently and without hesitation. The Sufēd-pōsh Kāfirs occupy the centre and the south-east of the country, and consist of three tribes, the Wai, the Prēsun or Veron, and the Ashkund. The first two of these speak different languages which are mutually unintelligible, and both of which are unintelligible to the Siāh-pōshīs. These tribes cannot converse without the aid of interpreters. Regarding the Ashkund, Sir George Robertson says, 'there is another important tribe called the Ashkun (sic), of whom, however, it was most difficult to get any information. They are probably allied to the Wai.' The Wai inhabit the south-east of Kāfiristān, south of the junction of the Bashgal with the Qāshqār River. The Prēsuns inhabit an inaccessible valley in the centre, and the Ashkund lie to the south-west of the Prēsun.

These languages of Kāfiristān I place together under the name of the Kāfir Group, consisting of the following four languages, (1) Bashgalī, (2) Wai-alā, (3) Wasī-veri or Prēsun, and (4) Ashkund. They will be considered in the following pages.

To sum up the information contained in the following detailed account of the Kāfir dialects, we had, previously to this survey, a grammar and two vocabularies of Bashgalī, so that we might claim to be supplied with information regarding the language of Siāhpōshīs. Regarding the Sufēd-pōshīs, we only knew for certain that there were two languages, Prēsun and Wai-alā, which were mutually unintelligible, and that perhaps there was a third, Ashkund. Of these three we had one or more vocabularies of Wai-alā, while of the others, we did not know a single word or grammatical form.

In the present state of our knowledge, the classification of these dialects is a matter of some doubt. While some of them show frequent instances of agreement with Eranian languages, there can be no doubt that the general phonetic structure of most of

them is often distinctly Indian. On the other hand, their grammatical structure differs so widely from that of any Indian language, that grave difficulties are experienced in grouping them with the Sanskritic Indo-Aryan Vernaculars. They are, thus, true Dardic languages.

Before discussing each dialect separately, I shall give a list of the authorities, so far as I have been able to ascertain them, dealing with the Kāfir country in general, and more especially with the so-called 'Kāfir' language. I have to thank Professor E. Kuhn for several additions to this list. These are marked with the letter K.

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- ROBERTSON, SIR G. S.,—The Káfirs of the Hindu Kush. London, 1896. On page 74, there is an account of the Kāfir dialects, already referred to.

Burnes' Vocabulary is reprinted in Trumpp's article, but there are many misprints.

Taking the Käfir dialects in order, we have now the following information regarding them:—

BASHGALĪ.

This dialect may, as already stated, be taken as typical of the language of the Siāh-pōsh Kāfirs. Among earlier writers, Colonel Biddulph gave a vocabulary of it, with a list of the pronominal forms. The grammar of the language agrees in many respects with that of Trumpp's Kāfirī. This is principally noticeable in the declension of the pronoun of the first person, and in the conjugation of the verb, but the two grammars are not sufficiently alike to justify us in classing Trumpp's work as a grammar of the Bashgalī language.

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Konow, Sten,—Notes on the Classification of Bashgali. Journal of the Royal Asiatic Society, 1911, pp. 1ff. Note on the foregoing by G. A. Grierson, ib. p. 195.

Konow, Sten,—Bashgali Dictionary, an Analysis of Col. J. Davidson's Notes on the Bashgali Language.

Journal and Proceedings of the Asiatic Society of Bengal, N. S. ix, (1913), Extra Number.

See also the authorities given above,—under Kāfirī. Amongst these Terentief's Russia and England in Asia deserves more than a passing notice. He gives a version of the Lord's Prayer in the 'Bolor' (i.e. Kāfir) language. An examination of the version shows that it is in the Ama-Xosa Kāfir of South Africa!

Bashgali Kāfir is excellently illustrated by Colonel Davidson's Notes, which include a very full grammar, vocabulary, and collection of sentences together with a valuable bibliography, the last being much more full than that given above. The language of the specimen and list of words which follow differs somewhat from that dealt with by Colonel Davidson. This is probably due partly to difference of dialect, and partly to the personal equation of the recorder, whose ideas of spelling an unwritten language are not always the same as these of Colonel Davidson. The following grammatical sketch is based on Colonel Davidson's work. When the grammar of my specimen deviates from

BASEGALĪ. 33

this standard, I shall draw attention to the fact, and shall throughout employ examples drawn as much as possible from the Specimen.

**Article.**—There is no article in Bashgalī. Sometimes the numeral ev, eo, or e, one, is employed as an indefinite article. Thus, e manje, a man. Sometimes i is suffixed, as in  $pal\bar{e}$ , servant;  $pal\bar{e}$ -i, a servant.

I.—NOUNS.—Gender.—There are only two genders, masculine and feminine. Many nouns referring to things without life are feminine. Such are ama or amu, a house;  $bur\bar{\imath}$ , bread. In the case of living beings, natural gender is followed. Thus the following are feminine, ishtri, a woman;  $g\hat{a}o$  or  $g\bar{o}h$ , a cow. The distinction of gender is very often neglected. Thus we may hear  $g\hat{a}o$   $mr\bar{a}$ , the cow died, in which  $mr\bar{a}$  is masculine, the feminine form being  $mr\bar{\imath}$ .

Number and Case.—All the following terminations are frequently omitted. Indeed, in conversation, this is generally the case. There is an Agent case used for the subject of the past tense of a transitive verb, as is customary in many Indian languages. In Bashgalī it is the same as the oblique form. Thus, kanishte tot-os-tã gijī kar-as, by the younger-son to his father words were made-to-him, the younger son said to the father. At the same time the use of the Agent case is not always adopted. The direct construction with the Nominative is sometimes found.

With the exception of the Accusative and the Vocative the other cases are made by adding postpositions (which are liable to be omitted) to the Oblique form.

The Oblique form singular is formed by adding i,  $\bar{e}$ ,  $i\bar{e}$ ,  $i\bar{o}$ ,  $\bar{a}$  or  $\bar{o}$ , to the nominative. This again is often dropped. Examples are  $manch\bar{i}$ , a man; obl.  $manch\bar{i}\bar{e}$  or  $manch\bar{i}$ :  $u\underline{sh}p$ , a horse; obl.  $u\underline{sh}p\bar{e}$ ,  $u\underline{sh}p\bar{o}$ , or  $u\underline{sh}p$ : tot, a father; obl. toti,  $toti\bar{o}$ ,  $tott\bar{e}$ , or tot.

The Accusative is usually the same as the nominative. Sometimes it takes the oblique form.

The Genitive precedes the noun which governs it. It is usually in the oblique form, especially with the termination dropped. Thus, tot, father; gen. toti, totiō, or tot: Mīrak amu, the house of Mīrak.

The suffix st or s is often added. Thus,  $manchi\bar{e}$ -st, or  $manch\bar{i}$ -s, of a man; mehr-st, of the prince; tot-s, of a father.

In the specimens the suffix is often ste, sta, or stai, which Colonel Davidson reserves for the Ablative. Thus, ushpe-ste zin, the saddle of the horse. It seems to be specially employed to form genitives absolute, like iste, mine; tosta, toste, or tust, thine.

This termination ste or st, etc., appears several times in Bashgalī grammar. It is not only a case termination, but it is also the termination of the infinitive and of the 3rd person plur. pluperfect of verbs. In the cognate Pashai language, under the form  $st\bar{a}$  or  $s\bar{a}$ , it is the regular termination of the oblique form of nouns.

The Ablative is also formed by adding ste, etc. Thus,  $pi\underline{sh}trak$ -stai, from to-day;  $ni\underline{sh}truk$ -ste, from the first.  $T\tilde{a}$ , etc., are also used for this case.

The postposition  $t\tilde{a}$ ,  $t\tilde{a}$ ,  $t\tilde{a}$ , or  $t\tilde{a}r$ , has various meanings, viz:—by reason of, in, of, on, on account of, together with, to, for, or upon. After a vowel it becomes  $d\tilde{a}$ , etc.

The postpositions of the *Dative* are  $t\tilde{a}$  (as above, tot-os- $t\tilde{a}$ , to his father; grom- $t\tilde{a}$ , to a village; manje- $t\tilde{a}$ , to a man; tot- $t\tilde{a}$ , to the father);  $k\tilde{e}$  or  $k\tilde{a}$  (mostly after

consonants),  $g\tilde{e}$  or  $g\tilde{a}$  (mostly after vowels), to or for;  $dog\tilde{e}$ ,  $dug\tilde{a}$ ,  $tk\tilde{a}$ , for, for the sake of  $(tot\text{-}dog\tilde{e})$ , for the sake of the father).

The *Locative* is formed by the prefix  $b\bar{a}$  or  $p\bar{a}$ , or (before vowels) b or p. Thus,  $b\bar{a}$ -zare (almost Paṣḥtō), in his heart; p-ama, in the house.

The *Vocative* is usually formed by suffixing  $\bar{a}$  or  $\bar{o}$  or by prefixing eh to the nominative. Thus,  $tot\bar{a}$  or eh tot, O father.

According to Colonel Davidson's grammar, the nominative plural is either the same as the nominative singular or else takes the suffix  $\bar{a}n$ ,  $\bar{e}n$ , in or an, and the oblique plural ends (as in Khō-wār) in  $\bar{a}n$ ,  $\bar{o}n$ , or on.

In the list of words, a plural is formed by the addition of kile (obl.  $kil\tilde{o}$ ). This reappears in several cognate languages. Thus in Wai-alā we find kele, in Wasĩ-veri kil or kili, in Gawar-bati gila, and in Pashai kuli.

In the specimens we have various nasalised vowels to form both the nominative and the oblique plural.

The following are the declensions of  $t\bar{o}tt$ , a father, and of  $manch\bar{\iota}$ , a man, according to Colonel Davidson:—

	Singt	lar.	Pl	ural.
	A Father.	A Man.	Fathers.	Men.
Nom.	tõtt.	manchī.	$t ar{o} t t$ .	manchī, manchīān.
Agent.	töttē (?).	manchīē.	tött (?).	manchīōn (?).
Acc.	$t ar{o} t t.$	manchīē.	tõttān (?).	manchīōn.
Dat.	$tar{o}ttar{e} ext{-}t\widetilde{a}$ .	$manchar{\imath}ar{e}$ - $t\widetilde{ar{a}}$ .	$t ar{o} t t ar{a} n$ - $t \widetilde{\overline{a}}$ (?).	$manchar{\imath}ar{o}n$ - $t\widetilde{\overline{a}}$ .
Abl.	tōtt-ste.	$manchar{\imath}ar{e} ext{-ste.}$	$tar{o}ttar{a}n$ -ste.	manchīōn-ste.
Gen.	tōtts, tōtti,	manchīēst, manchīs.	tõttān, tõttānst.	manchīōn, man-
	tōttiō.			$char{\imath}ar{o}nst.$

The following declensions can be gathered from the specimen and the list of words:-

				-		
		Singular.			Plural.	
	A father.	A daughter.	A man.	Fathers.	Daughters.	Men.
Nom.	tot.	ju.	manje.	tot-kile.	$ju\tilde{i}$ .	manje.
Gen.	tot, tot-ste.	ju.	manje.	tot-kilő.	juĩ.	$manj\widehat{a}$ .
Dat.	$tot$ - $k\widetilde{e}$ .	$j$ u- $g$ $\widetilde{e}$ .	manje-gë.	$tot ext{-}kil\widetilde{o} ext{-}g\widetilde{e}$ .	$ju\widetilde{\imath}$ - $g\widetilde{e}$ .	manj $\tilde{a}$ -g $\tilde{e}$ .
Abl.	tot-ste, tot-	$ju$ - $d\tilde{a}$ , etc.	manje-dã,		$ju\tilde{\imath}$ - $d\tilde{a}$ .	manjā-gē. manjõ-dã.
	$t\tilde{a}$ , etc.		etc.		J	

The following are other examples of the formation of the plural in the specimen and list:—

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Sing. Plur. a\underline{zh}e, a bull. a\underline{zh}\widetilde{e}. g\widetilde{ao}, a cow. g\widetilde{o}. kuri, a dog. kur\widetilde{i}. rakyus, a deer. rakyus\widetilde{o}.
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We sometimes find an oblique plural in n or in. Thus:—
latri, property; obl. plur. latrin.
palē, a servant; obl. plur. palēn, dat. plur. palēin-tâ.

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### Adjectives.—

Some adjectives add a vowel (usually i), to form the feminine. As examples from the list of words is—

ev deger ari, a bad boy. ev degeri juk, a bad girl.

The adjectives which are liable to this change end in l, m, n, or r. Adjectives ending in  $\bar{a}$ , change  $\bar{a}$  to  $\bar{\imath}$  in the feminine. Other adjectives do not change for gender. Thus:—

ev lē manje, a good man. ev lē manje-ste, of (or from) a good man. lē manji, good men. ev lē jugur, a good woman.

An adjective sometimes takes a instead of  $\bar{\imath}$  in the feminine. This is apparently due to euphonic rules which are not yet clearly understood. The following example of this is taken from Colonel Davidson's grammar:—

Masculine.

Feminine.

<u>zh</u>il bhīm, wet ground.

<u>zh</u>ilī buṛī, wet (uncooked) bread. <u>zh</u>ila yus, wet (green) grass. <u>zh</u>ila dār, wet (green) wood.

To judge from the specimen, when an adjective is employed as a predicate, or stands by itself, it prefers to take the termination ste. Thus,  $l\bar{e}$ -ste, good; but  $l\bar{e}$  manje, a good man: kon-ste, (I am not) fit.

Comparison is effected in the usual way, with the ablative in ste or  $t\tilde{a}$ . Thus, aske-ste bros aske-ste susas- $t\tilde{a}$  ure aze, his brother is taller than his sister.

#### II.—PRONOUNS.—

First Person.—I, onts or ots; of me, my, ots, ots-sta, ots-sta; Agent, ots (venessi), I (have beaten); ots-sta (yolazm), I would have eaten; obl. sing. ots im, ema, ima, or imma; of us, our, ema, ima, ima-sta. The genitive absolute ends in sta. Thus, ots-sta kai asht, whatever is mine.

Second Person.—Thou, tiu, tu, to; of thee, thy, tu (to), to-ste, to-sta, tuse; Agent, to (pt-as), thou (gavest-for-him); before thee, to pamyuk; to thee, tut-ta; ye, sha, sha; of you, your, sha, sha, sha-ste. What is your name, tuse nam kai aze? The genitive absolute is tust, in tust asht, is thine.

Third Person.—He, aske; of him, his, aske (-dōgẽ), aske-ste; to him, aske (na-ptu-s) (did not give); from him, aske-tã; with him, aske mesh; Agent, aske (sangāya) (he heard); they, amgi; that man, aske manje; under that tree, aki karu pagyur; those swine, amgyõ kizhgõ; akye-sta jusht pitr-as, his eldest son-of-him. Many other forms are given by Colonel Davidson.

This, ine, enē; from among these, amno pamiju.

His own share, amu bareste; to his own servants, amo-ste palēin-tã.

The Relative Pronoun appears in ketta pitr, the son (agent case) who (lost all thy property). It is rarely employed, the present participle supplying its place.

Kachi,  $k\bar{u}$ , or kett is 'who?' 'what?' is ke or kai. Kai also means 'whatever,' as in  $\hat{i}$ -ste kai  $a\underline{sh}t$ , whatever is mine. Ko is 'any-one.'

Pronominal Suffixes are frequent. Among them, I have identified the following:—

First Person,—m (with verbs), as in bis-m, I have become; kolaz-m, I would have had; yolaz-m, I would have eaten; bulaz-m, I would have become; go-m, I have become; pto-m, it was given to me. With a noun we have tot-\(\bar{\ell}\), or \(\bar{\ell}\)-ste tot, my father.

Second Person,— $\underline{sh}$  (with verbs), as in  $pt\bar{a}$ - $\underline{sh}$ , it was given to thee. With a noun  $ch\bar{\imath}$ , as in  $t\bar{a}$ - $ch\bar{\imath}$  or tot- $ch\bar{\imath}$ , thy father.

Third Person,—s, or as (also spelt os) (with both nouns and verbs), as in bi-s, he or it became; na kar-as, it-was-not-done (contrary to thy order); āzi-s, he has come; kara-s, (words) were made (by him) to him, he said to him; na ptu-s, (by any one) was not given to him, no one gave to him; pta-s, (a feast) was given (by thee) to him, thou gavest him a feast; tot-os-tã, to his father; pitr-as, his son. The termination is sometimes spelt ez, as in tot-ez-e ptastai, the father-his-by it-was-given, his father gave.

The word  $wany\bar{a}n$  occurs twice. In one instance it means 'he was seen (by the father),' and in the second case 'he was seen (by me).' The termination  $\bar{a}n$  or n possibly also means 'he.'

Sometimes the full form of the pronoun is also used, as in akye-sta jasht pitr-as, of him the elder son-of-him.

#### III.—VERBS.—

# A.—Auxiliary Verbs and Verbs Substantive.—

Present, I am, etc.			Past, I was, etc.		
	Sing.	Plur.	Sing.	Plur.	
].	azem, azum.	azemi <u>sh</u> .	azim, azam.	azemish.	
2.	$e\underline{sh}\overline{\imath}$ .	$az\widetilde{e}r.$	$azi$ $\underline{sh}$ .	azĩr, azãr.	
3.	ze, aze.	$a\underline{sh}t$ .	$azar{\imath}$ .	azī, azamme.	

Colonel Davidson gives many other forms of this verb.

The following parts of the verb 'become' are noted:-

Imperative,—bu, become.

Infinitive,—bu-ste, to become.

Present Participle, -būl, becoming.

Past Participle,— $b\bar{a}$  or bo, been.

Conjunctive Part., -biti, having become.

Present,—bunam, I become; bunde, they become (spare).

Past,— $b\bar{a}$ -m, I became; bo or  $b\bar{a}$ , he became.

Pluperfect,—bis-m, bissi-um, I had become; bis, bissī, he became; bistai, they became.

Future,—onts balom, I shall become.

Present Conditional,—onts ka balama, I may become.

Past Conditional,—bulazm, I would have been (merry).

Gom, I went, is also used to mean 'I became,' as in the Ghalchah languages.

**B.—The Active Verb.**—According to Colonel Davidson the Infinitive of the Active verb ends in sth or st (or  $sth^a$  or  $st^a$ , in which the final  a  is very slightly pronounced). In the specimen and list the Infinitive is shewn as ending in ste. Under any circumstances the final  a  or e is elided before a word beginning with a vowel. An example of the infinitive is  $ach\bar{u}nasth$ , to run.

The Present Participle ends in n or l. It is also a noun of agency, and a relative participle supplying the place of a relative pronoun, like what we find in Indo-Chinese and Dravidian languages. Thus,  $\underline{sh}\bar{u}$   $aw\bar{e}l$   $manch\bar{\imath}$   $\bar{a}yo$ , the news bringing man (i.e. the man who brought the news) came. It changes for gender, taking  $\bar{\imath}$  in the feminine; thus, piltil, fem.  $piltil\bar{\imath}$ , falling.

The Future Participle ends in lā (fem. lī). Thus, achūnlā, about to run.

The Past Participle ends in  $\bar{a}$ , with i as a junction vowel when the root ends in a consonant. Thus,  $ach\bar{u}ni\bar{a}$ , one who has run;  $pt\bar{a}$ , given. Its feminine changes the final vowel to  $\bar{i}$ . Thus,  $mr\bar{a}$ , fem.  $mr\bar{i}$ , dead.

The Conjunctive Participle ends in  $t\bar{\imath}$  or  $d\bar{\imath}$ . Thus,  $y\bar{u}-t\bar{\imath}$ , having eaten;  $a-ch\bar{u}n-d\bar{\imath}$ , having run.

The Imperative mood takes  $\bar{o}$  in the second person singular. Thus,  $ach\bar{u}n\bar{o}$ , run. The other persons follow the future.

A Conditional mood is formed by adding  $b\hat{a}$  to the indicative. Thus,  $ach\bar{u}nam$ , I run;  $ach\bar{u}namb\hat{a}$ , if I run.

The only radical tense is the present. Its terminations are as follows:—

Sing. Plur. 1. *m mish* 

2. nj (& others) r (with nasalization of the preceding vowel).

3. nn nd

Thus,  $ach\bar{u}nam$ , I run. In the specimen and list, an e is added to some of these terminations. Thus, nje, nde.

The other tenses are formed from the participles. Thus:—

The Imperfect is formed by suffixing the past tense of the auxiliary to the present participle. The final n or l of the participle combines with the az of the auxiliary into zz. Thus,  $ach\bar{u}nazzam$ , I was running, for  $ach\bar{u}nan-azam$ .

The third person singular and plural of the Future is the same as the future participle, and agrees with subject in gender.

For the first and second person pronominal suffixes are added. Viz.:—

Sing. Plur.

1. om mmá

2.  $o\underline{sh}$  r (with nasalization of the preceding vowel).

Thus, achūnlā, he will run; achūnlī, she will run; achūnlom, I shall run.

The third person singular and plural of the Past tense (which is also used as a Perfect) is the same as the Past Participle, and agrees with the subject in gender. For the first and second persons pronominal suffixes are added. Viz:—

Sing. Plur.

1. m mish

2. <u>sh</u> r (with nasalization of the preceding vowel).

Thus,  $ach\bar{u}ni\bar{a}$ , he ran, he has run;  $ach\bar{u}n\bar{\imath}$ , she ran;  $ach\bar{u}ni\bar{a}m$ , I ran.

In the case of transitive verbs, this tense, and the pluperfect, are construed passively, but the rule is not uniformly observed.

The Pluperfect is formed by suffixing the past tense of the auxiliary verb to the past participle. With the preceding  $\bar{a}$  of the participle, the az of the auxiliary becomes ss. Thus,  $ach\bar{u}niss\bar{s}$ , he had run, for  $ach\bar{u}ni\bar{a}$ - $az\bar{s}$ .

The terminations given above for all these tenses are only a few of many variations. For the rest, the reader is referred to Colonel Davidson's Grammar.

We are thus able to conjugate the verb achūnasth, to run, as follows:-

Infinitive, achūnasth, achūnasth, to run.

Present Participle, achūnan, running.

Future Participle, achūnlā, one who will run.

Past Participle, achūniā, one who has run.

Conjunctive Participle, achūndī, having run.

## Imperative, 'Run thou,' etc.

		Transfer description, occur
	Sing.	Plur.
1.	•••	$achar{u}lammcute{a}.$
2.	$achar{u}nar{o}.$	$achar{u}nl\widetilde{a}r.$
3.	$achar{u}nlar{a}.$	$achar{u}nl\dot{ar{a}}.$
		Present, 'I run,' etc.
	Sing.	Plur.
1.	achūnam.	$ach ar{u}namish.$
2.	achūnanj.	$ach\widetilde{\overline{u}}r$ (for $ach\widetilde{\overline{u}}nr$ ).
3.	achūnann.	achūnand.
	Tmm	confact 6 T
		erfect, 'I was running,' etc.
	Sing.	Plur.
1.	achūnazzam.	$ach ar{u} nazzami_{ar{s}h}.$
2.	achūnazzish.	achūnazzar.
3.	achūnazzī.	achūnazzī.
		$aonunuxx_{i}$

# Future, 'I shall run,' etc.

-	Sing.	Plur.
1.	achūnlom.	achalamen & Com 7 - 7
2.	achūnlosh,	achūlammā (for achūnlammā).
3.	$ach\bar{u}nl\bar{a}$ .	$ach\widetilde{\widetilde{u}}lr \; ( ext{for } ach\widetilde{\widetilde{u}}nlr).$
64 540 D		$achar{u}nlar{a}$ .

# Past, 'I ran,' 'I have run,' etc.

Sing.  1. achūniām.	Plur.
2. achūniāsh.	achūniāmi <u>sh</u> .
3. achūniā.	achūniār. achūniā.

## Pluperfect, 'I had run,' etc.

Sing.
1. achūnissam.

achūnissami<u>sh</u>.

2. achūnissish.

achūnissãr.

Plur.

3. achūnissī, achūnistai.

achūnissī, achūnistai.

In the Specimen the Pluperfect is over and over used in the sense of the simple Past.

Several verbs make their past participles irregularly. Thus:-

Infinitive.

Past Participle.

ēsth or gūsth, to go.

gawā, gōwā, or gūs.

busth, to become.

kusth or korusth, to do.

bā. karā.

ngusth, to take.

ngūtā (pres. part. ngal; fut. part. ngālā).

 $pr\bar{e}sth$ , to give.  $p\underline{sh}\bar{i}sth$ , to grind.

 $ptar{a}.\ p\underline{sh}ar{a}.$ 

mṛisth, to die. visth, to strike.

mṛā. vinā.

otisth, to remain.

 $otiniar{a}$ .

yasth or yusth, to eat.

iarā, iyā, iyā<u>sh</u>t.

awēsth, to bring.

awērā, arwarā.

The verb  $lu\underline{s}htisth$ , to be frost-bitten, makes its future participle  $lu\underline{z}h\bar{e}nell\bar{a}$ , as past participle  $lu\underline{z}heng\bar{a}$  and its 1st sing. pres.  $lu\underline{s}h\bar{e}nam$ .

The verb aosth, to come, is quite irregular. The following forms are given by Colonel Davidson:—

attī, having come.

 $a\underline{ts}$  or  $pr\bar{e}\underline{ts}$ , come thou.

ann or awettett, he comes.

attētt, they come.

afziā, it comes or will come.

atsomá (for atsolmá), we are coming or will come.

aiyōsam, I came.

 $aiy\bar{o}\underline{sh}$ ,  $\bar{o}\underline{sh}$ , or  $h\bar{a}u$ , thou camest.

aiyo, ozz, ess, adsā, or afziā, he came.

 $\hat{a}y\bar{u}$  or  $afzi\bar{a}$ , they came.

osth or osthai, they came (pluperfect).

Verbs whose infinitives end in osth or asth are either transitive or causals. Thus:-

piltisth, to fall.

piltosth, to cause to fall.

amjisth, to put on clothes.

amjösth, to clothe.

pashisth, to light.

pashiōsth, to cause to light.

visth, to rest.

viāsth, to cause to rest.

Verbs in  $\bar{o}sth$  form their past participles in  $\bar{e}\bar{a}$ . Thus,  $pilt\bar{o}sth$ , past participle  $pilt\bar{e}\bar{a}$ ;  $ni\underline{z}h\bar{o}sth$ , to cause to sit, past participle  $ni\underline{s}h\bar{e}\bar{a}$ .

The Bashgali forms in the specimen and in the list of words differ somewhat from those given above. They are as follows:—

Infinitive,— $v\bar{\imath}$ -ste, to strike.

Present Participle, -vinagan, striking; yenda, going. The latter appears to mean really 'they go' (Colonel Davidson's end). It is No. 218 in the list of words. Atte, (he saw him) coming; also 'coming (from there he arrived near the house)' is probably a conjunctive participle. Bole, in kujāl bole bistai, they became making merriment, corresponds to Colonel Davidson's  $b\bar{u}l$ , the present participle of his busth, to become.

Past Participle,—gusya, gone (compare Colonel Davidson's gus).

Conjunctive Participle.—This ends in ti or  $t\bar{\imath}$ . There are many examples, viz.:—  $v\bar{\imath}ti$ , having struck; biti, having been;  $barekt\bar{\imath}$ , having divided;  $wazingraet\bar{\imath}$ ,
having collected;  $git\bar{\imath}$ , having gone;  $e\underline{kh}t\bar{\imath}$ , having done;  $ps\bar{e}t\bar{\imath}$ , having lost;  $ng\bar{a}t\bar{\imath}$ , having taken;  $\bar{\imath}ti$ , having eaten;  $wut\bar{\imath}t\bar{\imath}$ , having arisen;  $us\underline{h}tati$ , having
arisen;  $wanat\bar{\imath}$ , having seen;  $panuas\underline{h}t\bar{\imath}$ , having put round his neck;  $avit\bar{\imath}$ ,
having brought;  $wall\bar{e}ti$ , having called;  $bar\bar{a}tti$ , having come out;  $m\bar{a}ti$ ,
having killed. Atte, quoted under the present participle, is probably
incorrect for atti.

Imperatives are  $v\bar{\imath}h$ , strike;  $a\underline{t}s$ , come;  $pre\underline{t}s$ , go; yuh, eat;  $ni\underline{z}heh$ , sit;  $\bar{u}ti$ , stand; mrev, die; preh, give;  $ga\underline{t}s$ , give;  $achun\bar{o}$ , run; teh, put;  $undr\bar{o}$ , feed;  $nach\bar{o}$ , keep; amjau, put on (clothes); lijau, give. Colonel Davidson omits the final h in these forms.

## Simple Present.—

	Sing.	Plur.	So also	Sing.	Plur.
1.	vīnum, I strike.	vīmi <u>sh</u> .		yenum, I go.	emmish.
2.	vīnje.	$v$ ī $n\widetilde{e}r$ .		yenji.	ener.
3.	$v\bar{\imath}ne.$	$var{\imath}ndar{e}.$		yene.	ende.

Other examples are *mrenam*, I die; *undrane*, he is grazing; *jenase*, he is sitting (on a horse); *nizhene*, he sits, he dwells; *kund*, (what) are they doing?

Imperfect.—The only example is onts vin-azim, I was striking.

Future.

Sing.	Plur.	
vīlam, I shall strike.	$v\bar{\imath}mma$	
$v\bar{\imath}la\underline{s}\underline{h}$ .	vīlar.	
$v il ar{a}$ .	$var{\imath}lar{a}.$	

Other examples are— $\bar{e}lam$ , I will go; walallm, I will talk; yummā, we shall eat;  $m\bar{e}\underline{z}\underline{h}umm\bar{a}$ , we shall make ready.

Past.—In Transitive verbs, this tense is conjugated passively. The subject is put in the agent case and the object, which has become the grammatical subject, is often attached to the verb in the form of a pronominal suffix. The following are examples, each is really a Passive Participle. Thus, 'he struck' is literally 'struck by him.'

 $V\bar{\imath}n\bar{a}$ , he struck;  $gij\bar{\imath}$  wija, (?) he realised;  $supch\bar{a}$ , he kissed;  $gij\bar{\imath}$  kra, he made words, he spoke;  $sang\bar{a}ya$ , (Kalāshā  $sang\bar{a}u$ ), he heard; kudeya, he asked; wija (compare  $gij\bar{\imath}$  wija above), he agreed;  $tudipt\bar{a}$ , he entreated;  $tudipt\bar{a}$ , (service) was done (by-me).

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The following are instances of pronominal suffixes: kar-as, he made (words) to him; also, I made it; na ptu-s, did not give to him;  $wany\bar{c}$ -n (?), he or I saw him; pto-m, thou gavest (a kid) to me; pta-s, thou gavest (a feast) for him.

In the case of Neuter verbs, the tense is conjugated actively.

ing. Plur.		
went.	gomish, we went.	

2.  $gowa\underline{sh}$ , thou wentest.  $g\tilde{o}r$ , you went. 3. gwa or goh, he went. gwa, they went.

Other examples are lozhon-goh, it burnt; paryā, he arrived; ōze, he came.

The Past tense is also used in the sense of the Perfect.

1. gom, I

The Pluperfect (often used in the sense of a simple past) is also construed passively in the case of Transitive verbs. Thus,  $\tilde{i}$   $v\bar{i}nessi$ , I had struck; karisse, he made (a marriage). Similarly ptastai, he gave; baristai, he carried;  $ps\bar{e}stai$ , he lost;  $\bar{o}ziste$ , he came.

Examples of Neuter verbs are, maressi, he had died;  $bis\bar{i}$ , he had been;  $\bar{a}sis$ , he had come.

Present Conditional, -- ōnts ka vīlama, I may strike.

Past Conditional,—kolaz-m, I would have made;  $\tilde{i}$ -ste yolaz-m, I would have eaten; bulaz-m, I would have become.

The following are examples of the Passive,— $\tilde{i}$  vinagan unguta, I am struck;  $\tilde{i}$  vinagan ungutussi, I was (? had been) struck; on  $\underline{ts}$  vinagan ungulam, I shall be struck. Apparently the phrases mean literally, 'by me striking was experienced,' and so on

[No. I.]

# DARDIO SUB-FAMILY.

# KAFIR GROUP.

## BASHGALĪ.

(Khan Sahib Abdul Hakim Khān, 1898.)

(Kāmdēsh, in Kafiristan.)

tot-os-tã pamiju kanishte E manje du pitr azamme. Amnõ These from-among by-the-younger his-father-to words One man's two sons were. i barista gats.' pamiju latri eh tot-a, to were-made-to-him, 'O father, thy property from-among my portion give.' By-his-father  $\mathbf{E}$ chuk diktī kanishte amu bareste ptastai. amno pamij barektī them among dividing it-was-given. A few-days after by-the-younger his-own share Akki gitī daggar peling-ekhtī amu bareste baristai. wazingraeti badyor grom-ta collecting distant village-to was-carried. There going bad acts-doingti-bar daggar ote-kol Latri sondi psētī psēstai. bis. all property was-lost. Property all having-lost afterwards bad hunger-year became. gitī bis. Aske manje ara manje-tā palē Aske manje traga bis. Aske That man in-want became. That man having-gone rich man-to servant became. That palē-tã ki<u>zh</u>gõ tul manje amo-ste ngātī man his-own servant (accusative case) swine to-the-fields having-taken feed-(them). Karas, ep<u>sh</u>ilak 'amgyo kizhgo īti bodi ota kulla-ziba īti 'those swine having-eaten a-little remaining spare leavings to-eat longing He-said, na-ptus. Ko aske Aske bā-zare gijī-wija, I-have-made.' Anyone to-him not-gave-to-him. By-him in-heart it-was-realised, 'my latrin  $\mathbf{c}$ huk palēn īti ota bunde, onts ote mrenam. father's properties how-many servants having-eaten spare become, I hungry dying-am. aske mesh walallm, "eh tot-a, tot-tã ēlam, to pamvuk Having-risen father-to I-will-go, him with I-will-talk, "O father, thee before Khudai pamyuk sharma Onts to-ste pitr konste na azum; i bari gom. before ashamed I-have-become. I Godthy son fitnot am; me slave chora nachō."; Ushtati tot-os-tã goh. Tot-eze badyor Having-risen his-father-to he-went. By-his-father from-distance keep." atte aske; wanyān wanati zare lozhongoh, achunum goh, duisht he; having-seen coming was-seen heart burnt. running went, hands panuashtī supchā. Pitr-eze tot-os-tã gijī kra, eh eh having-put-round-his-neck kissed. By-his-son his-father-to words were-made, tot, onts Khudai pamyungdī to pamyungdī sharmanda bism. Pishtrakstai before-also thee before-also Godashamed have-become. From-now pame to-ste pitr nam tēste na azum. Tot-eze amo-ste palēin-tā son name worth-bearing not I-am. after By-his-father his-own servants-to

' bilugh lēsta basena avitī gijī  $\operatorname{amn} \mathfrak{d}$ words were-made, 'much good clothes having-brought this (-person) put-on; one enē angyuņ-tā lijau; watsa avitī enē amjau; avitī ring having-brought his finger-to give; shoes having-brought him put-on; T-sta pitr maressi, pishtrak shuwa mē<u>zh</u>ummā. vash vummā chi food we-will-eat then we-will-make-merry. My son has-died, to-day alive has-become; pishtrak wanyān.' Amgī bilugh kujāl bolē lost has-become, to-day he-was-seen.' They much merry becoming became.

Akye-sta jasht pitr-as tul ta pamij azi; ake-stē atte pamā tore paryā, His elder son-of-him fields in among was; there-from coming house near arrived, lāndo chut nāt chut aske E pale-i wallēti sangāya. music sound dancing sound by-him were-heard. One servant having-called enquired, 'what kund?' Aske wilaya, 'to-ste brā kē  $n\bar{a}t$ kund. music are-doing, what dancing are-doing?' He said, 'thy brother has-come, adugen ōziste dyugõ ya<u>sh</u> ptastai.' Aske tāchī aske had-come hence feast was-given.' Hesafeannoyed by-thy-father hena wija. Tot-eze barātti Aske ẽsta-gẽ became, inside going-for not agreed. By-his-father out-coming he-was-entreated. By-him 'ani onshi, ēgyak-se tut-tã abel kra, his-father-to words were-made, 'to-me look, so-many-years thee-to service was-done, kā wos-tã to hukm karas. Egyak ware na kazmat was-it-done. So-much anytimethyorderotherwisenotservice Ĩ-ste liliwok ē  $\cosh$ ptom. karettā mesh na was-done(-by-me)-to-thee one kid not was-given-to-me. By-me young-men with Kovi to-ste pitr kuiāl bulazm. yolazm, having-killed would-have-been-eaten, merry would-have-become. When thy dīrā mesh psēstai, ketta pitr to latri to ene dugan came, by-which son thy property prostitute with was-lost, by-thee his for-sake feast Tot-eze karas, eh pitra, to nishtrukstē ptas.' gijī was-given-for-him.' By-his-father words were-made, 'Oh son, thou from-the-first r mesh eshi, r-ste kai asht tust asht. Immā kujāl kõsta chār me with art, mine whatever are thine are. Our merriment doing proper is, maressi, shūwã ikve dugān tuste brā bo; piz bisī. pishtrak that for-sake thy brother has-died, alive has-become; lost has-become, to-day wanvān.' he-was-seen.'

## NUMERALS.

puch sho sut osht noh duts yanits dits ev diu treh shto five six seven eight nine ten eleven twelve thirteen one two three four vi<u>ts</u>i vi<u>ts</u>a-du<u>ts</u> du-vitsi ashti<u>ts</u> <u>sh</u>tri<u>ts</u> pachi<u>ts</u> <u>sh</u>e<u>ts</u> netssapi<u>ts</u> fourteen fifteen sixteen seventeen eighteen nineteen twenty thirty forty  ${\rm du\text{-}vi}\underline{\rm tsa\text{-}du}\underline{\rm ts} \quad {\rm tre\text{-}vi}\underline{\rm ts} {\rm i} \quad {\rm tre\text{-}vi}\underline{\rm ts} {\rm a\text{-}du}\underline{\rm ts} \quad \underline{\rm sh}{\rm ta\text{-}vi}\underline{\rm ts} {\rm i} \quad \underline{\rm sh}{\rm ta\text{-}vi}\underline{\rm ts} {\rm a\text{-}du}\underline{\rm ts} \quad {\rm puch\text{-}vi}\underline{\rm ts} {\rm i}.$ five-twenties. seventy eighty ninetyfiftysixty

### WAI-ALA.

The Wai Kāfirs call the country in which they live 'Waigal,' and their language 'Wai-alā,' *i.e.* 'Wai-language.' This language is, as will be seen from the following pages, nearly related to Bashgalī. The grammatical constructions of the two forms of speech closely agree, although their vocabularies often differ.

I am indebted to Khan Sahib Abdul Hakim Khan for the two specimens and for the list of words which are here printed. From them I have been able to compile the grammatical notes which follow.

#### AUTHORITY-

LUMSDEN, SIR HARRY BARNETT,—The Mission to Kandahar, with Appendices. Calcutta: Baptist Mission Press, 1860. Appendix F is A description of Kaffiristan and its inhabitants compiled from the accounts by Mr. Elphinstone and Sir A. Burnes, as well as from information gathered from Kaffir slaves in the service of different Affghan Sirdars. On pp. 124-165 there is A Vocabulary of the Kaffir Language as spoken in Traieguma and Waigul.

The works of Burnes (on the Siah Posh Kaffirs), Vigne, Raverty (on the language of the Siāh-pōṣḥ Kāfirs), and Norris, described under the authorities on the 'Kāfir' language, probably also described Wai-alā.

I. NOUNS.—Gender.—Natural gender is indicated by changes of vowels as in dabala, a boy; dabili, a girl; or by different words, as in  $mana\underline{sh}$ , a man;  $m\bar{e}\underline{sh}i$ , a woman;  $tr\tilde{a}$ , a bull;  $g\bar{a}$ , a cow; or by prefix words indicating gender, as  $\underline{ts}\tilde{u}$ , a dog, generally;  $n\tilde{a}resta$   $\underline{ts}\tilde{u}$ , a male dog;  $i\underline{sh}treki$   $\underline{ts}\tilde{u}$ , a bitch.

The only certain case of a change for gender of a verbal form which I have noted is  $go\bar{a}$ , he went;  $ge\bar{a}$ , she went. Possibly  $ker\tilde{e}sta$ , made, is a feminine form of a masculine  $k\tilde{u}rasta$ .

Number.—The number of a noun in the nominative plural is rarely expressed, unless required by the context. In such cases it is indicated by a noun of multitude. Thus, manash, a man; manash-kele, men;  $tr\tilde{a}$ , a bull;  $echchu tr\tilde{a}$ , bulls. The oblique cases of the plural have a special termination, see below.

Note.—In the list of words tata, a father, has  $tat\bar{e}$ -kele, not tata-kele, for its nominative plural; similarly, gur, a horse, has its nominative plural gure. These are the only true plurals which I have noted.

Case.—There is an oblique form in the singular, and in the plural, to which postpositions can be added to indicate cases. They are, however, very frequently omitted, as in Bashgali, so that the oblique form can stand practically for any case.

As regards the formation of the oblique form, it is impossible, with our present knowledge, to give any general rules, and it must suffice to record the facts observed in the specimens.

The most common termination of the oblique form sing. is the letter o or  $\bar{o}$ . Thus, tata, father; obl.  $tat\bar{o}$ ; gur, a horse;  $gur\bar{o}$ -ka, on a horse;  $y\tilde{a}$ - $pat\bar{t}$ , the back;  $y\tilde{a}$ - $pate\bar{o}$ , on the back;  $bimke\bar{o}$ -pa, from the well; se, that; seo- $b\tilde{e}$ , from that; ateo- $b\tilde{e}$ , from here; atko- $b\tilde{e}$ , from there.

Two nouns in the specimens, both of which end in l, form their oblique forms singular in a; viz.  $g\bar{o}l$ , a country;  $g\bar{o}la$ -ke, to a country;  $t\bar{o}l$ , a field;  $t\bar{o}la$ - $k\tilde{e}$ , to a field.

In the list, the word manash, a man, has its oblique singular manasha, but in the specimens we have manash mili, with a man; and even manasha e-be, of a man. The last form will be discussed under the head of the genitive. From the word ama, a house, we have the following:—to-ba  $tat\bar{o}$ -ba ama, in your father's house; ama-ka  $nish\bar{a}s$ , he lives in the house; but  $am\bar{a}$  tavar, near the house;  $am\bar{a}$  attar, inside the house;  $am\bar{a}$   $g\tilde{a}r\bar{e}b\bar{\imath}$ , having counted houses.

Several nouns have the oblique singular the same as the nominative. Thus from  $\tilde{a}g\tilde{u}r$ , a finger, we have  $\tilde{a}g\tilde{u}r$ -ke, to a finger;  $j\tilde{u}$ , a daughter;  $j\tilde{u}$ -ka, to a daughter.

The oblique plural ends in  $\tilde{a}$  or  $\tilde{e}$ . Thus,  $merg\bar{a}$ , swine;  $merg\tilde{a}$   $lasavisht\bar{o}$ , the leavings of the swine;  $jar\tilde{a}$  mili, with friends;  $Waigal\bar{i}$ , a man of Waigal;  $Waigali\tilde{e}$ - $k\tilde{e}$ , from the men of Waigal;  $tat\bar{e}$ -kele, fathers;  $tat\bar{e}$ - $keli\tilde{a}$ -ba, of fathers. The form rupayan, in  $t\bar{e}v$  rupayan  $tash\bar{o}$ -ka  $v\bar{e}ch$ , take those rupees from him, is probably borrowed from Khō-wār.

Besides the oblique form, there is a locative or instrumental singular ending in  $\tilde{e}$ . Thus from sudu, distant, we have  $sud\tilde{e}$ , at a distance;  $v\tilde{a}r-v\tilde{a}r\tilde{e}$ , turn and turn about;  $\underline{shakurik\tilde{e}}$ , in Shakurik;  $y\tilde{e}$  avot $\tilde{e}$  meryam, I die by (i.e. of) hunger. As is shown by the analogy of Indo-Aryan languages, the postposition  $b\tilde{e}$  is the locative of ba, and the postposition  $k\tilde{e}$  is the locative of ka.

The frequent locatives in  $\bar{o}$  are merely oblique forms used in the sense of the locative. Several examples are given above.

Before the past-tenses of transitive verbs, the subject is usually put in the Agent case. In nouns the agent case is sometimes the same as the nominative, as in se manash se preshyā, that man sent him, literally by that man he was sent. At other times it is the same as the oblique form, as in tatō se  $vereloo_a$ , the father saw him.

Other cases are formed by postpositions, which are usually added to the oblique form. Often, however, the postpositions are dropped, so that, as stated above, the bare noun, in the oblique form, appears as used for any case. Thus (Dative) bahrī mele kũrā, (he) said to (his) slaves.

The following are the most important case suffixes:--

(1) Ka, sometimes written ke. This generally gives the force of a dative. Thus,  $tat\bar{o}-ka$ , to a father;  $j\bar{u}-ka$ , to a daughter;  $g\bar{o}la-ka$  or  $g\bar{o}la-ke$ , to a country;  $\tilde{a}g\tilde{u}r-ke$ , to (i.e. on) a finger. In  $gur\bar{o}-ka$   $y\tilde{a}-pate\bar{o}$ , on the back of a horse, ka gives the force of a genitive. Possibly it is a kind of dativus commodi (see list, No. 230), but we also have  $ta\underline{s}h\bar{o}-ba$  (genitive)  $y\tilde{a}-pati$ , the back of a horse (No. 227). In  $l\bar{a}must\bar{o}k$  ama-ka (No. 233), in the small house, we have a distinct locative. So in kiti vas  $patk\tilde{e}re-ke$ , after some days, ke forms what we should call in English a preposition, which is really a noun in the locative. Again this ka is used to form a kind of oblique base for attaching other postpositions. Thus,  $utr\bar{e}-ka$  mili, (bind him) with ropes; but  $b\bar{a}za$  mili (without ka), (I have beaten him) with (many) stripes; vashtuma-ka vasha, below a tree; vasha vasha

(2)  $K\tilde{e}$ . This is the locative of ka, and generally gives the force of the ablative. Thus,  $tat\bar{o}-k\tilde{e}$ , from a father;  $y\bar{o}\underline{sh}-k\tilde{e}$   $v\bar{e}\underline{sh}an-g\bar{o}t$ , they rebelled from (i.e.

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- against) the devil. Sometimes it gives the force of a dative, as in  $pr\tilde{e}\underline{s}hy\tilde{a}$  tanu  $t\tilde{o}lo-k\tilde{e}$ , he sent (him) to his own fields, or of a locative, as in  $kiw\tilde{a}s-k\tilde{e}$ , at any time; ek  $am\tilde{a}-k\tilde{e}$  ek dabala ek dabili  $var\tilde{i}$ , in one house there were one boy and one girl.
- (3)  $Ket\bar{\imath}$ . This and the following (kane) are connected with ka.  $Ket\bar{\imath}$  forms a dative of purpose (like the Bashgalī  $dog\tilde{e}$  or  $tk\tilde{a}$ ), as in  $\bar{\imath}$ - $ket\bar{\imath}$ , for him (thou gavest food);  $\bar{a}st\bar{o}$ - $ket\bar{\imath}$ , for (i.e. on account of) (his) coming.
- (4) Kane is used as a postposition of the ablative, as in  $j\bar{u}$ - $keli\tilde{a}$ -kane, from the daughters. In  $t\tilde{e}s$ -kane  $may\tilde{o}$ , (he divided his property) amongst them, it is used like ka to make an oblique form. The ne seems to be a locative termination, so that kane is really the same as  $k\tilde{e}$ . Compare myukne, in front.
- (5) Ba. This is the regular postposition of the genitive. Thus,  $tat\bar{o}$ -ba, of the father;  $ta\underline{sh}\bar{o}$ -ba  $s\bar{o}s$ , his sister. In the first line of the Parable, we have  $mana\underline{sh}e$ -be, of a man (there were two sons). Here this is probably merely another method of writing  $mana\underline{sh}a$ -ba, like ke for ka, but it is just possible that be may be plural to agree with 'sons.' If this is the case, it is the only instance of a genitive changing for gender, for case, or for number which I have met in the specimens or list.
- (6)  $B\tilde{e}$ . This (the locative of ba) is regularly used to form an ablative. Thus,  $seo-b\tilde{e}$ , from there;  $atko-b\tilde{e}$ , from there;  $ateo-b\tilde{e}$ , from here.
- (7) Mili. This regularly means 'with,' whether as an instrumental or as signifying 'together with.'

Examples will be found above.

(8)  $May\tilde{\tilde{o}}$ . This means 'among,' 'in.' Examples above.

We may give the following declension of tata, a father, from the list of words:--

	Singular.		Plural.
Nom.	tata.		tatē-kele.
Gen.	tatō-ba.		$tatar{e}$ - $keliar{ar{a}}$ - $ba$ .
Dat.	tatō-ka.		$tatar{e}$ - $keli\widetilde{ar{a}}$ - $ka$ .
Abl.	$tatar{o}$ - $k\widetilde{ar{e}}$ .		tatē-keliã-kane.

Adjectives.—I have not noted any instance of adjectives changing either for number or case. Thus we have:—

bōsta manash. a good man.
bōsta manasha-kē, from a good man.
bōsta manash-kele, good men.
bōsta manash-keliā-kane, from good men.
bōsta mēshi, a good woman.
bōsta mēshi-kele, good women.
abar dabala, a bad boy.
abar dabili, a bad girl.
bōsta-ka (dative), well.

A great many adjectives optionally take the termination sta (compare Bashgali ste). Thus we have  $b\bar{o}i$  or  $b\bar{o}sta$ , good. This termination is very common with past participles when used adjectivally, but not when they are used as tenses of a verb. Thus,  $nishin\bar{a}$ , sat, he sat. When used adjectivally, nishinasta, seated.

Comparison is formed as usual. The object with which comparison is made is put in the ablative. Thus,  $b\bar{o}sta$ , good;  $echchu\ b\bar{o}sta$ , better, literally much good;  $at-k\tilde{e}\ di\ b\bar{o}sta$ , best, literally good also (di) than all. I presume that at means all, but I have not identified it elsewhere. Another example is  $ta\underline{sh}\bar{o}-ba\ br\bar{a}-s\ ta\underline{sh}\bar{o}-ba\ s\bar{o}s-kane\ dregela\ ver$ , him-of his-brother him-of the-sister-than tall is, his brother is taller than his sister.

# II. PRONOUNS.—The pronouns of the first and second persons are as follows:—

	Singular.		Plural.	
	I.	Thou.	We.	You.
Nom.	$yar{e}.$	to, tu.	yema, yuma.	$v\bar{\imath}_{ullet}$
Gen.	ima.	to-ba.	yema, yuma.	vima.
Obl.	$\widetilde{\overline{\imath}}$ .	to.	yema, yuma.	vī $ma$ .

For the genitive, we have once im instead of ima, viz. in im  $jar\tilde{a}$  mili, with my friends. We have  $\tilde{i}$  used in the sense of the genitive in  $\tilde{i}$  matini  $\tilde{i}$  ao, give my share to me.

The oblique form (with or without postpositions) is employed for all other cases. Thus (agent)  $\tilde{i}$   $vib\bar{i}$  vrem, I have beaten; to  $prat\bar{o}m$ , thou gavest-to-me; (dat.)  $\tilde{i}$  ao, give to me;  $to-k\tilde{e}$  koidam  $k\tilde{u}r\bar{a}$ , to thee service was done; yema  $var\bar{i}$ , to us it was (proper); (with other postpositions)  $\tilde{i}$  mili, with us; to-ka  $patk\tilde{e}r$ , behind thee.  $Y\bar{e}$  is employed to the dative in to  $y\bar{e}$  na  $prat\bar{o}m$ , thou didst not give to me.

In  $t\bar{u}\underline{sh}a$  ver, it is thine,  $t\bar{u}\underline{sh}a$  appears to be a dative of possession; compare  $kasu\underline{sh}$ , for what, why?

The word for 'he,' 'that' is se; obl. sing.  $tash\bar{o}$  (gen.  $ta\underline{sh}\bar{o}-ba$ ), or  $se\bar{o}$  or seo; Nom. plural  $t\bar{e}$ , obl. plural  $t\tilde{e}s$  or  $t\tilde{e}sa$ . The agent singular is sometimes se, sometimes  $ta\underline{sh}\bar{o}$ .  $T\bar{e}v$  is an adjective plural. Another plural base is aka, obl.  $ak\tilde{a}s$ . Examples are:—

se nīgiţi beā, he became in want.

tashō-ba miul, its price.

tashō preh, give to him.

se maṭyā, he divided.

tashō vinā, he struck.

seo-ba patkēr, after that.

tē gyāst, they go.

tēs-kane mayō. among them.

tēsa Traskenvērētoā, they saw Trasken.

tēv rupayan tashō-ka vēch, take those rupees from him.

aka shātinōt, they became merry.

akā-ba, of them (List).

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The word for 'he,' 'this,' is  $\bar{\imath}$ , obl. sing.  $\bar{\imath}$ . The oblique plural is  $am\bar{\imath}$ . There is no occurrence of the nominative plural. Examples of the use of this pronoun are:—

ī to-ba piutr, this thy son.

ī rupaya tashō preh, give this rupee to him.

ī-ketī brujao pratā, for him food was given.

i karave, put on him.

 $\bar{\imath} \ \tilde{\alpha} g \tilde{u} r$ -ke, on his finger.

 $am\overline{i}$ -ka  $may\widetilde{o}$ , amongst them.

## Other pronominal forms are:-

tanu, own: tanu  $t\bar{o}la-k\tilde{e}$ , to his own fields.

 $k\tilde{a}sta$ , by whom:  $k\tilde{a}sta$   $m\tilde{a}l$   $pusiy\tilde{a}$ , by whom the property was lost.

kē, who? kuma dabala, whose boy? kū-ka, from whom (did you buy)?

kas, what? to-ba nam kas ver, what is your name? kasush, what for, why? kasu-ketī, what for, because.

ki, any: ki  $w\bar{a}s$ - $k\bar{e}$ , at any time; ima kasu ver-ba, whatever may be mine;  $ku\bar{i}$ -di to-ba mela arunga na  $k\bar{u}r\bar{a}$ , at any time even I did not disobey thee:  $ku\bar{i}$ -ta  $\bar{i}$  to-ba piutr  $\bar{a}$ - $b\bar{a}$ , when this thy son may have come.

iti, so many, so much: iti vel koidam kũrā, so many years I served thee; iti koidam kũrā, so much service I did.

kiti, how many? how much? ī gurō kiti vel beoōsta ver? how many years has this horse existed? kiti sudu ver, how much distance is it?

**Pronominal suffixes** are freely used, as in Bashgalī. They are added to nouns and to verbs, but I have not met any instances of pronouns of the first or second person being added to nouns. When added to nouns they have the force of the genitive case.

When added to verbs, they have the force of the nominative case, *i.e.* refer to the subject, when it is in the first or second person of either number or in the third person plural, and is added to the past participle of an intransitive verb. Pronouns of the third person singular are not so added, the bare participle being always used. When added to the past participle of a transitive verb, they may have the force of an agent or of a dative.

### These suffixes are as follows:-

	Sing.	Plur.
1st Person,	m.	mish.
2nd Person,	$\underline{sh}$ .	$\widetilde{e}.$
3rd Person,	s, <u>sh</u> a.	t.

### Examples are:

- (1) Nouns, piutr, a son; piutrus, his son.
  brā, a brother; brās, his brother.
  tata, a father (obl. tatō): tatōs, his father.
  jū, a daughter; jūes, his daughter.
  manash, a man; manashsha, his man.
- (2) Verbs,  $go\bar{a}$ , gone;  $g\bar{o}m$ , I went;  $g\bar{o}\underline{sh}$ , thou wentest;  $g\bar{o}mi\underline{sh}$ , we went;  $g\bar{o}\tilde{e}$ , you went; got, they went.

ver, he is;  $\tilde{i}$   $v\bar{i}b\bar{i}$  vrem (for verem), (he) beaten is-by-me, I have beaten him.

pratā, given; to yē na pratōm, by thee to me not (was) given-to-me, thou didst not give me.

Case and number suffixes are added to nouns with pronominal suffixes in the usual way. Thus,  $tat\bar{o}s$ -ba, of his father;  $tat\bar{o}s$ - $keli\tilde{a}$ -ba, of his fathers.

## III.—VERBS—

# A. Auxiliary Verbs and Verbs substantive.—

The Verb substantive is thus conjugated:—

		Present.	Pas	st.
	Sing.	Plur.	Sing.	Plur.
1.	vrem.	$v\widetilde{e}rami\underline{s}\underline{h}.$	variem.	$variar{e}mi\underline{sh}.$
	vresh.	$v\widetilde{e}_{i}\widetilde{e}.$	variesh.	$va_!y\widetilde{\widetilde{u}}.$
3.	ner.	veret, vret.	vari.	varī.

The past tense does not apparently change for gender. A subjunctive mood is formed by adding  $b\bar{a}$ . Thus,  $ver-b\bar{a}$ , it may be.

There is a negative verb substantive, of which I have noted the following forms:— $n\tilde{u}ryem$ , I am not;  $n\tilde{u}ri$ , it is not.

I have noted the following forms of the root bu, become:—

Infinitive,  $b\tilde{\vec{u}}sta$ , to become.

Present Participle, bāla, being.

Past Participle, beoösta, become.

Conjunctive Participle,  $b\bar{\imath}$ , having become.

Future, bāriam or bāriem, I shall become; bīkarē, we shall become.

Past, bām, I became; beā or bē, he became.

i busta ver, I should be, is literally 'by me to become is (proper).

## B. The Active Verb.-

The typical transitive verb is the root vi, strike, and the typical intransitive one is the root  $\bar{i}$ , go. The latter is irregular in the formation of its past participle.

Principal Parts.—

Infinitive,  $-viy\widetilde{u}sta$ , to strike. The termination of the infinitive is sta (compare Bashgali viste, to strike). The infinitive can be treated as a verbal noun with an oblique form in  $\bar{o}$ . Thus,  $chara\widetilde{u}st\bar{o}-ket\bar{\imath}$ , for grazing;  $\bar{a}st\bar{o}-ket\bar{\imath}$ , on account of his coming;  $\tilde{u}st\bar{o}-ke$  zo-na-very $\bar{a}$ , he did not wish in his heart to go.

Present Participle,—(?) vila, striking. I have not noted the present participle of the root vi. It, however, ends in la (compare Bashgalī vīl, striking). Other examples are tarala, searching; bāla, being.

Past Participle,—vinasta or vinista, struck. This participle properly ends in ā, so that we should have vinā. (As in Bashgalī, the root vi adds an n in the Past Participle.) But when used as an adjective this participle invariably takes the adjectival termination sta, so that we get the form vinasta or vinista. Other examples are gōsta, gone; beoōsta, become; kerēsta, (? feminine) done? nishinasta or nishinista, seated; mõrasta, dead.

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Conjunctive Participle,— $vib\bar{\imath}$ , having struck. The true form of this is merely the root (thus vi) without the suffix  $b\bar{\imath}$ , which apparently means 'having become,' being itself the conjunctive participle of the root bu. This simpler form (with or without an i added) has been noted in a few instances. Other examples are  $g\bar{e}$  (the father having gone outside) or  $g\bar{e}b\bar{\imath}$ , having gone;  $g\bar{e}b\bar{\imath}$ , having eaten;  $g\bar{e}b\bar{\imath}$ , having arisen;  $g\bar{e}b\bar{\imath}$ , having burnt;  $g\bar{e}b\bar{\imath}$ , having run;  $g\bar{e}b\bar{\imath}$ , having brought;  $g\bar{e}b\bar{\imath}$ , having eaten;  $g\bar{e}b\bar{\imath}$  or (2nd specimen)  $g\bar{e}b\bar{\imath}$ , having come;  $g\bar{e}b\bar{\imath}$ , having summoned;  $g\bar{e}b\bar{\imath}$ , having fled;  $g\bar{a}r\bar{e}b\bar{\imath}$ , having counted.

Imperative,—vi, strike thou. This is the bare root to which an o or  $\bar{u}$  is sometimes added. Other examples are  $ch\bar{u}$  or  $\bar{i}$ , go;  $y\bar{u}$ , eat;  $ni\underline{sh}\bar{u}$ , sit;  $a\underline{ts}h$ , come;  $\bar{o}\underline{sh}t$ , rise, stand;  $mr\tilde{i}$ , die; preh or ao, give;  $san\bar{u}$  (cf. Ba $\underline{sh}$ gal $\bar{i}$   $achun\bar{o}$ ), run;  $v\bar{e}ch$ , take;  $gr\tilde{u}t$ , bind; vai-shao, draw water;  $utt\bar{o}$ , keep (me as thy servant).

The 2nd person plural ends in  $v\tilde{e}$ . Thus,  $karav\tilde{e}$ , put ye on (the saddle, a garment);  $datav\tilde{e}$ , put ye on (a ring, shoes).

The Present Tense is conjugated as follows:-

	I strike.		I go.	
	Sing.	Plur.	Sing.	Plur.
1.	viam.	$vi\widetilde{a}mi\underline{sh}.$	gyam.	gyãmi <u>sh</u> .
2.	$via\underline{sh}.$	$v$ $i\widetilde{lpha}s\widetilde{e}$ .	gya <u>sh</u> .	$gy\widetilde{a}s\widetilde{e}$ .
3.	$oldsymbol{v}iar{a}s.$	viast.	$gyar{a}s$ .	$gyar{a}st.$

Other examples are meryam, I die; na vēcham, I do not take; nishās, he sits, or he dwells; matrās, he says; chāst, they make (offerings). In the following, the third person plural is used in the sense of the third person singular, charayāst, he is grazing; ēāst, he comes; lasayāst, it becomes spare, remains over and above. It is possible that in these last yast is really an auxiliary verb connected with the Ghalchah yast, he is. The verb substantive ver seems to be really a future of the root which appears in the Ghalchah (Yūdghā) viem, I was.

Definite Present.—There is no special form for this. It is the same as the simple present. In the list of words, the idea of a simple present is expressed by a circumlocution.

Thus,  $y\bar{e}$   $viy\tilde{u}st\bar{o}$ -ka  $may\tilde{o}$  v.em, I am in a beating, something like the old English 'I am a-beating.'

Imperfect.—This, in the list of words, is expressed by a similar circumlocution. Yē viyūstō-ka mayō vaṛiem, I was in a beating, I was a-beating. In the specimens there are several forms which can only be treated as imperfects or as habitual pasts. They are based on the corresponding forms of the present tense, and are preyāsa, (no one) used to give (to him); ēyāsa, (his son) was coming (and was seen by him); vēchāsa, (the devil) used to take (tribute); prēāsī, they used to give (a man).

Future.—The typical letter of this tense is l, corresponding to the Bashgali l.

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Compare the Bashgali vilam, I shall strike. As in that language, the first person plural is irregular, the following is the conjugation of the tense 'I shall strike':—

	Ø	Plur.
-	Sing.	$var{\imath}karar{e}.$
1.	$vi\widetilde{e}$ ram.	$vi\widetilde{e}r\widetilde{e}.$
2.	$viere \underline{sh}.$	•
3.	vier.	vieret.

Other examples are mela cheram, I will make words; bikare, we will become (happy).

This tense can be used in the sense of a present subjunctive, as in yē kas vieram, I

perhaps may strike.

**Past.**—In transitive verbs this tense is conjugated passively with the subject in the agent case. I have not found any instances in which the tense is changed to agree with the object in gender or number (see, however, the perfect, below). As in other languages, the tense is the simplest form of the past participle, without the termination sta. In one or two cases it takes the termination  $\bar{o}$ , instead of  $\bar{a}$ . The past tense of the verb 'strike' is therefore conjugated as follows, the participle itself remaining unchanged throughout:—

	$\mathbf{Sing}.$	riur.
1.	$\widetilde{i} \ vin \widetilde{a} \ { m or} \ vin \widetilde{o}.$	yema vinā, vinō.
2.	to vinā or vinō.	vīma vinā, vinō.
3.	ta <u>sh</u> ō vinā or vinō.	$t\widetilde{ar{e}}s\ vinar{a},\ vinar{o}.$

Other examples of this tense are,  $miul\ pr\bar{e}\ v\bar{e}\ k\tilde{u}r\bar{a}$ , did you buy?  $maty\bar{a}$ , he divided;  $v\bar{e}s\bar{e}tey\bar{a}$ , he collected;  $pusiy\bar{a}$ , he lost;  $preshy\bar{a}$ , he sent; mela (or mele)  $kr\bar{a}$  ( $k\tilde{u}r$  or  $k\tilde{u}r\bar{a}$ ), he made words, he said;  $kr\bar{a}$ ,  $k\tilde{u}r$  or  $k\tilde{u}r\bar{a}$ , he (or I) made, he (or I did);  $v\tilde{e}r\tilde{e}to\bar{a}$ , he saw, I saw;  $pel\tilde{a}g\bar{o}$ , he embraced;  $j\bar{i}part\bar{o}$ , he kissed;  $mela\ kudey\bar{a}$ , he enquired;  $z\tilde{e}ry\bar{a}$ , he entreated;  $prat\bar{a}$ , thou gavest;  $j\tilde{e}r\bar{a}$  (2nd specimen), he killed.

With a pronominal suffix of the dative of the first person we have pratom, thou didst (not) give to me.

The word for 'he said' is *matrei*, which seems to be irregular. Possibly the *ci* is a pronominal suffix meaning 'to him.'

In the case of intransitive verbs, the third person singular is the bare past participle, which agrees with the subject in gender. In the other persons, pronominal suffixes of the nominative are added to the past participle. We thus get the following conjugation of 'I went':—

	Sing.	Plur.
1.	gōm.	gōmi <u>sh</u> .
2.	$g ar{o} \underline{s} h$ .	$g\tilde{o}\widetilde{e}$ .
3.	$go\bar{a}$ (masc.), $ge\bar{a}$ (fem.).	$g\bar{o}t.$

An example of the 3rd sing. fem. is nishtupren dabala goā, patkēr dabili geā, first, the boy went, afterwards the girl went.

Other examples of this tense are  $samaty\bar{a}$ , he started;  $chamy\bar{a}$ , (a famine) stuck;  $be\bar{a}$  or  $b\bar{e}$ , he became;  $ni\underline{sh}in\bar{a}$ , he sat, or stayed;  $biny\bar{a}$ , he understood;  $o\underline{sh}irm\tilde{a}$ - $g\bar{o}m$ , I felt (lit. went) ashamed;  $\bar{a}$ , he came;  $zo\text{-}ma\text{-}v\tilde{e}ry\bar{a}$ , he did not wish in his heart;  $\bar{a}t\bar{o}$ , (the turn came);  $sh\bar{a}tin\bar{o}t$ , they became merry;  $ni\underline{sh}in\bar{o}t$ , they dwelt;  $v\bar{e}\underline{sh}an\text{-}g\bar{o}t$ , they rebelled.

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In the Parable, when the elder son comes home, the word used is  $dayy\tilde{a}$ , he arrived. I am unable to explain this form. Possibly it is really the locative of a verbal noun, and means 'on arriving.'

The **Perfect** tense is, in the list, formed from the conjunctive participle. Thus,  $\tilde{i}$   $vib\bar{i}$  vrem, by me having struck he is by me, i.e. I have struck him. Elsewhere both in the list and in the specimens, it is formed from the past participle. Thus,  $s\bar{o}s$  ishtri  $ker\tilde{e}sta$  (? is this feminine) ver, he has made the sister a wife, he has married the sister;  $tat\bar{o}$  brujao  $prat\bar{a}$  ver, the father has given food.

The **Pluperfect**, in the only example, is made from the past participle, viz.  $\tilde{i}$  vinistā varī, I had struck.

As in Bashgalī, a kind of **Conditional** or **Subjunctive** mood is made by suffixing  $b\bar{a}$ , as in  $y\bar{a}rim-b\bar{a}$ . . . .  $kiu\underline{t}s$  pararem- $b\bar{a}$ , if I may eat . . . I may fill (my) belly. Sometimes this  $b\bar{a}$  is omitted, and we have other idioms, like those given in the list;  $y\bar{e}$  kas  $vi\tilde{e}ram$ , I may perhaps strike;  $\tilde{i}$   $viy\tilde{u}sta$  ver, to me it is (proper) to strike, I should strike.

The **Passive** voice is formed by conjugating the past participle with the verb substantive. Thus:—

yē vinasta vṛem,—I am being struck. yē vinasta vaṛiem,—I was struck. yē vinasta bāṛiam,—I shall be struck.

The **Negative** is throughout na, except in the negative verb substantive (see above). The word for 'no' is nai or nei.

[ No. 2.]

# DARDIC SUB-FAMILY.

## KAFIR GROUP.

WAI-ALĀ.

## SPECIMEN I.

(WAIGAL, IN KAFIRISTAN.)

(Khan Sahib Abdul Hakim Khan, 1900.)

 $ext{k}\widetilde{f e} ext{shte}\delta$ Amī-ka mayõ varī. piutr du manashe-be Ek These among by-the-younger were. twosons One man-of tā, 'O to-ba māl-ak mayõ matrei, tatōs-ka piutrus father,thee-of property among it-was-said, son-of-him the-father-of-him-to ĩ Se tës-kane mayõ tashō-ba māl ĩ ao.' matini themamong him-of property give. By-him shareto-me my k<u>esh</u>teo kiti dī patkëre-ke piutrus Ek wās matyā. days also after by-the-younger son-of-him some (i.e. few) was-divided.  $\boldsymbol{A}$ ek sudu gōla-ke saprok tashō-ba māl vēsēteyā, samatyā. the-property was-collected, distantcountry-to allhim-of he-started. Kī-wās-ke Seō balamast bī tashō-ba  $m\bar{a}l$ pusiyā. property was-lost. There debauched him-of What-day-at (i.e. when) becoming gŏla-ka abar saprok māl pusiyā, se avotã chamyā. allwas-lost, that country-to badfamine (lit. hunger) property stuck. nîgiti sal Se beā. Se ek echchu goā, manash mili gēbī He in-want became. Hewent. very rich manwithhaving-gone nishinā. Se bosta manash preshyā se tanu sat (i.e. stayed). That good (i.e. rich) man(-by)hewas-sent his-own tola-ke merga charaũstō-ketī. Se matrās, 'mergā lasavishto yē yārim-bā field-to swinefeeding-for. Hesays, 'swine's leavings I (if-)I-may-eat kiuts pararem-bā. Ki manash tashō na preyāsa. Se eneri I-may-fill. bellyAny to-him man notwas-giving. Henow binyā, tashō  $\operatorname{sh}\widetilde{\mathrm{u}}$ mili mela kŗā, 'iti manash ima understood. his selfwithtalking was-done. 'so-many men my tatō-ba māl yēbī lasayāst, уē avote meryam. father-of wealth having-eaten spare-becomes, Iby-hunger am-dying. Öshtibī tatō-ka gēbī mela cheram. " O tā, to Having-arisen father-to having-gone wordI-will-make, "0 father, thee myukne Trasken myukne уē oshirmä-göm. Υē to-ba piutr bāla before God before Iashamed-went.  $\mathcal{I}$ thee-of son being

Ĩ nữryem. to mili koidam-kulla uttō." katī Ōshtibī not-am. Methee withkeep.", hired-servant likeHaving-arisen tatōs-ka goā. Sude ēyāsa piutrus father-of-him-to he-went. At-a-distance the-son-of-him was-coming by-the-father se veretoa; tashō zō utulbī. sanumbī goā, piutrus hewas-seen; hisheart having-burnt, having-run he-went, the-son-of-him damrov-ka pelago, jīpartō. Piutrus tatōs-ka the-neck-to was-embraced, he-was-kissed. By-the-son-of-him the-father-of-him-to mela kũr. , O to myukne Trasken myukne yê oshirma-gom. tā, word was-made, 'O father, thee before Godbefore I ashamed-went. Eneri pat ĩ to-ba piutr bữsta nữri.' Tatos Now after to-me thee-of the-son to-beit-is-not(-fit).' By-the-father-of-him tashō-ba bahri kũrā, 'bōsta adicham meleavībī slaves(-to) word was-made, 'good garment having-brought this-one him-of karavě: ek ãgushtỗ avībī. ī ãgũr-ke datavě. ring having-brought, this-one's finger-to put-on, (to-)this-one watsai datave. Seō patkere brujao katibī kushil bīkarē. shoes put-on. From-that afterfood having-eaten merry we-will-become.  $\sinh \widetilde{u} da$ bē; Niushte ima piutr mõrasta varī, pius beoösta varī, Formerly my sondeadwas, livinghe-became; lostbecome Aka ĩ veretoa.' shātinōt. eneri They became-merry. now bu-me he-was-seen.'

tũrẽ Tashō-ba deshteō piutrus se ta<u>sh</u>ō-ba tōla-ka mayõ (at-)thattime the-elder son-of-him him-of fieldHim-of 212 Atko-be ēbī  $am\tilde{a}$ tavar dayvã varī. having-come to-the-house nearThere-from he-arrived was. naț-chāsta ta<u>sh</u>ō shudī bē. Ek tashō-ba manash alol-patresta singing-(?) giving dance-doing to-him known became. Onehim-of 'kasu-di mela-kudeyā, se alol having-summoned by-him word-was-asked, 'for-what-also singing they-(?) give?' 'to-ba matrei. brā ā; argu-bī āstō-ketī Se se By-him it-was-said, 'thee-of the-brother well-being came; he coming-for brujao pratā-ver.' Tashō chitān kũrā. thee-of given-is.' By-him by-the-father food annoyance was-made.  $\operatorname{am}\widetilde{\widetilde{\mathbf{a}}}$ ũstō-ke zo-na-verya. Se attar Tatos heart-not-wished. in-the-house insidegoing-for By-the-father-of-him Hese bõsta zervā. tatōs-ka ber gē having-gone he well was-entreated. By-him the-father-of-him-to outside vel to-k€ koidam kũrā. 'iti Kuì-di matrei. thee-to service was-done(-by-me), Ever-even 'so-many year it-was-said,

koidam kŭrā Iti kũrā. nato-ba mela urunga servicewas-done So-much was-done.nototherwisethe-word thee-of imjarā mili pratom, naуē wās-k<del>ẽ</del> ek chũ ki my friends withto-me not was-given-to-me, kidby-thee any time-at one to-ba Kuĩ-ta ĩ piutr bāriem. yē ku<u>sh</u>il vēbī, thee-of When thisthe-son might-have-become.  $\mathcal{I}$ happyhaving-eaten, māl to-ba pusiyā, to kãsta kanchanai mili ā-bā, with thee-of the-property was-lost, by-thee harlotsmay-have-come, by-whom Tatōs ta<u>sh</u>ō-ka matrei. pratā. brujao ī-ketī By-the-father-of-him him-to was-given.' it-was-said, foodthis-one-for  $\widetilde{\overline{1}}$ saprok milivresh. Imakasu ver-bā. 'O piutr, to wās MywhateverO son, thoualltime me with art.may-be, kasu-ketī kushil bū̃sta varī, to-ba tūsha ver. Yema becausethine is.To-us happyto-become was(-proper),thee-of piukede bē; pius beoōsta brā mõrasta varī, enerivarī, eneri the-brother deadwas, now alivebecame: lostbecomewas, now ĩ veretoa.' by-me he-was-seen.'

[No. 3.]

## DARDIC SUB-FAMILY.

KAFIR GROUP.

WAI-ALĀ.

## SPECIMEN II.

(WAIGAL, IN KAFIRISTAN.)

(Khan Sahib Abdul Hakim Khan, 1900.)

Nishtupren Wai Jelālābād nishinasta Seo-be vaŗī. Formerly the-Wai-people in-Jalalabad dweltwere. There-from wār-ēbī Seo-b≅̃ Nārang nishinōt. mukī wār-ēbī up-having-come at-Narang they-dwelt. There-from having-fled up-having-come Chaqan-serai nishinot. Seo-b[≈] ēēbī Shakurik nishinōt. at-Chagan-sarai they-dwelt. There-from having-come at-Shakurik they-dwelt. Shakurike Seo-be ver. Shigal tao tavar ēēbī the-Shigal is.In(i.e. to)-Shakurik country There-from near having-come Kumaritun Samalam nishinōt. Seo-be ēēbī Waigal There-from having-come in-Waigal at-Kumaritun (and-) Samalam they-dwelt. nishinōt. they-dwelt.

yā-vel<del>e</del> Waigaliễ-kễ Waigal yōsh varī. Se sham every-year the-Waigal-people-from In-Waigal a-devil was. Hetribute  $\mathbf{Am}\widetilde{\mathbf{a}}$ gãrễbī vār-vār tashō ek vēchāsa. manash to-him by-turn-(and-)turn Houses having-counted was-taking.  $\alpha$ man Ek amã-kẽ ek dabala  $e\mathbf{k}$ dabili prēāsī. <u>ts</u>averker varī. One house-in boy girlthey-used-to-give. one oneorphans were. Tes-ke vār ātō. Nishtupren dabala goā, patker dahili geā. arrived. First the-boy went, afterwards the-girl Them-to turnwent. vēcham. matrei. 'lāmustōk veret. Nei, Yosh na Ī-ketī 'very-small they-are. it-was-said, No. notI-take. By-the-devil This-for vōsh-kë vēshan-gōt. Seo-be Waitē the-devil-from rebellious-went. the-Wai-people There-from they Tesa Trasken tarala gōt. Trasken Bimberi adā (the-God-) Trasken searching went. By-them Trasken (on-)Bimberi hill Waigalie Se mili veretoa. gēbī yōsh tashō the-Waigal-people withhaving-gone Hemas-seen. the-devil by-him patker Waigal Traskene-kë Seo-ba manash jera. dūh chāst. Waigal There-from after was-killed. men Trasken-to offerings make. VOL. VIII, PART II.

## NUMERALS.

osht, shū,  $s ilde{o}t$ nű, dosh, pūch, shtā, yāsh, trē, Ek, du, eleven, six, seven, eight, nine, five, ten, four, three, two,One,  $pach\tilde{e}sh$ ,  $\underline{\mathrm{sh}}\widetilde{\mathrm{e}}\underline{\mathrm{sh}}$ , satāsh, eshtāsh, chadesh, tr<u>ũsh</u>, èshī, bāsh, sixteen, seventeen, eighteen, fourteen, fifteen, nineteen, thirteen, twelve,  $du\text{-}vi\underline{sh}\bar{e}\text{-}d\bar{o}\underline{sh}, \quad tr\bar{e}\text{-}vi\underline{sh}\bar{i}, \quad tr\bar{e}\text{-}vi\underline{sh}\bar{e}\text{-}d\bar{o}\underline{sh},$ vishī, vishē-dosh, du-vishī, shtā-vishī, sixty, seventy, forty, fifty, eighty, twenty, thirty, shtā-vishē-dōsh, pūch-vishī. ninety, hundred.

### WASI-VERI OR VERON.

This language is spoken by the Prēsun, one of the Sufēd-pōsh tribes of Kāfiristān. According to Sir George Robertson¹ they are also called Viron by their Muhammadan neighbours, and 'are probably a very ancient people. They inhabit the Presungul, and are entirely different from the Siāh-pōsh tribes on the one hand, and from the Wai and the Ashkun(d) people on the other. They are remarkable for their peaceful disposition, and for their inefficiency as fighting men.......The high valley of the Prēsuns is easy, and the grazing excellent, the flocks and herds good and the people can be plundered without much difficulty: but it is a sort of cockpit for Kāfiristān, and no man can wander there safely except when the passes are closed by snow.'

The language spoken by this people differs extremely from Bashgali, but a perusal of the grammatical notes which follow will show that both languages evidently belong to the same stock.³

The following specimens of the Veron dialect, or Wasi-veri, have been prepared for me, under circumstances of considerable difficulty, by Khan Sahib Abdul Hakim Khan. As explained above, the Verons are a people not easy to get hold of. At length, after long search, a shepherd of considerable stupidity was found, and with his aid the versions were prepared through the intermediary of a Bashgalī Shaikh, who knew something of his language.

The results are the two following specimens (a version of the Parable of the Prodigal Son, and a Folktale), and the following List of words in the Veron language.

This is the first attempt which has ever, so far as I am aware, been made to record any facts about this interesting language, concerning which nothing has hitherto been known except the name. Considering the want of intelligence shown by the source of our information, we cannot hope that the specimens are in every respect correct, but Khan Sahib Abdul Hakim Khan's skill and experience in preparing these specimens (this is the thirteenth that he has been good enough to procure for me) are a guarantee that every care has been taken to make them as accurate as the circumstances permitted.

From the specimens and the list of words, we are able to put together the following imperfect sketch of the Veron language, which has been checked at Chitral by Khan Sahib Abdul Hakim Khan:—

#### I.-NOUNS-

Singular.

(1)  $y\bar{a}$ , a father.  $y\bar{a}$ , of a father.  $y\bar{a}$ -pa or  $y\bar{a}$ -panē, to a father.  $y\bar{a}$ -pa or  $y\bar{a}$ -panea, from a father.

Plural.

yā-kil or yā-kili.

yā-kiliõ.

yā-kiliõ-panē.

yā-kiliõ-panea.

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¹ The Kafirs of the Hindu-kush-pages 78 and ff.

² This is the name given by Sir George Robertson to the river which is formed by the 'Wezgul' drainage. Op. laud. pages 64 and 66. The river does not appear to have any established local name or he would have used it, instead of coining a designation. Khan Sahib Abdul Hakim Khan calls it the 'Wasi-gal,' and the language 'Veron' or 'Wasi-veri,' i.e. speech of Wasi.

³ Compare the first personal pronoun in the two languages. In Bashgali, it is onts and in Veron it is unzū.

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## NUMERALS.

dōsh, yāsh, osht, nũ, pūch, shū,  $\operatorname{s ilde{o}t}$ trē, shtā, Ek, du, five, eight, nine, ten, six, seven, eleven. three, four, two, One. pach<del>esh</del>,  $\underline{\mathrm{sh}}\widetilde{\mathrm{e}}\underline{\mathrm{sh}}$ , satāsh, eshtāsh, trữsh. chadesh, êshī, bāsh, fifteen, sixteen, seventeen, eighteen, nineteen, twelve, thirteen, fourteen, vishī, vishē-dōsh, du-vishī, du-vishē-dōsh, trē-vishē-dōsh, shtā-vishī, sixty, seventy, thirty, eighty, twenty, forty, fifty, shtā-vishē-dōsh, pūch-vishī. ninety, hundred.



Singular.

(2)  $lu\underline{sh}tu$ , a daughter.  $lu\underline{sh}t-kil$  or  $lu\underline{sh}t-kili$ .  $lu\underline{sh}t-kili$  or  $lu\underline{sh}t-kili$ .  $lu\underline{sh}t-kili$  or  $lu\underline{sh}t-kil$ 

The following are further examples of the formation of the plural:-

Plural. Singular. pië or pië-kili. pie, a son. warjemi. warjemi, a man. westeõ. weste, a woman. īriõ. īri, a horse. zheshteő. zhesht, a bull. gūthõ. gūth, a cow. kirő. kirukh, a dog.

There does not appear to be a dual number. We have  $l\bar{u}e$ - $y\bar{a}$ -kil, two fathers;  $l\bar{u}e$   $lu\underline{s}ht$ -kil, two daughters;  $l\bar{u}e$   $pi\tilde{e}$ , two sons;  $l\bar{u}e$  warjemi, two men.

Some nouns appear to have an oblique form. At least we find tarage or tarag-ti, in the house, and tarage tibbatiuk, near to the house.

As regards cases, the genitive frequently has the termination  $\bar{u}ri$ . Thus we have  $warjemi-\bar{u}ri$ , of a man;  $\bar{v}ri-\bar{u}ri$ , of the horse;  $ki\underline{z}\underline{h}g\bar{a}-\bar{u}ri$ , of the swine. So also in the Pronouns (q.v.). The terminate wak also appears in the list of words. Thus,  $y\bar{a}-wak$ , of a father.

As regards the Dative, the specimens and the List of words give a form in  $\underline{sh}$ . Thus,  $y\underline{ash}$ , to the father;  $pi\underline{esh}$ , to the son;  $iy\underline{u}$  endesh pologsho, thou to-me saidst. It may be noted here that the specimens show that the postpositions of the cases are very loosely used, and are frequently omitted. It seems to me to be probable that in the first two examples the  $\underline{sh}$  is a pronominal suffix meaning 'his,' and that the words mean 'his father' and 'his son,' respectively. Compare the Wai-alā manashsha, his man.

I note one instance of a Dative Plural in an, i.e. from palē, a servant, we have Nominative Plural palē; Dative Plural palēan, (the father said) to the servants. Or, more probably, palēan is a general oblique plural form. Compare the Bashgalī palēin-tã.

A Dative of motion to a place is formed by prefixing tu. Thus, tu-gul, to (or in) a country; tu-munj, to-in, into.

A Locative case is formed by suffixing munj. Thus, itineok-tu-munj, to-in-fields; tulu-munj, in longing. 'On the back' is tu-gich. Thus, iri-tugich, on a horse. Nu also means 'in,' in nu-losuni, in want.

#### II.—PRONOUNS—

Singular. Plural. Singular. Plural.  $as\widetilde{e}$ . i- $y\overline{u}$ , thou.  $mi\overline{u}$ . um, um- $\overline{u}ri$ , of me, my. as.  $\overline{i}$ ,  $\overline{i}$ - $\overline{u}ri$ , of thee, thy.  $as\overline{e}n$ - $\overline{u}ri$ .  $endes\underline{h}$ , Dat. and obl. form.  $as\widetilde{e}$ , as.  $ities\underline{h}$ , Dat. and obl. form.  $as\overline{e}n$ .

The oblique forms can, apparently, be used for almost any case. Thus, in the specimens, in different places,  $ende\underline{sh}$  means 'of me,' 'to me,' and 'me.' 'My father' is  $um\ y\bar{a}:um\ aga$  (second specimen) is 'to me':  $as-pan\bar{e}$  is 'to us.'

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In the second person, the sign of the genitive is often dropped. Thus we have  $\bar{z}$  nam, thy name;  $\bar{z}$   $y\bar{a}$ , thy father;  $\bar{z}$  timig, before thee;  $\bar{z}$   $pi\tilde{e}$ , thy son.

Singular. Plural.  $s\bar{u}$ , he.  $m\bar{u}$ .  $s\bar{u}mish$ , sumish- $\bar{u}ri$ , of him. mishin, mishin- $\bar{u}ri$ . sumish, mish, Obl. form. mishin.

The oblique form may be used for any case. Thus,  $mi\underline{sh}$  let  $r\bar{\imath}$ , his wealth;  $mi\underline{sh}$   $\underline{sh}$   $\bar{\delta}$  panē, with his own self;  $sumi\underline{sh}$ -panē, to him;  $sumi\underline{sh}$  amjōn, put on him;  $sumi\underline{sh}$  eshtak piẽ, his eldest son;  $sumi\underline{sh}$ -dugẽ (compare Bashgalī ene-dugān), for his sake;  $sumi\underline{sh}$  tu-gīchi, on his back;  $sumi\underline{sh}$ -pa, from him. Regarding pronominal suffixes see the remark on the Dative case of nouns, above.

'That' is esle, as in esle warjemi, that man: esle ves, at that time. 'Those rupees' is translated marga tenga. 'This' is  $u\bar{u}$ , as in  $u\bar{u}$   $\bar{\imath}ri$ , this horse;  $u\bar{u}$   $pi\tilde{e}$ , this son.

The following are miscellaneous pronouns. 'Who' (relative) is kese or kes; 'whose?' is tesh; 'what?' is pseh; 'so many' is kereg; 'how many' is kereg-skal; 'whatever' is pespulok; 'any one' is kesedde; um-ūri psahstro, ī-ūri asto, is 'mine whatever-things are, thine are.'

#### III.—VERBS—

#### A. Verbs Substantive.

Infinitive, inik, to be, as in pie inik aipua, fit to be a son. Present Tense, I am, etc.

	Singular.		Plural.
1.	esmo, aso.		esem <u>sh</u> o.
2.	eso, or es.		eseno.
3.	eso, so, esela.		asta-

The following sentences may be compared with the above:-

Aipua nā aso, I am not fit.

Um panē eso, thou art with me.

Nerag tikke eso, how far is it?

Zīn tarag-tī eso, the saddle is in the house.

 $Lit_{\overline{e}}^{\sim}$  eso, he is taller.

Pseh lol nat so, what singing (and) dancing is there?

I nam pesnemes, what is your name?

Uū īri nerag utsu esela, how old is that horse?

Nerag pië ast (possibly borrowed from Ghalchah), how many sons are there? Um-ūri psahstro, ī-ūri asto, mine whatever things are, thine are.

Past Tense, I was, etc.

	Singular.	Plural.
1.	essem.	asem <u>sh</u> o.
2.	<i>esso</i> .	esno.
3.	esso, so, tso.	asto, ese.

Singular.

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Past Tense, I was, etc.

	Singular.	Plural.
1.	essem.	asem <u>sh</u> o.
2.	esso.	esno.
3.	esso, so, <u>ts</u> o.	asto, ese.

Examples of the use of this tense are,—

sū tulu-munj so, he was in longing.

sumish eshtak pië itineok tu-munj so, his eldest son was in the fields.

attege kata warjemi so, there was a wealthy man.

shingranik char tso, merry-making was proper.

lue pie ese, there were two sons.

Future, I shall be; -unzū aporgosmo.

Present Conditional, I may be ; -unzū aporgosme.

Past Conditional, I would have become merry; - shingraya saisumish.

Future Conditional, I should be; -inikso.

Several words are translated 'he became' in the specimens. They are as follows:-

ūtu-kal wōkso, there became a famine-year.

nu-lōsuni wōkso, he became in want.

tikhiul wōkso, he became annoyed.

sho-okso, he became alive.

ato-bōkso, he had become lost.

shingra wogusto, they became merry (compare pezekso, he went; pezegusto, they went).

#### B. Active Verb.

Standard verb,—

pesumtinik, to beat.

Infinitive, pesumtinik, to beat; so inik, to be; wuzānik, to graze; oyinik, food; tibzinik, to go inside; <u>shingrānik</u>, to make merry. We find a Dative of the Infinitive in <u>atsuk-panē</u> abuk aphlēgo, he gave food for (on account of) his coming.

The Past Participle or Conjunctive Participle ends in i or  $\bar{\imath}$ . Thus, pesumt $\bar{\imath}$ , having beaten; so bidi-talwi, having done debauchery;  $oy\bar{\imath}$ , having eaten;  $ui\underline{sh}t\bar{\imath}$ , having risen; uekozi, having seen; gizi, having brought;  $ch\bar{a}li$ , having called;  $bebz\bar{\imath}$ , having gone out;  $ti\underline{zh}$ -gui, having collected;  $tibz\bar{\imath}$ , having gone inside; kosi, having fallen. Ikki-zo, running, seems to belong to this.

Imperative,—pesumtieh, beat; so,—āphleh or ophliu, give; sumoțū, keep; al bīzas, look here. Other examples in the list of words are,—pez, go; oyus, eat; bishlus, sit; jots, come; ishteh, stand; omos, die; ikiutsek, run; ilgēseh, take (? take away); ūrias, walk.

Plurals are amjon, put on; sakshon, put.

Present, -- I beat, etc.

Singular.

pesumtiemo.
 pesumtimasish.

3. pesumtimaso.

Plural.

pesumtim<u>sh</u>o.

pesumtimasinch.

pesumtimasto.

The same tense of the verb 'to go' is (judging from the list of words) somewhat different. It is as follows:—

1. pezemo.

2. pezmasish.

3. pezemaso.

pazemsho (sic).

pezemasench.

pezemasto.

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The only example in the specimens is  $b\bar{\imath}$ -shilmasto, it (they) become(s) spare.

In the List of words we find ayāmeso, he is grazing; *i-tak tsāmaso*, he comes behind you. *Mōksum*, in the Parable, which is translated 'I am dying,' is apparently really a Past Tense, and means 'I am dead.'

The following appear to be the terminations of this tense:—

Singular. Plural.

1. emo. msho.

2. masish. masinch, masench.

3. maso, meso. masto.

These may be compared with the Present and Past Tenses of the Verb Substantive and with the Bashgalī Pluperfect.

Imperfect,—pesumtimasēsum.

In the Parable,  $\bar{a}$  maso, he was coming, is apparently an example of this tense. It looks, however, more like the third person present.

Future,—I shall beat, etc.

Singular.		Plural.
1.	pesumtemo.	pesemtem <u>sh</u> o.
2.	pesemtimasso.	pesemtiogas no.
3.	pesemtiogosso.	pesemtiogasto.

Other examples are,-

pezemo, I will go; veri-polemo, I will say words; oïmsho, we will eat; shingraīmsho, we will make merriment.

Present Conditional,—I may beat, etc.,—pesumti-wolgosm. Other examples are probably gosaisum, I would make (my belly satisfied);  $b\bar{\imath}$ -shilema, if (the husks) would become spare; and (in the second specimen)  $n\bar{a}$  mokwasum, I should not die. This is perhaps a future. 'I should beat' is pesumtenikso.

Past Tense.—The subject appears always to be in the Nominative in the case of Transitive Verbs, but the conjugation of Transitive and Neuter Verbs differs in this tense.

I beat, etc.		
	Sinonlar	Planal

1.	unzū pesumtiom.	asẽ pesumtiom <u>sh</u> o.
2.	iyū pesumtiok <u>sh</u> o.	miū pesumtegunch.
3.	sū pesumtiogo.	mū pesumtiogosto.

I went, etc.

1.	unzū pezeksam.	asẽ pezaksami <u>sh</u> .
2.	iyū pezegesi <u>sh</u> .	miū pezaksinch.
3.	sū pezagi <u>sh</u> , pezagusto,	mū pezegusto.
	or pezekso.	

Other examples of the Past Tense of Transitive Verbs are:-

First Person,—iliemche, I did; uzhogo, I found.

Second Person,—(List of words) plī ilgēgo, you bought; (Specimens) iyū pespulok-shilo, whatever thou saidst; nā uphlēgo, thou didst not give; abuk aphlēgo, thou gavest food.

Third Person,—pologo, he said; wilisogo, he lost; tikhēgo, he consumed; esēgo, he sent; lust ultsogo, he embraced; veri-aplogo (? aphlēgo), he ordered; nusiogo, he heard; agi-deogo, he enquired; abuk aphlēgo, he gave food; optoogo, he entreated; psāogo, he lost; jicheveh uphlēgo, he gave a paper; abuk aphlēgo, they gave food.

Ending in sto are,—butog-légusto, he made division; tizh-gousto, he collected; kesedde sumish nā aphlimasto, no one gave him; aptégusto, they accepted; ipōgusto, he

built; legusto, they did. These are all probably plurals.

The two following end in kso, which judging from analogy would lead us to class them with Neuter Verbs; but the meaning seems to be transitive,— $\bar{a}pich\bar{o}kso$ , he kissed;  $alug\bar{o}kso$ , it struck (? alighted) on his head.

Judging from eases like  $aphl\bar{e}go$  or  $uphl\bar{e}go$ , which means thou gavest, he gave, and they gave, it would seem that in the case of Transitive verbs, the Tense has a Passive signification, although the pronouns of the subject are used in the form of the nominative.  $Unz\bar{u}$  aphl $\bar{e}go$  would be equivalent to the  $Urd\bar{u}$   $ma\tilde{i}$ - $n\bar{e}$   $diy\bar{a}$ ;  $iy\bar{u}$  aphl $\bar{e}go$ , to  $t\bar{u}$ - $n\bar{e}$   $diy\bar{a}$ , and so on. The case closely resembles that of Dakhini Hindōstāni which has  $ma\tilde{i}$  (not  $ma\tilde{i}$ - $n\bar{e}$ )  $diy\bar{a}$ .

Other examples of the Past Tenses of Neuter verbs are,-

First Person, -moksum, I am dead; emaso, I became.

Third Person,—(List of words),  $a\underline{sh}lekso$ , he is seated, or  $a\underline{sh}ilekso$ , he resides; (Specimens)  $\underline{sh}il\bar{e}gusto$ , he stayed;  $w\bar{o}kso$ , he became; jurokso, his heart burnt;  $m\bar{o}kso$ , he was dead;  $\underline{sh}\tilde{o}$ - $\bar{o}kso$ , he became alive;  $b\bar{o}kso$ , he became;  $wo\underline{sh}ukso$ , he wished;  $a\underline{ts}ukso$ , he came;  $a\underline{sh}legso$ , he sat.

 $U\underline{zh}\bar{o}go$  is translated 'he became found.' It is probably a Transitive verb, and means 'I have found (him).'

It would appear probable that the termination so in the above instances is the third person singular past of the verb substantive, meaning 'he was.' So also the termination usto of the third person plural. Compare the Bashgali Pluperfect.

Perfect,—I have beaten,—No example. Skal wezig mish pe eshpōmo means I have beaten with many stripes,' but the verbal root is not the standard one. Other example is, all more or less doubtful, are,—ibil liemo, I have done (I did) service; unun nā gāsun n, I have not refused; i wayeh āwukso, thy brother has come (came); unzū ittīn tserva skal tūd pezaksom, I have walked (I walked) a long distance to-day. I am informed that, as a matter of fact, the language has no perfect tense. The Past tense is used in the meaning both of an Indefinite Past and of a Perfect.

Pluperfect,- 'I had beaten' is unzū pesumtimasum.

The following examples of Passive Verbs are given in the list of words:—
unzū pesumtiuggan puzokso, unzū pesumtiuggan pezagesh,

I am beaten.

I was beaten.

unzu pesumtiuggan pezmesh,

I shall be beaten.

Finally,—It is probable that the above verb *pesum-tinik*, to beat, is a compound one. It may be mentioned that the root of the corresponding verb in Kalāshā is ti.

In the above examples the vowels a and u, a and e, e and i seem to be freely used for each other. I have written in each case what I have found.

# DARDIC SUB-FAMILY.

# KAFIR GROUP.

## WASI-VERI OR VERON.

## SPECIMEN I.

(Khan Sahib Abdul Hakim Khan, 1899.)

Attege warjemi-ūri lūe piã ese. Mishin tum-juruk bannia One man's tvoosons were. Of-them from-among the-younger 'Ou pologo, vā, ī letri tum-juruk um butog endesh father-to said. father, thy property from-among myshare to-me ophliu.'  $S\bar{\mathrm{u}}$ mish letrī mishin tumunj butog-legusto. Nerag vestektse qive.' his themwe althamona divided.Some days-after bannia piã mish letrī sunyāwi tizh-gousto tikkë tu-gul pezagusto. younger sonhiswealthallcollecteddistant to-country went. Mish letrī esle bidi-talwi wilisogo. Immureh mish letrī having-done-debauchery His wealth there he-lost. When his wealth sunyāwi tikhēgo esle-tu-gul skal ūtu-kal wōkso. Sū nu-lōsuni was-consumed in-that-country much hunger-year became. Hein-want wōkso. Sū pezekso attege kata warjemi panē meshĩ shilēgusto. Esle became. Hewentonewealthy person with together stayed. That warjemi mish itineok tu-muni sumish esego ki<u>zhg</u>ā wuzānik. Sīī person hisfieldsinhim sentswine grazing-for. He tulu-muni 'kizhgā-ūri SO. ovinik wūs bī-shilema longing-in was, 'swine's foodhusksif-spare-would-become omilu lāro gosaisum.' Kesedde sumish  $n\bar{a}$ aphlimasto. Esle-tu-ves belly satisfied I-would-make.' Any-one to-him notgave. At-that-time bisikneokso mish  $\sh\widetilde{\tilde{o}}$ veri-pologo, 'kereg-skal panē palē um vā to-senses-came his-own self withwords-said, 'how-many servants my father's abuk arawar-panē oyī mishin-ūri bī-shilmasto: unzū ūtavi wealth-with foodhaving-eaten of-them spare-becomes;  $\mathcal{I}$ of-hunger möksum. Uishtī yā-pa pezemo: sumish-panē veri-polemo, am-dead. Having-risen father-to I-will-go; him-to words-I-will-say, "() unzū Pāchā yā, timig ī timig jirikh emaso. "O father, I Godbefore thee before ashamed became. Alā-taĩ piã inik aipua nā  $\underline{\text{Endesh}}$ aso. attege palē charã After-this thyson to-be fitnot I-am. Meone servant like sumotū." **Uishtī** vā pa pezekso. Pie tikke-panea āmaso, vā Having-risen father at-distance was-coming, father to he-went. Son VOL. VIII. PART II.

pië-sh lust-ultsõgo.  $\Upsilon ar{a}$ ikkizo pezekso. jurokso uskozi Father the-son-to having-seen-him his-heart-burnt running went. embraced, unzū Pāchā timig veri-pologo, 'O yā, Piĕ va-sh $\mathcal{I}$ Godbefore thee O father, said, Son the-father-to kissed. aipua inik piã nã ĩ alā-taĩ emaso; jirikh timig to-be fitnot sonthyafter-this became; before ashamed veri-aplogo, 'ischum bizisana gizi sumish palēan aso.'  $Y\bar{a}$ mishclothes having-brought him `goodservants-to ordered, I-am.' Father his mish igi-panë sakshon; wezil mish thitë attege wogikh gizi amjon; ring having-brought his finger-on put; shoeshisfeetput-on; shingraïmsho. Um pië mokso, Alā-tani abuk oïmsho, sakshon. My son was-dead, After-that food we-will-eat, merriment-we-will-do. put-on. Mū shingra wogusto. uzhōgo.' ato bōkso, itinow alive-became; lost had-become, now I-have-found. They merry became.

tu-munj mish itineok so. Estā Sumish eshtek pië esle-ves fieldsinwas.Thence Hiselderson at-that-time hissū nusiogo. palē āmāshe tarage tibbatiuk lol-nat-lēgo kuţ Attege coming house-to nearsinging-dancing sound he heard. Oneservant 'pseh so?' pologo, ٠ī chāli agi-deōgo,  $S\bar{\mathrm{u}}$ lol nathaving-called he-enquired, 'what singing is? IIesaid, dancing ' thy wayeh āwukso. Ī aphlego.' yā sumi<u>sh</u> seogen atsuk-panë abuk brotherhas-come. Thy father hiswellcoming-for food gave. Sū tikhiul wōkso: tibzinik nā woshukso, yā. bebzī sumish He annoyed became; inside-going not did-wish, father out-going himoptoogo. Sũ yāsh veri-pologo, 'al bīzas, kereg ussū ī-aga ibil entreated. He father-to he-said, 'here look, so-many years thee-to drudgery liemo: imu-badē iyū pespulok<u>sh</u>ilo unun na gāsum. Kereg kodium I-have-done; any-time thou whatever-said refused not I-have. So-much service iliemche, ivū imu-badē attege isha endesh nā uphlego, um imjiekh I-did. thou any-time one kidto-me notgavest, friends my  $\operatorname{mash}_{\widetilde{\overline{e}}}^{\widetilde{e}}$ panē oyī shingraga saisumish. Immu-reh ĩ together having-eaten withI-would-have-become. merry When thy uū pie atsukso, ī arawar kes werisat panē psāogo, iyű sumish-dugë this son came, thywealth who harlots with lost,thoufor-his-sake abuk aphlēgo.' Yā sumish pologo, O piã, iyū vesaugne um-panê food gave. Fatherto-him said, 0 son, thouevery-day me-with eso; um-ūri psahstro i-ūri asto, as-panē shingranik art;my whatever-things-are thineare, us-with (or to) merriment-making char tso, p<u>sh</u>akh ī uū wayeh mokso. sude sho-okso: ato fitting was, because thy this brotherwas-dead, again alive-became; lost bōkso, sudi uzhanik-wokso. had-become, again has-been-found.

[ No. 5.]

# DARDIC SUB-FAMILY.

# KAFIR GROUP.

## WASÎ-VERI OR VERON.

## SPECIMEN II.

(Khan Sahib Abdul Hakim Khan, 1899.)

Attege kata warjemi so. Sū warjemi panē pologo, 'um-aga One wealthy person was. Hepeople to(or with) said, 'to-me Pāchā jicheveh uphlēgo nā mokwasum.' Sumish  $\mathbf{veri}$ warjemi aptēgusto. GodpapergavenotI-would-die. Hiswordpeople accepted. Sū warjemi mish-aga iūni wishtar tarag ipogusto.  $\mathbf{A}\mathbf{1}$ wariemi That person himself-to newbighouse built. There people tizh-gui abuk aphlēgo. Sū tibzī kū-panē ashlegso. having-collected foodgave. Heinside(the-house) stool-on sat. Wariemi sumish-panē skal nat lēgusto. Natli-mash-tu-munj People before-him muchdancing did.In-the-course-of-the-dancing uzhnū-ir vischek panea bim kosi sumish chijī alogōkso. a-piece-of-rock-salt ceiling fromdownfalling hison-head struck. Sī mökso. Hedied.

#### NUMERALS.

Ipin or attege lue  $\mathbf{c}$ chipū uch ushū sete aste nūh leze zizh One twothreefour fivesixseven eightnine teneleven wizū chhīza chipults vishilhts ushulhts setilts astilts nalts zū twelve thirteen fourteen fifteen sixteen seventeen eighteen nineteen twenty lezaij jibeze lejjibets chichegzū chichegzālets chipegzū chipegzualets thirty forty fifty sixty seventy eighty ninety ochegzū. hundred.

# ASHKUND.

We know nothing whatever about this dialect except that the word Ash-kund means 'bare mountain.' All the efforts of my friends on the North-West Frontier have failed to procure specimens of this language.

## THE KALĀSHĀ-PASHAI SUB-GROUP.

The languages belonging to this sub-group are spoken to the east and south of Kāfiristān proper. They are closely connected with the true Kāfir languages, but are influenced by the neighbouring forms of speech. They are three in number, viz. (1) Kalāshā, (2) Gawar-bati, (3) Pashai. Of these Kalāshā represents the Kāfir languages merging into Khō-wār, while the other two represent them merging into the languages of the Kohistan described post, pp. 507ff. They are dealt with in the following pages.

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## KALĀSHĀ.

The Kalāshīs or Kalāsh Kāfirs¹ inhabit the small valleys of Bomboret, Kalāshgūm, and Birir, south-west of the town of Chatrār (Chitral), in the high lands between the Qāshqār (Chatrār) and the Bashgal Rivers. They are Musalmāns, and are subject to Chatrār, but are claimed by the Bashgalī as slaves.

Their language, Kalāshā, is a connecting link between Bashgalī and Khō-wār, the language of Chatrār. The people who use it call it the  $kal\bar{a}sh\bar{a}-m\bar{o}n$ , or 'speech of the Kalāshās.'

#### AUTHORITY-

Leitner, Dr. G. W.,—The Languages and Races of Dardistan, Lahore, 1877. Part I of this book contains a Vocabulary, and some brief grammatical notes on (amongst other languages) Kalāshā. There is also a set of dialogues in the language, which is reprinted in the same author's Hunza and Nagyr Hand-book, Calcutta, 1889, pp. 133 and ff.

Leitner, Dr. G. W.,—A sketch of the Bashgali Kafirs and of their language. Lecture in the Journal of the United Service Institute of India, No. 43, Simla, 1880. The language described is Kalāshā, not Bashgalī.

It is to be regretted that the materials for giving a full account of this language are so imperfect. All that I have been able to do has been to combine in the following grammatical sketch the information given by Dr. Leitner, and that which I have gleaned from the two specimens, and from the list of standard words annexed. In quoting Dr. Leitner, I have, perforce, given his spelling, except in the case of obvious misprints.²

Of the two specimens, one is a translation of the Parable of the Prodigal Son, and the other a piece of Folk-lore in the Kalāshā language.

# A BRIEF SKETCH OF KALĀSHĀ GRAMMAR (SO FAR AS KNOWN).

#### I.-NOUNS-

- (a) Gender.—The distinction of gender does not appear to exist in the language. Thus, ek prusht mōch, a good man; ek prusht istri-jah, a good woman. There appear, however, to be two declensions of nouns, one of animate, and the other of inanimate, objects.
- (b) Number.—When it is wished to emphasize the plural idea, words like chhik, all, are appended.

¹ BIDDULPH, Tribes of the Hindoo Koosh, pp. 64 and 127.

² Dr. Leitner admits in the Preface to his work that, for want of proper type, discritical marks have not been given in every case, and that those that are used, are not used with uniformity. This is to be regretted, but I have not thought it proper to venture to correct his spelling from my inner consciousness. These proofs have, however, since this was written, been carefully revised on the spot by Khan Sahib Abdul Hakim Khan.

- (c) Declension.—The Accusative is the same as the Nominative. Nouns have usually two forms, a direct and an oblique. The oblique form of masculine animate nouns in the singular is formed by adding as or es, and of inanimate nouns by adding ani or an. The oblique form of the plural is generally formed by adding n, an or en. In some cases, the oblique form is the same as the nominative. Postpositions are usually added to the oblique form, but the postposition som or sum, with, is added to the direct form. The Genitive and Dative are simply the oblique form without any postposition.
  - (1) Animate Nouns,—<u>sh</u>ā, a king, obl. <u>sh</u>ā-as; mōch, a man, obl. mōch-as; strījā, a woman, obl. strījā-as; putr, a son, obl. putr-as; <u>Kh</u>udā, God, obl. <u>Kh</u>udā-(y)-as; <u>kh</u>ūk, pig, obl. <u>kh</u>ūk-as. We thus get the following declension:—

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Sing. Plur.

\underline{sh}\bar{a}, a king (Nom.). \underline{sh}avau.

\underline{sh}\bar{a}, a king (Acc.). \underline{sh}avau-an.

\underline{sh}\bar{a} sum, with a king. \underline{sh}avau-an sum.

\underline{sh}\bar{a}-as, of a king, or to a king. \underline{sh}avau-an.

\underline{sh}\bar{a}-as pi, from a king. \underline{sh}avau-an pi.

\underline{sh}a, or \underline{sh}\bar{a}, O king. \underline{sh}avau.
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	Sing.	Plur.	Sing.	Plur.
Nom.	mōch, a man.	mōch.	dāda, a father.	dādai.
Gen.	mōches.	mochen.	dadā, dādas.	dāđai.
Dat.	mõches-hātia.	mōchen-hātia.	dadā-hātia.	dādai-hātia.
Abl.	(from) moches-pi.	mōchen-pi.	dadā-pi.	dādai-pi.

Nom. chhū, a daughter.	chūlai. so we have	hāsh, horse; hāshen, horses:
Gen. chhūā, chhūas.	chūlai.	don, bull; dondan, bulls:
Dat. chhūa-hātia.	chhūlai-hātia.	gak, cow; gāgan, cows:
Abl. chhūa-pi.	chhūlai-pi.	sher, dog; sheron, dogs.

Other examples, taken from the Parable, are dadā-tāda, near the father; <u>Kh</u>udāyas rūna, before God; mazdūras-rau, like a servant; dādas-kai, to the father; mōche-sum, with a man; lalian-sum, with prostitutes.

Note.—In the Parable, the nominative sometimes appears to take the oblique form. We have putras, his son (collected, said, was in the field);  $d\bar{a}das$ , his father (saw, ordered, embraced). Here, however, the termination is a pronominal suffix meaning 'his.' Thus,  $d\bar{a}d-as$ , his father. In  $\underline{tsatak}$ - $l\bar{s}$ , the younger son (said), we have possibly an instance of a case of the agent as in Bashgalī, Pashtō, and Pañjābī before a transitive verb in the past tense.

(2) Inanimate Nouns,—hāst, a hand, obl. hāstan; bāt, a stone, obl. bātan. So we have in the second specimen hāndun hātia for (my) house; nōren, of hunger; irregular is dur hāti, to home.

Note also the forms  $j\bar{a}no-sum$ , with his heart;  $\underline{z}\underline{h}\bar{u}-ena$ , from or of food.

There is also locative in ona. Thus, hāstona mucha, (grasped) in a hand; bazaona, in a hand (bazā, a hand). So also we have in the specimens, shatara waktona, at that time;  $k\tilde{o}$ rona, on his ears; dokona, in the jungle; broeshtona, from the top.

The specimens give two examples of a locative in e, viz. anguryake, on (his) finger; khūre, on (his) feet.

Other forms which are not provided for above are chhēt mōchena, and chhēt mōch, in the fields; jēgauno, in a place.

 $H\bar{a}st~gr\bar{i}$  is 'holding or seizing a hand,' not, as Dr. Leitner says, 'with a hand.'

Adjectives remain unaltered. Thus,  $pru\underline{sh}t$  moch, a good man;  $pru\underline{sh}t$  moches, of a good man;  $pru\underline{sh}t$  moch, good men;  $pru\underline{sh}t$  mochen pi, from good men;  $pru\underline{sh}t$  istri-jah, a good woman; and so on.

#### II.—PRONOUNS—

First Person,— $\bar{a}$ , I; mai, me, my, to me; obl. mai;  $\bar{a}bi$ , we;  $\hbar\bar{o}ma$ , us, to us; obl. pl.  $\hbar\bar{o}mo$  or  $\hbar\bar{o}ma$ .

Second Person,—tū, tu, thou; tai, thee, thy, to thee; obl. tai; ābi, tū aste chhik (chhik means 'all'), you; mīmi, your, to you; obl. pl. mīmi or mīme.

Third Person, -Dr. Leitner gives the following forms,  $-\bar{a}s\bar{a}$ , he, him, his, to him (or her); obl.  $\bar{a}s\bar{a}$ ;  $\underline{sh}\bar{e}li$ ,  $\underline{eledrus}$ , they;  $\underline{sh}\bar{a}si$  (Acc.), they;  $\bar{i}si$ , of them;  $\bar{a}si$ ,  $\underline{sh}\bar{a}si$ , to them; obl. pl.  $\underline{sh}\bar{a}si$ .

This, iya, shiya.

That, ata, tara.

The following forms occur in the specimens:-

se, he, that; that (adj.) to him; sa, she; iya, shiya, this; ata, tara, that; toh, him, it, that; tā, tāse, tā-a, his; tāse, tāse kai, to him; īse, to this person; she-teh, teh, they; she-tāse, tāse, their; tāse pi, for them; tāsi mōchani or mōcheno, among them; his own, tā-same.

Interrogatives,— $k\bar{\imath}a$  or  $k\bar{\imath}e$ , what?  $k\bar{\imath}ura$ , who?  $k\bar{o}$ , why?  $kil\bar{a}$ - $espat\bar{\imath}$ , because;  $kim\bar{o}n$ , how many?  $\underline{sham\bar{u}n}$ , so much (many).

Indefinite Pronouns, -kūre, anyone; kīe-galē, whatever.

Relative Pronoun,  $-k\bar{u}re$ -gal $\bar{e}$  (?), in  $k\bar{u}re$ -gal $\bar{e}$  tai daulat dumbao, who wasted thy property.

There are several examples of pronominal suffixes; viz.  $dad\tilde{a}$  (not  $d\tilde{a}da$ ), my father;  $b\tilde{a}yo$ , thy brother; dado, thy father;  $p\tilde{u}tro$ , thy son;  $p\tilde{u}tras$ , his son;  $d\tilde{a}das$ , his father. III.—VERBS—

#### A. Verbs Substantive—

The forms given by Dr. Leitner are wrong. The correct forms are as follows:—

Present—

Sing. Plur.

āsam, compare Khō-wār asum.
 āsik, compare Khō-wār asusi.
 āsas, , , asus.
 āsa, , asumi

3.  $\bar{a}s\bar{o}v$ , , , asur.  $\bar{a}san$ , , , asumi.

When the subject is inanimate the third person is as follows:-

3.  $\underline{sh}iu$ , compare Khō-wār  $\underline{sh}er$ , it is, there is; Plural,  $\underline{sh}ien$ , compare Khō-wār  $\underline{sh}en$ i, they are.

Past-

· Sing.

1. āsis.

2. āsi.

3. āsis, asta.

Plur.

 $\bar{a}simi.$ 

 $\bar{a}sili.$ 

āsini.

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nē shiāla is, 'it or they (inanimate subject) did not exist.' So also, in the third person singular, ashis is used with an inanimate subject. With the above compare Khō-wār asistam, I was; oshói, it was.

Dr. Leitner gives no forms of any verb meaning 'to become.' The following forms occur in the Specimens and List of Words,—hah, be (imperat.); hiu dai, it is becoming; hāwis, I became; hau, there became, he, it, became; hāwen, they became; thī-āsis, he had become;  $b\bar{a}m$ , I shall be; kie  $b\bar{a}$ -am-e, I may be; hik, to be; thī, being.

From the above it would appear that Dr. Leitner's Present Tense him, I am, really belongs to the verb 'become,' and that the proper form for 'I am' is asum, etc.

The verb dai, which also means in Pashtō, he is, is used as an auxiliary. See below:-

#### B.—The Active Verb—

The Infinitive ends in ik, ik, or k. (In Wakhī it ends in ak, in Ormuri in ek, in Shiṇā in oiki, in Wasĩ-veri in ik, in Pashai in ik, and in Khō-wār in ik, or ik.) Examples of Infinitives are:-

 $\bar{o}nik$ , to bring;  $d\bar{e}k$ , to give;  $\bar{\imath}k$ , to come;  $par-\bar{\imath}k$ , to go; jageik, to see;  $p\bar{\imath}k$ , to drink; nisīk, to sit; kārīk, to do; sangāik, to hear; chishtik, to stand; zhuk, to eat.

The following instances of the Infinitive occur in the specimens,—tyek, to beat; charaik, to graze (active);  $g\tilde{u}$ ro dyak (for  $d\bar{e}k$ ), singing; nat  $k\bar{a}rik$ , dancing;  $k\bar{a}rik$ , to make; perkeyak, to fell; īk-as, on account of his coming; par-īk-as, of going.

Dr. Leitner gives no examples of any Participles. The following are all taken from the specimens:—

Present Participle,—par-ik weov, going; ek-weov, coming, from ik, to come; timan, beating; ? iman, coming.

Past Participle,—thāulo, abandoned; saprek, found; kere dīta, or ker dīta, cut; luīna, filled up; avõjena,? having said; ishleg-īta, having slipped down.

Conjunctive Participle,— $ph\bar{a}ji$ , having divided;  $\underline{zh}ui$ , having eaten;  $\bar{u}\underline{sh}ti$ , having risen; ōni, having brought.

Irregular are pai, having gone; kai, having done; thi, having become; a-dhiai, running; yast-kai, having seized (the neck); chhi, having called; thawai, remaining; grī, having taken; nashai, having killed.

The Future is the same as the Present, as in the Ghalchah languages.

Dr. Leitner gives the following forms of the Present-Future. They have been locally corrected:-

I	bring or	r shall bring	(only	I give or sh	all give.
	used with	inanimate ol	bjects).		
	Sing.	Plur.		Sing.	Plar.
<b></b> [	$\bar{o}nim.$	$\bar{o}nik.$		$dar{e}m.$	dek.
2.	$\bar{o}nis.$	õna.		des.	det.
3.	ōneu.	ŏnen.		dali.	$da  ilde{n} i.$
	I come	r shall come.		I go or sha	ll go.
	Sing.	Plur.		Sing.	Plur.
1.	im.	$\bar{\imath}k$ .		par-īm.	par-īk.
2.	īs.	eov.		par-is.	par-a.
3.	iu.	īn.		par-eu.	par-in.
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1. 2. 3.	I drind sing. pīm. pīs. pīu.	k or shall drink.  Plur. $p\bar{\imath}k$ . $p\bar{\imath}a$ . $p\bar{\imath}n$ .	I see or sing. jagēm. jagāi. jagal.	hall see. Plur. jagēk. jagā. jagan.
	I sit o	r shall sit.	I do or	shall do.
	Sing.	Plur.	Sing.	Plur.
1.	nisīm.	nisīk.	$k\bar{a}rem.$	kārik.
2.	nisis.	niseov.	$m{k}ar{a}m{r}m{i}m{s}.$	$k\bar{a}ra.$
3.	niseu.	nisen.	$k ar{a} reu.$	kā <b>r</b> en.

Dr. Leitner gives only the first person singular of this.

	I hear or s	shall hear.		I stand or sl	nall stand.
	Sing.	Plur.	•	Sing.	Plur.
1.	sangāam.	$sang  ilde{a}ik.$		$chi\underline{sh}tim.$	chishlik.
2.	sangāas.	$sangar{a}.$		chish tis.	chish ta.
3.	sangāu.	sangāan.		$chi\underline{sh}$ $teu.$	chish tin.

The following instances of this tense occur in the specimens:-

I eat	t or shall	eat.	I beat or	shall beat.	1	I find or sh	all find.
	Sing.	Plur.	Sing.	Plur.		Sing.	Plur.
1.	zhum.	$\underline{zh}uk.$	tem.	tiek.		saprem.	saprek.
2.	zhus.	<u>zh</u> ūa.	ties.	tiet.		sapres.	saprā.
3.	$\underline{zh}ar{u}.$	zhūn.	tiel.	tien.		sapral.	saprani.

Also the following:—dem, I shall give;  $\underline{zh}uk$ , we shall eat;  $k\bar{a}rik$ , we shall do; dek, we shall give.

The following examples of the Imperative are given by Dr. Leitner:-

 $\bar{o}ni$ , bring thou;  $d\bar{e}$ , give thou;  $\bar{i}$ , come thou;  $p\bar{a}r$ - $\bar{i}$ , go thou;  $jag\bar{a}i$ , see thou;  $p\bar{i}$ , drink thou;  $nis\bar{i}$ , sit down;  $k\bar{a}ri$ , do thou;  $sang\bar{a}i$ , hear thou;  $chi\underline{sh}t\bar{i}$ , stand thou;  $\underline{sh}u$ , eat thou.

The following occur in the specimens and list:— $p\bar{a}r$ -i, go;  $\underline{zhuh}$ , eat;  $nis\bar{\imath}h$ , sit;  $\bar{\imath}h$ , come; tyeh, beat;  $u\underline{sh}ti$ , stand;  $n\bar{a}\underline{sh}i$ , die;  $d\check{e}h$ , give; adhiai, run; gri, take; halei, keep me;  $jag\bar{a}i$ , look; umbuli, prophesy.

In the specimens the following plurals occur:—sambiyei, put on; karai, put on (make); ōna, bring. We have also det, give ye (Leitner, wrongly, dēo).

Dr. Leitner gives no examples of the **Definite Present**, but several occur in the specimens. The tense is formed by adding dai to any form of the Simple Present. Thus,  $n\bar{a}\underline{shum}\ dai$ , I am dying;  $hiu\ dai$ , it becomes;  $g\bar{a}teu\ dai$ , it wants;  $g\tilde{u}ro\ den\ dai$ , they are singing;  $k\bar{a}rin\ dai$ , they are doing;  $chareik\ dai$ , he is grazing;  $iu\ dai$ , he is coming.

Dr. Leitner gives a form im-dai, which he translates by 'I was coming.' It is evidently an example of this tense. 'I was coming' is iman āsis.

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The following fuller examples occur in the specimens:—

I am beating.			I am g	oing.
	Sing.	Plur.	Sing.	Plur.
1.	tem dai.	tek dai.	par-im dai.	par-ik dai.
2.	tes dai.	$tet \ dai.$	par-is dai.	par-a dai.
3.	tel dai.	ten dai.	par-iu dai.	par-in dai.

The following example of the Imperfect occurs in the List of Words. The tense is formed by adding the past tense of the verb substantive to what is apparently the present participle. Thus, timan āsis, I was beating.

A full example of this tense is-

#### I was coming.

Sing.		Plur.	
1.	īman āsis.	īman āsi	mi
2.	īman āsi.	īman āsi	li.
3.	īman āsis.	īman ās	ini.

The following examples of the Past tense are corrected versions of those given by Dr. Leitner:—

	I	brought.	I gave	e (irregular).
	Sing.	Plur.	Sing.	Plur.
1.	$\~onis.$	ōnimi.	prah.	$pr\bar{o}mi.$
2.	$\~oni.$	ōnili.	prah.	prāli.
3.	$\bar{o}no$ .	ōnan.	prau.	pron.

(The Bashgalī for 'he gave' is ptastai. The Wai-alā is  $prat\bar{a}$ , and the Khō-wār is prai.)

<b>,</b>	I came.		I went.	
	Sing.	Plur.	Sing.	Plar.
1.	ah.	ōmi.	par-ah.	par-ōmi.
2.	ah.	$\bar{a}li.$	par-ah.	par-āli.
3.	au.	ōn.	par-au.	par-ōn.
	I drank.	1	·I saw.	
	Sing.	Plur.	Sing.	Plur.
1.	apis.	apīmi.	jagēs.	$jagreve{e}mi.$
2.	$apar{\imath}.$	apīli.	jaga <b>i.</b>	jagāl <b>i.</b>
3.	apīau.	apīan.	jagau.	$jagar{a}n.$
	I sat.		I did.	
	Sing.	Plur.	Sing.	Plur.
1.	$nisar{a}$ .	nisōmi.	$ar{a}ris.$	$\ddot{a}rimi.$
2.	$nisar{a}$ .	nisāli.	$ar{a}ri.$	$ar{a}rili.$
3.	nisau.	nison.	$ ilde{a}ro.$	āran.
	I heard.		I stood.	
	Sing.	Plur.	Sing.	Plur.
1.	sangāyes.	sangāimi.	achi <u>sh</u> tis.	achi <u>sh</u> tim <b>i.</b>
2.	sangāye.	sangāili.	achi <u>sh</u> ti.	achi <u>sh</u> t <b>i</b> li.
3.	sangyes.	sangāini.	achi <u>sh</u> tau.	achi <u>sh</u> tan.

I ate (irregular).

Sing. Plur.

- 1.  $\bar{a}\underline{sh}is$ .  $\bar{a}\underline{sh}imi$ .
- $egin{array}{lll} 2. & ar{a} \underline{sh} ii. & ar{a} \underline{sh} ili. \end{array}$
- 3.  $\bar{a}\underline{sh}au$ .  $\bar{a}\underline{sh}an$ .

The following instances of this tense occur in the specimens:-

I beat, I gave.		I went.		I found.		
	Sing.	Plur.	Sing.	Plur.	Sing.	Plur.
1.	prah.	promi.	par-ah.	par-ōmi.	sapres.	saprēmi.
2.	prah.	prāli.	par-ah.	par-āli.	saprai.	$saprar{a}li.$
3.	prau.	pron.	par-au.	par-on.	saprau.	$sapr\~an.$

First Person Singular,—āris, I did (Khō-wār, arestam).

Second Person Singular,-ne prah, thou didst not give.

Third Person Singular,—prau, he gave; kurau, he collected; par-au, he went; dumbau, he lost; au, he came; mon prau, he said; tripau, it burnt; sawājau, he kissed; bandau, he ordered; umbulau, he prophesied.

In the following the termination is  $o,-aw\tilde{o}jo$ , he said;  $aph\bar{u}cho$ , he asked;  $\bar{a}ro$ , he made, he did (Khō-wār, arer), cf.  $\bar{a}ris$ , above;  $a\underline{s}h\tilde{i}jo$ , he entreated; ayisto, it left.

Other forms are, -- āweshu, he saw; shurū-is, it fell.

Third Person Plural,— $\delta n$ , they came; par- $\delta n$ , they went; aw $\delta jen$ , they said; lasān, they let go; ne abāyeni, they could not; jagan, they saw; <u>kh</u>oji-haleon, they summoned;  $go\tilde{e}$ , they said.

The **Perfect** tense is formed by conjugating the Past Participle with the Auxiliary Present. Thus in the Parable we have *īta-āsōv*, he has come; and *dai-āsōv*, he has given.

Dr. Leitner gives as an example of the **Pluperfect** tense,  $\bar{a}$  onim dai, which, however, means 'I am bringing.'

The following instance of a **Habitual Past** occurs in the specimens,—diman āsis, (no one) used to give.

The following instances of the Conditional mood occur in the specimens,-

āshispa, I would eat.

āris dyāpā, I would have made.

tsatsēris, (my belly) would be satisfied.

The following instances of the **Passive** occur in the list,— $\bar{a}$   $t\bar{\imath}gari$  thi  $\bar{a}sam$ , I am beaten;  $\bar{a}$   $t\bar{\imath}gari$  thi  $\bar{a}sis$ , I was or had been beaten;  $\bar{a}$  ti-avna him, I shall be beaten.

[ No. 6.]

## DARDIC SUB-FAMILY.

KAFIR GROUP

## KALĀSHĀ-PASHAI SUB-GROUP.

#### KALĀSHĀ.

## SPECIMEN I.

#### (Khan Sahib Abdul Hakim Khan, 1898.)

Ek mōchas dū pūtr āseni. mōchani Tāsi tsātak-lē dādas-kai One man's two sons were. Them among younger-one father-to awojo, 'dāda, tai mal mai bash phāji mai having-divided said, 'father, thyproperty(-from) my shareme deh.' tāsi mōcheno Se tā daulat prau. phāji Ek kimön bas give.' He his property them among having-divided gave. few dayspīshto tsātak pūtras tāsami mal drust kurau dehsha jēga-uno parau. after younger his-son his-own property all collected distant place-in went. daulat bad-masti Tarah pai tāsami kai dumbau. Tarah There having-gone his-own property debauchery having-done lost. There Se khāche dragāzh hau. chan hau. Se parau ek quwatin mochebecame. He in-want became. He went badfamine one wealthy just hau. Se mōch tā ata süde tāsami chhēt-mochena khūk with joined became. That man his that servant his-own fields-in swine Tā-se armān ashis ahūto. <u>kh</u>ūkas <u>zh</u>ūena charaik thāulo phot To-him longing was swine's food-from grazing-for sent. abandoned husks āshispa mai kuch tsatsēris. Kūre tāse nē diman-āsis. stomach would-get-satisfied. Anyone I-would-eat my him notwould-give. thī. tāsami jāno-sum mon-prau, 'kimōn phakm maristān  $T\bar{o}$ Then sensible becoming, his-own heart-with 'how-many talked, slaves daulat zhui tāsi-pi dadā bēsh hiu-dai, ā nören my my-father's wealth having-eaten them-from spare becomes,  $\boldsymbol{I}$ from-hunger Ūshti tāda nāshum-dai. dadā pai mon dem. Having-risen my-father near having-gone words am-dying. I-will-give, " O je Khudāyas rū-na sharmanda hāwis. Ā dāda. tai tai I-have-become. I father, thee and of-God before ashamed thy son tai ek halei." lāvig na āsam. Mai muzdūras-rau Ūshti thy one of-hired-servant-like keep."; fit not anı. MeHaving-risen

āweshu. Tãse jān dādas īman-āsis Deh<u>sh</u>a-i dadā tāda parau. At-distant he-was-coming his-father saw-him. To-him the-heart father near went. sawājau. Pūtras dādas-kai adhiai parau, pūtras gar-yast-kai awojo, running went, his-son having-embraced kissed. His-son father-to said, Ā dē-birichi tai tai je <u>Kh</u>udāyas rū-na <u>sh</u>armanda hāwis. I-have-become.  $\boldsymbol{I}$ after-this thy before ashamed GodO father, thee and tā-se shadarbākan bandau, 'prush  $\overline{\mathrm{Dadas}}$ pūtr lāyiqe hik na āsam.' ordered, 'good clothes servantsto-be not am.' His-father his ise auguryake sambiyei. Ek angushtar ōni īse ōni having-brought his fingerringhaving-brought this-(person) put-on. Onezhuk, khūre sambiyei.  $T\bar{o}$ awu ōni īse kālun Thenfoodwe-will-eat, feet put-on. hisput-on: shoes having-brought dum thī Mai pūtr nāshi āsis, ojo junu hau; āsis kushāni kārik. merriment we-will-make. My son dead was, now alive became; lost become was Teh kushān hāwen. sapres.' õio I-found-him.' They merry became. now again

Tāse gadāra putras shatara wakto-na tāse chhēt moche āsis; ta-lē ek-weov His elder his-son at-that timehis fields inwas; thence coming dur tādak au gũro-dyak naţ-kārik kõrona khondi tase prau.  $\mathbf{E}\mathbf{k}$ shādar house near came singing dancing soundhisears-on gave. Oneservant  $chh\tilde{i}$ aphūcho, 'kī-a gũṛo-dendai, kia naṭ-kārindai?' Se awojo, having-called enquired, 'what singing-is, what dancing-is?' Hesaid. LThybāyo īta-āsōv. Tai dādo tāse tāza īkas awu dai-āsōv.' Se kapa thy-brother hath-come. Thy thy-father his safe coming-(on) food hath-given.' He annoyed hau; udhrīman parīkas rai ne āro. Dādas bien drezhnau, toh inside of-going wish not did-make. His-father outside emerged, became: him ashijo. Dādas-kai mon-prau, 'aya jagāi, shamun kao tai hätya krom entreated. His-father-to he-said, 'here look, so-many years thee āris; kai tai mon ne pelētai āsam. Shamun mushakat I-did; I any-time thy word not other-wise-done have. So-much troubledkai ek batyak mai ne prah, mai barābaran gri I-have-become, thou any-time one kidme not gave, my friends having-taken ek-thi. zhui kushāni āris-dyāpā. tai Kai-galē shīya pūtro together, having-eaten merriment I-would-have-made. When thisthythy-son au, kūre-galē tai daulat lalian-sum dumbau, tu tāse-patī awu came. thy wealth prostitutes-with lost, thou (for)-his-sake food gavest." Dādas tāse-kai awojo, 'eh pūtr, tu <u>shāti</u> mai-sum āsas. Mai kie-galē His-father him-to said, O son, thou continually me-with art. My whatever shiu se tai, hōma-hātia kushāni kārik bash ashis, kilāes-patī there-is that thine (is), merriment to-make fitting us-to because was, nāshi āsis, junu hau; dum thī āsis, gëri saprek hau.' thy thy-brother dead was, alive became; lost become was, again found became."

[No. 7.]

## DARDIC SUB-FAMILY.

Kāfir Group

## KALĀ<u>SH</u>Ā-PA<u>SH</u>AI SUB-GROUP.

KALĀSHĀ.

## SPECIMEN II.

## A STORY IN KALĀSHĀ.

#### (Khan Sahib Abdul Hakim Khan, 1898.)

Rajawai shāh asta.  $M\bar{o}ch$ ahūto 'mai doko-na. hāndun-hātia dār Rajawai king was. (He) men sent jungle-in, (saying) 'my house-for timber pai ramut kera-an. Tichak thawai dur-hāti They having-gone beam began-cutting. A-little remaining home-to (they) came. bring.' tara parōn pai jagan kere-dīta Next-morning (they) went there having-gone saw (previously)-cut-place filled-up. Treh bas shāti, perkeyak abāveni, kilāes-patī  $\mathbf{n}\mathbf{e}$ Three days (they) continually (worked), fell (it) not they-could, because every chōpō tara pai jaga shombëru-na ker-dita ne-shiāla. Dihār morning therehaving-gone sawpreviously cut-place did-not-exist. Prophet khoji-haleon. Tase-kai awojen, 'tu umbuli.' Dihār umbulau, awojo, they-called-in. Him-to they-said, 'you prophesy.' Prophet prophesied, said, 'this gāteu-dai.' mut ek möch 'Dek,' goë awojen.1 Teh shihë tree one man wants (as sacrifice).' 'We-will-give,' they-said they-said. They thus awojena, mut shurūis. Toh mut grī toh having-said, tree fell. Thattreehaving-taken they-started (home), broeshto-na lasān. Ishleg-ita, having-brought from-top-(of-the-hill) they-let-go. (It) having-slipped-downwards, ek mōch tara āsini. Ēmi nasha-i avistō. three twenty goats (and) one man there were. These having-killed left.

#### NUMERALS.

treh chau pōnj shōh sat asht noh dash dash-je-eg-a dash-je-du-a One two three four five six seven eight nine ten eleven  ${\tt da}\underline{\bf sh}\text{-je-tr}\bar{\bf e}\text{-a} \hspace{0.1cm} {\tt da}\underline{\bf sh}\text{-je-p}\bar{\bf onj}\text{-a} \hspace{0.1cm} {\tt da}\underline{\bf sh}\text{-je-s}\bar{\bf h}\bar{\bf o}\text{-a} \hspace{0.1cm} {\tt da}\underline{\bf sh}\text{-je-s}\bar{\bf at}\text{-a} \hspace{0.1cm} {\tt da}\underline{\bf sh}\text{-i-a}\underline{\bf sh}\text{-i$ thirteen fourteen fifteen sixteen seventeen eighteen da<u>sh</u>-je-nō-a bi<u>sh</u>i bi<u>sh</u>i-je-da<u>sh</u> trēh-bishi dū-bishi dū-bishi-je-dash twenty thirty nineteen forty sixty fifty trēh-bishi-je-dash chau-bishi chau-bishi-je-dash ponj-bishi. ninety eightyhundred. seventy

¹ Both goë and awojen mean 'they said,' and they are commonly used together as here.

## GAWAR-BATI OR NARSĀTĪ.

Captain O'Brien, in his Khō-wār Grammar, claims Gawar-bati as a dialect of that language, but a perusal of the following specimens will show that in this he is clearly under a mistake. Gawar-bati is the language of the Gawars, described on pp. 265ff. of Sir G. Robertson's Káfirs of the Hindu Kush, who people the country round the confluence of the Bashgal and Qāshqār (Chitral) Rivers. One of their villages is called Narsāt, and the district in which they dwell is known as Gawarum or Narsāt. Hence the tribe, which calls itself Gawar, is named Narsātī by its neighbours, and their language is known as Gawar-bati or 'Gawar-speech,' by themselves, and as Narsātī by the others. Notwithstanding the similarity of name, the language is only distantly related to the Garwi spoken by the Gaware of the Swat Valley.

Biddulph in his Tribes of the Hindoo Koosh devotes a few lines to this tribe. Regarding their language he says it 'seems to link them with the Bushgalis on the one side, and the tribes at the head of the Swat and Panjkorah Valleys on the other; but further examination may show that they have only borrowed words from their neighbours' languages.'

Hitherto nothing has been known about it except what could be gathered from a short vocabulary given by Biddulph. The following grammatical sketch, imperfect though it is, will therefore be welcome.

#### AUTHORITY-

BIDDULPH, Col. J.,-Tribes of the Hindoo Koosh. Calcutta, 1880. On p. 64 there is the account of the language already quoted, and Appendix G is a vocabulary of 'Narisati, spoken by the Gubbers in the Chitral Valley.'

#### I.—NOUNS—

Abl.

zua pere-na.

		$B\bar{a}b$ , a fa	ther.		
		Sing.		Plur.	
Nor	m.	$b\bar{a}b$ , a father.		$bar{a}b extbf{-}gila$ .	
Age	ent.	$b\bar{a}be.$		7	
Ger	1.	bāba-na.		bāb-gila-na.	
Dat		bābã or bābã-ke.		$bar{a}b$ - $gil\widetilde{a}$ .	
Abl.		bābo pere-na.		bāb-gila pere-na.	
	Zū, a d	aughter.	La	uri, a man.	
	Sing,	Plur.	Sing.	Plur.	
Nom.	zū.	$zar{u}$ -gi $la$ .	lauri.		
Agent.	1	2	manushe.	manu <u>sh</u> .	
Gen.	zua-na.	zū-gila-na.		?	
Dat.	zuã.	$zar{u}$ - $gil\widetilde{lpha}$ .	laure-na.	manu <u>sh</u> a-na.	

zū-gila pere-na.

lauriã.

lauria pere-na.

manushã.

manusho pere-na.

Number.—The plural is formed by adding nouns of multitude, like gila (see above), or nam. With gila, compare the Bashgali kile. The following are examples of the use of nam:—

Sing.

<u>sh</u>igāli, a woman.

goṛa, a horse.

goṛi, a mare.

gā, a bull.

<u>etsī</u>, a cow.

<u>sh</u>unā, a dog.

kuṛāki, a bitch.

rāmūsai, a deer.

Plur.

<u>sh</u>igāli-nam.
goṛa-nam.
goṛi-nam.
gā-nam.
e<u>ts</u>ī-nam.
<u>sh</u>unā-nam.
kuṛāki-nam.

Case. - The Nominative calls for no remarks.

The Agent is used before the Past Tenses of Transitive verbs. It usually ends in e, but sometimes in i. Examples of this case are manush-e, the man (gave); pult-e, the son (collected); bāb-s-e, his father (saw); pult-es-e, his son (said); to-no bāb-s-e, thy father (has given) for him; polira-i, the younger (said); dalira-i, the elder (said). Sometimes the Nominative is used instead of the Agent, as in bāb-es (for bāb-s-e) poi-thliaüs, his father entreated. The case is also used as an Instrumental, as in hawat-e mimem, I am dying of hunger; tobak-i thlitem, I fired with a gun.

The Accusative appears to be usually the same as the Nominative. Sometimes it ends in a, as daulat-a, (having-divided) the property;  $n\bar{a}si-a$ , (it was scratching its) nose (from  $n\bar{a}si$ , a nose).

The termination of the Genitive is a-na, as in  $manu\underline{sh}$ -a-na, of a man;  $b\bar{a}b$ -a-na, of the father; sor-a-na, of swine;  $\underline{kh}ud\bar{a}y$ -a-na, of God; pultes-a-na, of his son. The same termination occurs in the northern dialects of Lahndā. The na becomes ni before a feminine noun, and is not liable to change before an oblique case. Examples are to-ni  $m\bar{a}l$ -a-na, of thy property; as-a-ni bati, his word; mo-na  $bob\bar{a}$ -na  $pult\ tas$ -a-ni  $sase\ ga\bar{i}tus$ , the son of my uncle is married to his sister. Sometimes the Genitive of the pronoun of the second person ends in no, as in to-no  $b\bar{a}bo$ -na  $\bar{a}m\bar{a}$ , your father's house. In this the final o of  $b\bar{a}bo$  is a pronominal suffix meaning 'thy.' The a of na appears to have been changed to o to agree with it.

The *Dative* ends in  $\tilde{a}$  to which the suffix ke may be added. Thus, bab-s- $\tilde{a}$ , to his father;  $durae\ watan$ - $\tilde{a}$ -ke, to a distant country; fikr- $\tilde{a}$ , to (his) senses;  $bly\bar{e}di$ - $\tilde{a}$ -ke, to the cousins.

The *Locative* seems to be the same as the Agent, as in  $n\bar{a}se$ , (it passed) through the nose.

The **Oblique form** usually ends in a, but is sometimes the same as the Nominative. It is to this that the various postpositions are suffixed, as in the case of the na of the Genitive. Sometimes it is used without any postposition, as in bekili-a, in the fields. Examples of the use of postpositions are: na, from (so also in the Indus Kōhistānī), in  $m\bar{a}l$ -a-na, from the property; durae-na, from a distance:  $m\tilde{a}ze$ , with, in  $manu\underline{sh}$ -a  $m\tilde{a}ze$ , with a man; phuka- $m\tilde{a}ze$ , with himself. The postpositions, pere, near, and pere-na, from, sometimes appear to govern an oblique case in o, as in  $b\bar{a}b$ -o pere, near (the)

father;  $b\bar{a}b$ -o pere-na, from the father. Often, however, it is attached to the ordinary oblique case, as in zu-a pere-na, from the daughter;  $b\bar{a}b$ -s-a pere, near his father.

A pronominal suffix, es meaning 'his' or 'to him,' is frequently added to a noun. In declension, the e of the es is often elided. Examples are—

Nominative, --pult-es, his son (was in the field); bāb-es, his father (entreated).

Agent,— $b\bar{a}b$ -es-e (for  $b\bar{a}b$ -es-e), his father (saw); pult-es-e, his son said;  $b\bar{a}b$ -s-e, (thy) father (has given) for him.

Genitive,—pult-es-a-na, (on) his son's (neck).

Dative,— $b\bar{a}b$ -s- $\tilde{a}$ , (said) to his father.

Oblique form, - bāb-s-a pere, near his father.

Similarly the suffix o refers to the second person singular, as in to-no  $b\bar{a}bo$ -na  $\bar{a}m\bar{a}$ , your father's house.

Gender.—The feminine termination is i. We have already seen this in the case of the Genitive postposition. Other examples are—

Masc.
lafila, good.
tekura, a boy.
gora, a horse.
rāmūsai, a male deer.

Fem.
lafili.
tekuri, a girl.
goṛi, a mare.
rāmūsi, a female deer.

Some nouns form their feminines quite irregularly, as-

Masc.

bāp or bāb, father.

bliaia, brother.

lauri, a man.

pult, a son.

lawand, a male slave.

gā, a bull.

shunā, a dog.

lausha, a he-goat.

Fem.

jai, mother.

sase, sister.

shigāli, a woman.

zū, a daughter.

lewindi, a female slave.

etsī, a cow.

kuṛāki, a bitch.

heni, a nanny-goat.

Adjectives do not change before nouns in an oblique case. Thus, polira (not polira-i) pult-e, the younger son (collected).

#### II.—PRONOUNS—

	First Per	rson.	Second Pe	rson.
ЪŦ	Sing.	Plur.	Sing.	Plur.
Nom.	$ar{a}.$	ama.	tu.	mē.
Agent.	mui.	amai.	$tu\hat{\imath}.$	mē.
Acc.	amo.	amo.	to.	mē.
Gen.	mo-na.	amo-na.	to-na, to-no.	mē-na.
Dat.	mo.	amã-ke.	to, tã-ke.	2
Obl.	wo.,	amo.	$to_{\bullet}$	mē.

#### Third Person.

Proximate.			Remote.		
	Sing.	Plur.	Sing.	Plur.	
Nom.	woi.	eme.	se.	teme.	
Agent.	en.	asuĩ.	ten.	tasuî.	
Acc.	asa.	asu.	tasa.	tasu.	
Gen.	asa-na.	asu-na.	tasa- $na$ .	tasu·na.	
Dat.	asa (? as $\tilde{a}$ ).	?	tasa (? tasã).	?	
Obl.	asa.	asu.	asa.	tasu.	

Regarding pronominal suffixes, see the preceding page, under nouns.

'That' (adj.) is se, ten, or tene, as in se kaṭwa manushe shaïs, that rich man sent; ten manushe thlites, that man gave; tene watana, in that country; tene wakhta, at that time. So also we have tasa (obl.), in tasa pola āmā, in that small house; tasa rupaia gah, take those rupees. 'This' is woi, as in woi gora, this horse.

The Relative Pronoun is ken-ze. It occurs in to-na pult ken-ze to-ni daulata phusaüs-bo, thy son who lost thy property.

'What?' is ki; 'who?' is kara, with an oblique form kasa, as in kasa-na, of whom? kasa pere-na, from whom? 'Any one' is kara, and 'how many?' is kata. 'Own' is tanu.

#### III.—VERBS—

### A.—Auxiliary Verbs and Verbs Substantive.

	Present, I am, e	tc.	Past, I was	s, etc.
	Sing.	Plur.	Sing.	Plar.
1.	<u>th</u> anaï <b>m.</b>	thanaïk.	boem.	boek.
2.	<u>th</u> anaïs.	thanaii.	boes.	Ъō.
3.	thana, fem. thini.	thanaït.	bua.	boet.

### With the Past, compare-

(a)	Khō-wār Presen	nt-future.	(b) Shinā Future.	
, ,	Sing.	Plur.	Sing.	Plur.
	1. bōm.	$bar{o}si.$	$b  ilde{o} m$ .	bon.
	2. bōs.	bōmi.	bē.	bāt.
*	3. boi.	bōni.	béyi.	bēn.

The 3rd Singular Past in Shinā is bū.

The Imperative is  $b\bar{o}$ , be thou. Compare Shinā  $b\bar{o}$ . The Future is  $\bar{a}$  bima, I shall be.

The Verbal noun is  $b\bar{\imath}k$ , being, with a genitive  $b\bar{\imath}ka$ -na, of being. Compare Khō-wār-bik, Shinā boiki, to become. The Infinitive is  $bi\bar{a}wa$ , to be.

The Conjunctive participle is bī, having become. Compare Shinā bé.

Ki thana-bo means 'whatever there may be.' It is a Present Conditional. Compare fedimān-bo, later on.

### B.—Active Verb,—thliawo, to strike, to give.

Infinite,—<u>th</u>liāwo, to heat. Compare hara-<u>th</u>lyawa, singing, and nat-kerawa, dancing. Verbal Noun, <u>th</u>līk, heating. Other examples are—(?) Locative, vol. viii, Part ii.

father;  $b\bar{a}b$ -o pere-na, from the father. Often, however, it is attached to the ordinary oblique case, as in zu-a pere-na, from the daughter;  $b\bar{a}b$ -s-a pere, near his father.

A pronominal suffix, es meaning 'his' or 'to him,' is frequently added to a noun. In declension, the e of the es is often elided. Examples are—

Nominative, --pult-es, his son (was in the field); bāb-es, his father (entreated).

Agent,— $b\bar{a}b$ -es-e (for  $b\bar{a}b$ -es-e), his father (saw); pult-es-e, his son said;  $b\bar{a}b$ -s-e, (thy) father (has given) for him.

Genitive,—pult-es-a-na, (on) his son's (neck).

Dative,— $b\bar{a}b$ -s- $\tilde{a}$ , (said) to his father.

Oblique form, - bāb-s-a pere, near his father.

Similarly the suffix o refers to the second person singular, as in to-no  $b\bar{a}bo$ -na  $\bar{a}m\bar{a}$ , your father's house.

Gender.—The feminine termination is i. We have already seen this in the case of the Genitive postposition. Other examples are—

Masc.
lafila, good.
ţekura, a boy.
gora, a horse.
rāmūsai, a male deer.

Fem.
lafili.
tekuri, a girl.
goṛi, a mare.
rāmūsi, a female deer.

Some nouns form their feminines quite irregularly, as-

Masc.

bāp or bāb, father.

bliaia, brother.

lauri, a man.

pult, a son.

lawand, a male slave.

gā, a bull.

shunā, a dog.

lausha, a he-goat.

Fem.

jai, mother.

sase, sister.

shigāli, a woman.

zū, a daughter.

lewindi, a female slave.

etsī, a cow.

kuṛāki, a bitch.

heni, a nanny-goat.

Adjectives do not change before nouns in an oblique case. Thus, polira (not polira-i) pult-e, the younger son (collected).

### II.—PRONOUNS—

	First Per	rson.	Second Pe	rson.
NT	Sing.	Plur.	Sing.	Plur.
Nom.	<b>a.</b>	ama.	tu.	$mar{e}.$
Agent.	mui.	amai.	tu <b>î.</b>	mē.
Acc.	amo.	amo.	to.	$mar{e}.$
Gen.	mo-na.	amo-na.	to-na, to-no.	mē-na,
Dat.	mo.	amã-ke.	to, tã-ke.	?
Obl.	mo.	amo.	to.	mē.

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	Proximate.	Remote.		
	Sing.	Plur.	Sing.	Plur.
Nom.	voi.	eme.	se.	teme.
Agent.	en.	$asu\tilde{\imath}.$	ten.	$tasu \hat{\imath}.$
Acc.	asa.	asu.	tasa.	tasu.
Gen.	asa-na.	asu-na.	ta <b>s</b> a-na.	tasu-na.
Dat.	asa (? as $\tilde{a}$ ).	?	$tasa~(?~tas ilde{a}).$	?
Obl.	asa.	asu.	asa.	tasu.

Regarding pronominal suffixes, see the preceding page, under nouns.

'That' (adj.) is se, ten, or tene, as in se kaṭwa manushe shaïs, that rich man sent; ten manushe thlites, that man gave; tene watana, in that country; tene wakhta, at that time. So also we have tasa (obl.), in tasa pola āmā, in that small house; tasa rupaia gah, take those rupees. 'This' is woi, as in woi gora, this horse.

The Relative Pronoun is ken-ze. It occurs in to-na pult ken-ze to-ni daulata phusaüs-bo, thy son who lost thy property.

'What?' is ki; 'who?' is kara, with an oblique form kasa, as in kasa-na, of whom? kasa pere-na, from whom? 'Any one' is kara, and 'how many?' is kata. 'Own' is tanu.

#### III.—VERBS—

### A.—Auxiliary Verbs and Verbs Substantive.

	Present, I am, e	etc.	Past, I w	as, etc.
	Sing.	Plur.	Sing.	Plur.
1.	<u>th</u> anaï <b>m.</b>	<u>th</u> anaïk.	boem.	boek.
2.	<u>th</u> anaïs.	<u>th</u> anaü.	boes.	bō.
3.	thana, fem. thini.	thanaït.	bua-	boet.

### With the Past, compare-

(a)	Khō-wār	Present-fut	ure.	(b) Shiṇā	Future.
	Sing.		Plur.	Sing	Plur.
	1. bōm.		$bar{o}si.$	bôn	bōn.
	2. bōs.		bōmi.	$bar{e}.$	bāt.
	3. boi.		boni.	$b\acute{e}y$	i. bēn.

The 3rd Singular Past in Shinā is bū.

The Imperative is  $b\bar{o}$ , be thou. Compare Shinā  $b\bar{o}$ . The Future is  $\bar{a}$  bima, I shall be.

The Verbal noun is  $b\bar{\imath}k$ , being, with a genitive  $b\bar{\imath}ka$ -na, of being. Compare Khō-wār  $b\bar{\imath}k$ , Shiṇā boiki, to become. The Infinitive is  $b\bar{\imath}awa$ , to be.

The Conjunctive participle is bī, having become. Compare Shinā bé.

Ki thana-bo means 'whatever there may be.' It is a Present Conditional. Compare fedimān-bo, later on.

### B.—Active Verb,— $\underline{th}$ liāwo, to strike, to give.

Infinite,—thliawo, to heat. Compare hara-thlyawa, singing, and nat-kerawa, dancing. Verbal Noun, thlik, beating. Other examples are—(?) Locative, vol. viii, Part ii.

kerike broet, they commenced to do; Genitive,  $b\bar{\imath}ka$ -na, of being; Dative,  $s\bar{a}tik\tilde{\alpha}$ , for grazing;  $d\bar{\imath}k\tilde{\alpha}$ , for going;  $marik\tilde{\alpha}$ , for killing. Obl.,  $j\bar{\imath}ka$  shats i, for the sake of coming.

Participles,—Present,—thlimān, beating. Other examples are, fedimān, arriving; chorimān, remaining over and above; kutsamān, scratching. These are all used in forming the Imperfect tense. Instances of a Present Participle standing by itself are jimeni, coming, and dimeni, going.

Past,—The only examples are  $m\bar{\imath}(-sant)$ , dead, and phuzdi(-sant), lost.

Conjunctive,—<u>th</u>lī, having beaten; dī, having gone. Other examples are benṭi, having divided; jī, having come; <u>zh</u>ui, having eaten; u<u>sh</u>ṭi, having arisen; keri, having made; <u>th</u>lapi, having run; tilai, having placed; ani, having brought; batē (sic), having called; <u>th</u>lī, having given; fedi, having arrived.

Imperative,— $\underline{th}la$ , beat, give;  $d\bar{\imath}$ , go. Other examples are  $s\bar{a}ta$ , keep;  $an\underline{t}\underline{s}au$  (plur.), put on;  $b\bar{a}la$ , look; hila, teach;  $\underline{zh}\bar{o}$ , eat;  $ni\underline{sh}$ , sit; ja, come;  $m\bar{\imath}$ , die;  $\underline{th}lap$ , run;  $\underline{th}owo$ , put; gah, take; kharo, draw (water). The number of some of the above is uncertain.

### Present,-

T	beat,	etc
•	oca o	CIO.

### I go, etc.

			_	
	Sing.	Plur.	Sing.	Plur.
1.	$\underline{th}$ $limem$ .	$\underline{th} limek.$	dimem.	dimek.
2.	$\underline{th} limes.$	$\underline{th}limar{a}neo.$	dimes.	dimāneo.
3.	<u>th</u> limān.	$\underline{th} limet.$	dimān.	dimet.

Other examples are *mimem*, I am dying; *dutamis*, thou art lying; *marimis*, thou art killing;  $s\bar{a}tim\bar{a}n$ , he is grazing;  $jim\bar{a}n$ , he comes; *broet*, they commence. The third person singular has the same form as the present participle. We should expect  $t\bar{b}ana$  to be added.

Present Conditional,—fedimān-bo, (that which) may arrive; compare thana-bo, it may be. It is apparently bo added to the third person Present Indicative.

Imperfect,—<u>th</u>limān boem, I was beating; <u>th</u>limān boet, they were giving; <u>chori-</u> mān-bua, it was becoming spare; <u>kutsamān bua</u>, it was scratching.

#### Future,—

I shall beat, I shall give, etc.

	Sing.	Plur.
1.	thlēmo.	thlikā.
2.	<u>th</u> lesā.	$\overline{thliwa}.$
3.	$\underline{th}libar{a}$ .	$\underline{th}letar{a}.$

#### Other examples are,—

1st Person, porema, I would fill (my belly); bati kerema, I will make words, I will say; bamim, I will be able. The terminations here differ from that given above. Possibly those in a are in the Subjunctive mood. Plur., zhuikā, we shall eat; kerikā, we shall make.

2nd Person, na bāsa, you will not be able.

Past,—Transitive Verb,—

I beat, I gave, etc.,-

	Sing.	Plur.
1.	mui <u>tl·</u> litem.	amai <u>ti</u> lita.
2.	tuĩ <u>th</u> liteo.	mē <u>th</u> litau.
3.	ten <u>th</u> lites.	tasuĩ <u>th</u> litan.

Other examples are,-

1st Person, kerum, I did (object feminine, viz. khizmat); taüm, I saw (a markhor); tilitum, I beat (his son); compare thlitus, below.

2nd Person, muli guteo, thou boughtest.

3rd Person, jaüs, he said; to polaüs, he collected; phusaüs, he lost; nemataüs, he consumed; shaüs, he sent; bati-kerus, he talked; bandaüs, he ordered; thlitus, he gave (obj. (?) fem., a feast); poi-thliaüs, he entreated; parataüs, it threw him down; gaïtus, she married.

When the object of a Transitive Verb in the Past Tense is a pronoun, it is in the accusative case, not the nominative, as in tasa shaüs, he sent him. In the case of nouns I have not discovered any general distinction in form between the nominative and the accusative.

Intransitive Verb .-

I went, etc.,-

	Sing.		Plur.
1.	ā gaim.		ama gaïk.
2.	tu gaïs.		me gaü.
3.	se ga.		teme gaït.

Other examples are tanaim, I walked; loshai, (his heart) burnt; lewan-ga, he has been found; sha-marua, he became ready: nesui (? fem.), (the gun) went off.

Perfect,—The only instance of a word translated as a Perfect, which is not clearly a past, is jitena, (thy brother) has come.

Pluperfect,—The standard list of words gives mui the darum, I had beaten; phusāus-bo, translated he did lose, is probably a true pluperfect: so probably is aya-bo, (when thy son) came.

The following appear to be instances of the Subjunctive Mood.  $\bar{A}$  ki <u>th</u>lēma, I may beat; porema, I would fill (my belly) (see Future); keritima, I would have made merriment (<u>khush</u>ālī).

There are no certain examples of the Passive Voice available.

¹ Here, and elsewhere in this section, two dots over a vowel form a mark of discresis. They are not to be taken as indicating that  $\vec{u}$  or  $\vec{a}$  is to be pronounced as in German.

[ No. 8.]

## DARDIC SUB-FAMILY.

## KAFIR GROUP.

## KALĀ<u>SH</u>Ā-PA<u>SH</u>AI SUB-GROUP.

GAWAR-BATI OR NARSĀTĪ.

## SPECIMEN I.

(Khan Sahib Abdul Hakim Khan, 1898.)

bāb. jaus, bābsã Poliraï manusha-na dū pult · 0 father, his-father-to said. Younger were. two sons man's One tanu Ten manushe thla.' fedimān-bo  $\mathbf{m}$ o mo māla-na to-ni ownThatman give. that-may-arrive to-me thy property-from to-me polira pulte bāga pata kata Yak thlites. benti daulata sonyounger afterfew days $\boldsymbol{A}$ having-divided gave. property rawān-bua. Tene watanã-ke durae topolaüs, sadrusa daulata tanu There started. country-to distantcollected, allproperty own daulata tanu Kol phusaüs. utuli-bī daulata tanu property When own he-lost.  $having ext{-}become ext{-}a ext{-}debauchee$ property own nitsang hawat bua. Se khats watana nimataüs tene sadrusa in-want Hebecame. famine bad country in-that consumed allSe manusha-mãze nishua. watani yak katwa Se ga bua. That stayed. man-with nativewealthy wentone Hebecame. Tasa-na armān sātikã. bekilia sora shaüs tanu tasa manushe katwa Him-of longing fields-in swine for-keeping. own senthimman wealthy Kara porema. war zhui tshika chaisan sora-na bua tasu Anyone I-would-fill. stomach having-eaten husksspare swine's thosewas phuka-mãze tanu jī fikrã Toli thliman-boet. na tasa self-with own senses-to having-come Then gave. notto-him ungu<u>sh</u>ti daulata bāba-na mo-na thlam-kerithla 'kata bati-kerus, father's (from)-wealth foodmy hired-servants ' how-many talked, Ushti mimem. hawate chorimān-bua: ā tasu-na zhui Having-risen am-dying. hunger-from I spare-became: of-them having-eaten Khudāya-na pudami bāb, ā bati-kerema, dī bābo pere God before Ifather, " O I-will-say, having-gone near father pult bīka-na lāyiqa to-na Ā boem. sharminda pudami to-na sonbeing-of not have-become. I. thyashamed before thee sāta." keri peruda thlam-kerithla to-na vak Mo thanaim. keep." having-made like hired-servant one Me thyam. iimeni durae-na tasa Bābse ga. pere bābsa Ushti distance-from coming near he-went. His-father himhis-father Having-risen far  $mond\bar{e}$ pultesa-na loshai; thlapi ga; hera tasa-na taus; round his-son's neck running went; burnt; heart hissaw;

note-thlites. bābsã 'a bāb. ā Pultese jaüs, tilai kissed. His-son his-father-to said, O father, hand having-placed  $ar{L}$ sharminda boem. to-na pudami Khudaya-na pudami have-become. Ι after-this befor**e** ashamed God before theenokarāna Bābse bīka-na layiqa na thanaim.' tanu to-na pult am. His-father servants fit own thy sonbeing-of notasa-na asa antsau; yak angustar tshika ani bandaüs. 'lafila having-brought him put-on; hisordered, 'good clothes one ring khura antsau; nori ungushti zhuikā, asa-na angura an<u>ts</u>au; koshar feet we-will-eat, put-on; now foodhis shoesfinger put-on; bua: phuzdi-sant, laka mo-na pult mī-sant, zien kerikā, merriment we-will-make, as-if my son dead-become, alive became; lost-become, <u>khushāli</u> kerike Teme broet. makinghas-become-found.' They merrimentcommence.

tanu bekilia wakhta bua. Tene-na dalira pultes tene Tasa-na own fields-in was. From-there elder his-son at-that time Hisjī, hara-thlyawa nat-kerawa khant tasa-na jimeni āmā nera dancing sound hishaving-come, singing house near coming khudaüs, 'woi hara-thlyawa Yak nokara batē khamta thlites. this: One servant having-called enquired, reached. ears thana?' Ten jaüs to-no bliaia jītena to-no bābse ki nat-kerawa what-for is? ' brotherhas-come father HesaidthySe khafa bua. <u>shats</u>i kawar thlitus. jika tasa-na jor wellfeast has-given. Heannoyed became, coming for his berãta dīkã na-kerus. Bāb-es nisi tasa shensh not-did-make. His-father outside having-emerged him inside for-going wish 'ēnbak bāla, poi-thliaüs. Ten bābsã jawāb thlites, · here look,He his-father-to answer so-many years entreated. gave, tã-ke kerum; kol to-ni hukma warē na khizmat order otherwise not I-have-done; service I-have-done; any-time thy thee-to samala mãze tui kol vak tshālah thliteo, tanu na mo any-time one kidnotown friends with thou to-me gave, khushāli keritima. Kol woi to-na yak-than-bi zhui (on)-one-place-having-become having-eaten merriment I-would-have-made. When this thy pult aya-bo, ken-ze to-ni daulata kachnian maze phusaus-bo, tui asa shatsi son came, icho thy icealth prostitutes withdid-lose, thouhimkawar thliteo.' Babse 'a pult, amisha tasã tu mo-mãze jaüs, gave.' His-father to-him said, . 0 son, thou always me-with thanaïs. Mo-na Amã-ke ki khushāli thana-bo, to-na thana. kera-wa Mywhatever there-be, Us-to merriment thine is. doing munāsib bua, ki-shai-shatsi to-na bliaia bu-a. woi mī giri zien fit was, because thy this brother dead was, again alice bua: phuzdi bua, giri lewan-ga.' lost again has-become-found.' became; was,

[No. 9.]

## DARDIC SUB-FAMILY.

## KAFIR GROUP

## KALĀ<u>SH</u>Ā-PA<u>SH</u>AI SUB-GROUP.

GAWAR-BATI OR NARSĀTĪ.

## SPECIMEN II.

(Khan Sahib Abdul Hakim Khan, 1898.)

dutai-thla bua. bliaia Dalira wakhta dū boet. Yak blvēdi was. brotherliarElderAt-one timetwocousins were. na-bāsa. tu Dalira-i jaüs dutawah hila. Polira-i jaüs mohi will-not-be-able. you. saidElderteach.Younger said to-me alsolying Polira-i phāchā Dalira-i jaüs chashpal-thla. Polira-i jaüs bamim. Younger kingnearlie.EldersaidYounger said I-will-be-able. Tasa tobaki taüm. gissa-kerus, 'ban-dara gaim. Yak sarau markhor Him gun-with I saw. One I-went. told-story, 'up- $\alpha$ -hill having-gone nesui.' Phāchā nāse Tasa-na ba-khura thli, thlitem. passed. King through-nose having-struck, 1-fired-on. Hison-foot Dalira Marikã sha-marua. dutamis.' rōshān-di jaüs, 'tu ready-became. ElderFor-killing having-become-angry are-lying. said. 'you marimis? Asa-ni ' phāchā, kenia bliaia fedi jaüs, tu tene This-one's are-killing? ' O-king, whybrotherthere having-arrived said, you khure tene wakhta tanu nāsia thini. Se bati sanen sarau with-foot timeown noseword trueThatmarkhorat-that is.hi Khura bi nāsia tobak kutsamān bua. Tene wakhta nesui. Foot alsowent-off. alsonose scratching was. At-that timegun parataüs.' thli threw-him-down. having-hit

Phāchā asa qissa rishtīn keri, dumi blyēdiā-ke mehrabāni kerus.

King this story true having-considered, both cousins-to favours did.

### NUMERALS.

shoh nūh dash bāsh Yak dū thle tsūr pants sat asht jāsh twelve-Onetwothreefourfivesixseven eightnineten eleven thla-onsh tsu-dāsh pin-chāsh shurās satās ashtās inish ishī thirteen fourteen fifteen sixteenseventeen eighteen nineteen twenty du-ishi du-isho-dash thlē-ishi thlē-isho-dash isho-dash tsur-ishi tsur-isho-dash forty thirty fiftysixtyseventy eighty ninety yak-sawa or päishi. hundred.

### PASHAI, LAGHMANI, OR DEHGANI.

All that has hitherto been known about this language is contained in a short list of words on page 383 of Burnes' Cabool, and in two short vocabularies of Laghmānī and Pashai by Leech, on page 731 and page 780 of Vol. vii, 1838, of the Journal of the Asiatic Society of Bengal. Regarding the latter, Leech says:—

The language is spoken by the people called Pashais who inhabit the districts of Mandàl, Chitelà Parenà, Kundi, Seva and Kalman.

and regarding the former :-

Leech considered the two as distinct languages; it will be seen, however, from what follows that the two names really connote one and the same form of speech. Ptolemy calls the inhabitants of Laghman 'Lambagai.' The word Pashai is probably a corruption of the word 'Piśācha.'

Marco Polo (Yule, I, 172 and ff., cf. p. 100) refers to the Pashai country in the following terms, which well illustrate the Piśācha origin of its inhabitants:—

You must know that ten days' journey to the south of Badashan there is a Province called Pashai, the people of which have a peculiar language, and are Idolaters, of a brown complexion. They are great adepts in sorceries and the diabolic arts. The men wear earrings and brooches of gold and silver set with stones and pearls. They are a pestilent people and a crafty; and they live upon flesh and rice. Their country is very hot.

I am indebted to the late Mr. J. G. Lorimer, I.C.S., Political Officer of the Khaibar, for the specimens given below, and for the following account of the language and of the people who speak it:—

The following are examples of the Pashai language, which is also called Laghmānī because it is spoken in the tract known as Laghmān, and Dēhgānī because most of the persons who speak it belong to the Dēhgān tribe. Pashai in fact appears to be the proper name of the language spoken by the Dēhgāns of Laghmān and the country to the east of it. The boundaries of this language are said to be, roughly, on the west the Laghmān river, on the north the boundary of the Kāfirs, on the east the Kunar river, and on the south the Kābul river, but the riverain villages on the left bank of the Kābul river speak Pashtō, not Pashai. A certain number of Pashtō-speaking communities are also found interspersed at other places within these bounds. The principal places and neighbourhoods in which Pashai is spoken are Barkōt, Sutan, Waigal (on the side next the Kāfirs), Janjapūr, Amlā, Sūr³ch. Badiālī, Islāmpūr, Bādshāh K³lē, Balatak, Kunada, Dēogal, Nurgal, Chaman, Najīl, Sāū, Kulmān, Tagāo, Siāū and Kulab. Some of these are considerable tracts. The number of people speaking Pashai has been estimated at 100,000, and with regard to the size of the Pashai region and its probable character this estimate does not appear unduly large or unduly small.

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[No. 9.]

## DARDIC SUB-FAMILY.

## KAFIR GROUP.

## KALĀ<u>SH</u>Ā-PA<u>SH</u>AI SUB-GROUP.

GAWAR-BATI OR NARSĀTĪ.

## SPECIMEN II.

(Khan Sahib Abdul Hakim Khan, 1898.)

dutai-thla bua. bliaia Dalira Yak wakhta dū blyēdi boet. brotherliar was. ElderAt-one timecousins were. twona-bāsa. jaüs tu Dalira-i Polira-i jaüs mohi dutawah hila. will-not-be-able. you EldersaidYounger said to-me teach.alsolying Polira-i phāchā pere Dalira-i jaüs chashpal-thla. Polira-i jaüs bamim. king near Younger Younger said I-will-be-able. Elder said lie. Tasa tobaki taüm. sarau qissa-kerus, 'ban-dara gaim. Yak Him gun-with I saw. markhor I-went. One having-gone told-story, 'up-a-hill nesui.' Pháchā nåse Tasa-na ba-khura thli, thlitem. passed. through-nose King Hishaving-struck, I-fired-on. on-foot Dalira sha-marua. dutamis. Marikã röshān-di jaüs, ' tu ElderFor-killing ready-became. having-become-angry said. 'you are-lying. marimis? Asa-ni kenia bliaia fedi jaüs, 'pháchá, tu This-one's are-killing? ' O-king, whybrother there having-arrived said, 401 wakhta khure bati sänen thini. Se tene tanu nāsia sarau 2080 with-foot word trueis.Thatmarkhorat-that timeown bi bi ku<u>ts</u>amān bua. Tene wakhta tobak nesui. Khura nāsia went-off. Footscratching was. At-that time gunalsoalso thlī parataüs.' threw-him-down.' having-hit

Phāchā asa qissa rishtīn keri, dumi blyēdiā-ke mehrabāni kerus.

King this story true having-considered, both consins-to favours did.

### NUMERALS.

Yak dũ thlë tsür pants shoh sat asht nűh dash bāsh jash One twothreefour five sixseven eight nine ten eleven twelve thla-onsh tsu-dash pin-chāsh shurās satās ashtās inish ishi thirteen fourteen fifteen sixteenseventeen eighteennineteen twenty isho-dash du-ishi du-isho-dash thlē-ishi thlē-isho-dash tsur-ishi tsur-isho-dash thirty forty fiftysixtyseventy eightyninety yak-sawa or päishi. hundred.

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You must know that ten days' journey to the south of Badashan there is a Province called Pashai, the people of which have a peculiar language, and are Idolaters, of a brown complexion. They are great adepts in sorceries and the diabolic arts. The men wear earrings and brooches of gold and silver set with stones and pearls. They are a pestilent people and a crafty; and they live upon flesh and rice. Their country is very hot.

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The letter  $\ddot{a}$  represents the sound of ai in 'fair,' 'hair,' as pronounced in the north of England and in Scotland. It is practically equivalent to the German  $\ddot{a}$ .

### II.-NOUNS.

Forms are commonly horrowed from both Pashto and Persian, so that it is not always easy to identify a true Pashai form.

The following declensions appear in the lists of standard words and sentences:-

EASTERN DIALECT.

WESTERN DIALECT.

### Tăti, a father.

	Sing.	Plur.	Sing.	l'lar.
Nom.	tātī.	tālī-lān.	tātī.	tati-lan.
Gen.	tātīs.	tāt-kuliy*nā.	tātīs.	täti-lasan.
Dat.	tātī āntē.	tāt-kulī āntē.	tātī āntē.	täti-läya äntö.
Abl.	tātī udai.	tāt-kuliyēnā udai.	tatī udai.	tati-laya udai.

With the above Eastern plural compare the Wasi-veri plural termination kili.

### $Ad^a m \bar{\imath}$ , a man.

Nom.	$\bar{a}d^amar{\imath}.$	$\tilde{a}d^amar{\imath}.$	$\tilde{a}d^{\prime}m\tilde{\imath}.$	äd'män.
Gen.	$\bar{a}d^amar{\imath}s.$	ādmēy ^a nā.	$\tilde{a}d'mar{\imath}s.$	ād'mān nā.
Dat.	ād"mī āntē.	ādmēy ^a n āntē.	ād°mī āntē.	ād mān āntē.
Abl.	$\bar{a}d^am$ ī $udai$ .	ādmēy"n udai.	ād'mī udai.	ād mān udai.

Probably the plural termination  $\bar{a}n$  in the above is due to the influence of Persian.

Wēya, a daughter.

Nom.	wēya.	wēyila.	wêya,	wēyila.
Gen.	$war{e}y^as.$	wēlaiy"nā.	wayës.	wayã.
Dat.	wēyē āntē.	wēlaiy" āntē.	wayê antê.	weyanas".
Abl.	wēyē udai.	wēlaiy ^a udai.	wayê udai,	wēyanasē udai.

In the list of words, for 'two daughters' we have  $d\bar{o}$   $w\bar{e}y\bar{e}$  and  $d\bar{o}$   $way\bar{e}$ , respectively. The final  $\bar{e}$  is probably due to the influence of Pashto.

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The postposition udai, also written  $\bar{u}dai$ ,  $ud\bar{e}$ ,  $\bar{o}dai$  and even  $\bar{o}da$ , means 'from,' but is properly the equivalent of the Hindostānī  $p\bar{a}s$ , as in  $\bar{u}dai$   $ziy\bar{a}t$   $bigh\bar{a}$ , with (them) much is;  $t\bar{a}t^ast\bar{a}$   $\bar{o}da$   $\bar{a}\bar{\imath}k$ , he came near the father.

The above paradigms in no way exhaust all the forms which nouns assume in declension.

The following are other instances of the formation of plurals:—

#### EASTERN.

#### WESTERN.

Sing.	Plur.	Sing.	Plur.
$g ar{o} r ar{a}$ , a horse.	$g ar{o} r ar{e} l ar{a}$ .	$g\bar{o}r\bar{a}$ , a horse.	$g$ ō $r$ - $ar{e}lar{a}$ .
$m\bar{a}d\bar{\imath}n$ , a mare.	mādīnēlā.	<i>mādiyān</i> , a mare.	$mar{a}diyar{a}n$ - $ar{e}lar{a}$ .
$put-hl^a$ , a son.	$put$ - $hlar{e}lar{a}$ .	put- $hle$ , a son.	$pu  otin -h l ar{e}$ - $l ar{a}$ .
gōlāng, a bull.	bō gōlāng.	$g\bar{o}l\bar{a}ng$ , a bull.	$gar{o}lar{a}ng extbf{-}ar{e}lar{a}$ .
$g\bar{a}$ , a cow.	$bar{o}  gar{a}.$	$g\bar{a}$ , a cow.	$g ar{a}$ - $ar{e} l ar{a}$ .
shūring, a dog.	bō <u>sh</u> ūṛ <b>i</b> ng.	khōring, a dog.	$\underline{kh}$ ō $ring$ - $ar{e}$ l $ar{a}$ .
$par{a}j^arar{a}$ , a he-goat.	bō paj ^a ŗā.	$\underline{sh}\bar{o}t\bar{a}$ , a he-goat.	$\underline{sh}ar{o}t ext{-}ar{e}lar{a}$ .
$kataw\bar{a}$ , a male deer.	$b ar{o} \ kataw ar{a}$ .	$\underline{sh}\bar{o}t^ak$ , a she-goat.	$\underline{sh}$ ō $t^ak$ - $ar{e}lar{a}$ .
		$\bar{a}w\bar{u}$ , a male deer.	$ar{a}war{u}$ - $lar{a}$ .
		dand, a tooth.	$d$ a $n$ d- $ar{e}$ l $ar{a}$ .

Examples of Persian plurals are (Eastern) nōkarān, servants; obl. nōkarāna, (Western) nōkāranī, his servants. Oblique Western forms are tānik nōkarānisē kuchā, amongst thine own servants; tānik dōstāna pila, with my own friends.

There is also a plural in an or an which may be a corruption of the above, or may be an independent form. Examples are (Eastern)  $\underline{sh}\bar{o}ringan-\bar{e}$ , (he ordered) to his dogs; (Western)  $\underline{kh}\bar{o}ringan-\bar{i}$ , his dogs (arrived);  $\underline{kh}\bar{o}ring^an\bar{a}$  (obl., agent case), the dogs (made her in pieces);  $\underline{kh}\bar{o}ring^an\bar{a}$  ant $\bar{e}$ , to the dogs.

Other examples of the plural will be found below.

As regards Cases the following should be noted:

There is a very common oblique form which ends in  $st\bar{a}$  in the Eastern, and in  $s\bar{a}$  in the Western dialect. It is frequently used, without any postposition, to represent various oblique cases, especially the case of the agent. Examples are the following:—

**Eastern.**—Oblique form,— $t\bar{a}n^ak$   $t\bar{a}tista$ -m  $ud\bar{e}$ , to my own father;  $t\bar{a}n^ak$   $d\bar{o}st\bar{a}nista$ -m miltin, with my own friends;  $t\bar{a}n^ak$   $n\bar{o}kar\bar{a}nist$ - $\bar{e}$   $kuch\bar{a}$ , amongst thine own servants;  $t\bar{a}t^ast\bar{a}$   $\bar{o}da$ , (he came) near the father;  $t\bar{a}t^ast\bar{a}$   $\bar{a}nt\bar{e}$  or  $t\bar{a}tist\bar{a}$   $\bar{a}nt\bar{e}$ , (he said) to the father. Compare  $\underline{sh}aristaika$ , (she ascended) to the top of it.

Genitive,—tātista-m, (tidings) of my father; tātistā shāhrī, to his father's city.

Agent,— $t\bar{a}t^ast\bar{a}$ , the father (saw, said); put- $hl^ast\bar{a}$ , the son (said);  $t\bar{a}tist\bar{a}$ , the father (found);  $s\bar{a}yast\bar{a}$ , the sister ( $s\bar{a}\bar{i}$ ) (saw, said);  $l\bar{a}y^ast\bar{a}$ , the brother ( $l\bar{a}\bar{i}$ ) (said, fetched).

Western.—Oblique,— $t\bar{a}nik$   $n\bar{o}kar\bar{a}nis-\bar{e}$  kuchā, amongst thine own servants;  $\bar{a}y^as\bar{a}$   $p^a\underline{s}hkin$ , after the brother  $(l\bar{a}\bar{\imath})$ .

Accusative,— $l\bar{a}y^as\bar{a}$   $\bar{e}g\bar{e}$ - $ha\bar{i}k$ , she was about to eat the brother.

Genitive,—mambisa-m, of my uncle; sāisā hāsai, from the hand of the sister  $(s\bar{a}\bar{\imath})$ ;  $t\bar{a}tis\bar{a}$   $\underline{sh}\bar{a}hr\bar{a}$ , to his father's city;  $\bar{e}kis\bar{a}$  bandōbastī, arrangement for (of) eating.

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The letter  $\ddot{a}$  represents the sound of ai in 'fair,' 'hair,' as pronounced in the north of England and in Scotland. It is practically equivalent to the German  $\ddot{a}$ .

### II.-NOUNS.

Forms are commonly borrowed from both Pashto and Persian, so that it is not always easy to identify a true Pashai form.

The following declensions appear in the lists of standard words and sentences:

EASTERN DIALECT.

WESTERN DIALECT.

### Tātī, a father.

	Sing.	Plur.	Sing.	Plur.
Nom.	tātī.	tātī-lān.	tātī.	täti-län.
Gen.	tātīs.	tāt-kuliy'nā.	tātīs.	tāti-lasan.
Dat.	tātī āntē.	tāt-kulī antē.	tātī āntē.	täti-läya änté.
Abl.	tātī udai.	tāt-kuliyēnā udai.	tatī udai.	tati-laya udai.

With the above Eastern plural compare the Wasi-veri plural termination kili.

### Ād'mī, a man.

Nom.	$\bar{a}d$ " $m\bar{\imath}$ .	$\bar{a}d^{a}m\bar{\imath}.$	Par	$\ddot{a}d$ " $m\ddot{\imath}.$	äd'män.	
Gen.	$ ilde{a}d$ " $mar{\imath}s$ .	ādmēy"nā.		ād'mīs.	ād mān nā.	
Dat.	$\bar{a}d^am$ ī $\bar{a}ntar{e}$ .	ādmēy"n āntē.		ād mī āntē.	ād'mān āntē.	
Abl.	$\tilde{a}d^am$ ī udai.	ādmēy*n udai.	ar are designed.	ād'mi udai.	ād mān udai.	
Prohal	alw the plural	termination au in t	tha a	have to due to	the influence of Pa	66c1 8

Probably the plural termination  $\bar{a}n$  in the above is due to the influence of Persian.

### Wêya, a daughter.

Nom.	wēya. wēyila.	wēya.	wēyila.
Gen.	wēy"s. wēlaiy"nā.	wayēs.	wayã.
Dat.	wēyē āntē. wēlaiy āntē.	wayē āntē.	wēyanas.
Abl	wēyē udai. wēlaiy" udai.	wayê udai.	wēyanasē udai.

In the list of words, for 'two daughters' we have  $d\bar{o}$   $w\bar{e}y\bar{e}$  and  $d\bar{o}$   $way\bar{e}$ , respectively. The final  $\bar{e}$  is probably due to the influence of Pashtō.

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The postposition udai, also written  $\bar{u}dai$ ,  $ud\bar{e}$ ,  $\bar{o}dai$  and even  $\bar{o}da$ , means 'from,' but is properly the equivalent of the Hindōstānī  $p\bar{a}s$ , as in  $\bar{u}dai$   $ziy\bar{a}t$   $bigh\bar{a}$ , with (them) much is;  $t\bar{a}t^ast\bar{a}$   $\bar{o}da$   $\bar{a}\bar{\imath}k$ , he came near the father.

The above paradigms in no way exhaust all the forms which nouns assume in declension.

The following are other instances of the formation of plurals:—

#### EASTERN.

#### WESTERN.

Sing.	Plur.	Sing.	Plur.
$g\bar{o}r\bar{a}$ , a horse.	$gar{o}rar{e}lar{a}$ .	$g \bar{o} r \bar{a}$ , a horse.	$g ar{o} r$ - $ar{e} l ar{a}$ .
mādīn, a mare.	$mar{a}dar{\imath}nar{e}lar{a}.$	<i>mādiyān</i> , a mare.	mādiyān-ēlā.
$put-hl^a$ , a son.	$pu  ot\! t$ - $h l ar e l ar a$ .	$put$ - $hl\bar{e}$ , a son.	$put ext{-}hlar{e} ext{-}lar{a}.$
gōlāng, a bull.	$ar{b}ar{o} \; gar{o}lar{a}ng.$	gōlāng, a bull.	$gar{o}lar{a}ng$ - $ar{e}lar{a}$ .
$g\bar{a}$ , a cow.	$bar{o}$ $gar{a}$ .	$g\bar{a}$ , a cow.	$gar{a}$ - $ar{e}lar{a}$ .
shūring, a dog.	bō <u>sh</u> ūṛing.	khōring, a dog.	$\underline{kh}$ ōr $ing$ - $ar{e}lar{a}$ .
$p\bar{a}j^ar\bar{a}$ , a he-goat.	$bar{o}\ paj^arar{a}.$	<u>sh</u> ōṭā, a he-goat.	$\underline{sh}ar{o}t$ - $ar{e}lar{a}$ .
kaṭawā, a male deer.	bō kaṭawā.	$\underline{sh}\bar{o}t^ak$ , a she-goat.	$\underline{sh}$ ō $t^ak$ - $ar{e}lar{a}$ .
		$\bar{a}w\bar{u}$ , a male deer.	$ar{a}war{u}$ - $lar{a}$ .
		dand, a tooth.	$d$ an $d$ - $ar{e}l$ $ar{a}$ .

Examples of Persian plurals are (Eastern)  $n\bar{o}kar\bar{a}n$ , servants; obl.  $n\bar{o}kar\bar{a}na$ , (Western)  $n\bar{o}k\bar{a}ran\bar{\imath}$ , his servants. Oblique Western forms are  $t\bar{a}nik$   $n\bar{o}kar\bar{a}nis\bar{e}$   $kuch\bar{a}$ , amongst thine own servants;  $t\bar{a}nik$   $d\bar{o}st\bar{a}na$  pila, with my own friends.

There is also a plural in an or an which may be a corruption of the above, or may be an independent form. Examples are (Eastern) <u>sh</u>ōringan-ē, (he ordered) to his dogs; (Western) <u>kh</u>ōringan-ē, his dogs (arrived); <u>kh</u>ōringan-ā (obl., agent case), the dogs (made her in pieces); <u>kh</u>ōringanā āntē, to the dogs.

Other examples of the plural will be found below.

As regards Cases the following should be noted:

There is a very common oblique form which ends in  $st\bar{a}$  in the Eastern, and in  $s\bar{a}$  in the Western dialect. It is frequently used, without any postposition, to represent various oblique cases, especially the case of the agent. Examples are the following:—

**Eastern.**—Oblique form,— $t\bar{a}n^ak$   $t\bar{a}tista$ -m  $ud\bar{e}$ , to my own father;  $t\bar{a}n^ak$   $d\bar{o}st\bar{a}nista$ -m miltin, with my own friends;  $t\bar{a}n^ak$   $n\bar{o}kar\bar{a}nist$ - $\bar{e}$   $kuch\bar{a}$ , amongst thine own servants;  $t\bar{a}t^ast\bar{a}$   $\bar{o}da$ , (he came) near the father;  $t\bar{a}t^ast\bar{a}$   $\bar{a}nt\bar{e}$  or  $t\bar{a}tist\bar{a}$   $\bar{a}nt\bar{e}$ , (he said) to the father. Compare  $\underline{sharistaika}$ , (she ascended) to the top of it.

Genitive, - tātista-m, (tidings) of my father; tātistā shāhrī, to his father's city.

Agent,— $t\bar{a}t^ast\bar{a}$ , the father (saw, said); put- $hl^ast\bar{a}$ , the son (said);  $t\bar{a}tist\bar{a}$ , the father (found);  $s\bar{a}yast\bar{a}$ , the sister ( $s\bar{a}\bar{i}$ ) (saw, said);  $l\bar{a}y^ast\bar{a}$ , the brother ( $l\bar{a}\bar{i}$ ) (said, fetched).

Western.—Oblique,— $t\bar{a}nik$   $n\bar{o}kar\bar{a}nis-\bar{e}$  kuchā, amongst thine own servants;  $\bar{a}y^as\bar{a}$   $p^a\underline{s}hkin$ , after the brother  $(l\bar{a}\bar{\imath})$ .

Accusative,—lāyasā ēgē-haīk, she was about to eat the brother.

Genitive,—mambisa-m, of my uncle; sāisā hāsai, from the hand of the sister  $(s\bar{a}\bar{\imath})$ ; tātisā shāhrā, to his father's city; ēkisā bandōbastī, arrangement for (of) eating.
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Agent,—pul- $hlis\bar{a}$ , the son (said); pul- $hl^*s\bar{a}$ , the son (collected);  $tatis\bar{a}$ , the father (saw, said);  $s\bar{a}is\bar{a}$ , the sister (made arrangement, ato;  $t\bar{a}y^*s\bar{a}$ , the brother (said, dropped).

It will be seen from the above examples that this termination is sometimes ista ( $is\bar{a}$ ) and sometimes " $st\bar{a}$  (" $s\bar{a}$ ). This is evidently a mere variation of spelling. The termination is clearly the same as the Bashgali Kätir ste or stai.

Another oblique form ends in  $\bar{e}, \bar{i}, ai, a,$  or  $\bar{a}$ . It is not always easy to distinguish it from a noun ending in a pronominal suffix. It is possibly due to the influence of Paṣḥtō. Examples are—(Eastern)— $\bar{o}t\bar{i}s$   $s\bar{a}\bar{e}$   $d\bar{e}$ , than his sister  $(s\bar{a}\bar{i})$ ;  $klam\bar{a}$   $kuch\bar{a}$ , in doings;  $hush\bar{a}$   $kuch\bar{a}$ , in his senses;  $n\bar{o}kar\bar{a}ua$   $\bar{a}nt\bar{e}$ , to the servants;  $ka\eta\bar{a}$   $kuch\bar{a}$ , in the field;  $g\bar{o}sh\bar{i}g\bar{e}$   $nazd\bar{i}k$ , near the (? his) house;  $d\bar{a}r\bar{e}$   $sh^ar\bar{a}$ , on the mountain  $(d\bar{a}r)$ . (Western)— $d\bar{a}r\bar{e}$   $mund\bar{a}$ , on the top of the mountain  $(d\bar{a}r)$ ;  $u\bar{s}\bar{i}$   $s\bar{a}\eta\bar{a}$   $d\bar{e}$ , than his sister  $(s\bar{a}\bar{i})$ ;  $\underline{k}h$ tlama  $kuch\bar{a}$ , in doings;  $kand\bar{a}\bar{i}$   $kuch\bar{a}$ , in the field;  $t\bar{a}nik$   $d\bar{a}stana$   $pil\bar{a}$ , with my own friends; kanjara  $sh^ar\bar{a}$ , with harlots;  $t\bar{a}t\bar{i}s\bar{a}$   $sh\bar{a}hr\bar{a}$ , to the father's city;  $\underline{k}h\bar{o}ring^an\bar{a}$   $\bar{a}nt\bar{e}$ , to the dogs.

The same form can also apparently be used instead of any case. Thus-

Agent,—(Western)— $\underline{kh}\bar{o}ring^an\bar{a}$ , the dogs (made her in pieces).

Dative,—(Eastern)—musafirē, (he went) to a journey; (Western) watune and watana, to a country.

Ablative,—(Western)—hāsai, from the hand (of the sister).

Genitive,—(Eastern)—mēnā mambë puţ-hlē, the son of my uncle; watanë und watana, of a country.

Locative,—(Eastern)—ōtī chaṇa; (Western) ōtī chaṇḍa, on his back; (Eastern) watana, in a country; (Western) hāsai, on the (? his) hand; pāya, on the (? his) foot.

Other case forms.—Agent.—As shown above, the oblique form is usually employed for this case. Sometimes, however, the nominative form is used. Thus in the Western version of the Parable of the Prodigal Son we have both put-hlisā mārēkin, and put-hlē mērēkin, the son said. So in the Eastern version of the second story we find both  $s\bar{a}yast\bar{a}\ la\underline{s}h\bar{e}kin$ , the sister saw him, and  $m\bar{i}\ s\bar{a}y\bar{a}\ g\bar{o}r\bar{a}\ \bar{e}kin$ , this sister-of-him  $(s\bar{a}\bar{i}+\bar{a})$  ate a horse.

The *Instrumental* case is formed by the postposition  $d\hat{e}$  (Western, also  $d^{*}$ ). Thus (Eastern)  $\tilde{e}k\tilde{e}$   $d\tilde{e}$ , (Western)  $\tilde{e}k\tilde{i}$   $d\tilde{e}$ , by eating; (Eastern) watatiyāri  $d\hat{e}$ , (Western) hawatagiyārī  $d^{*}$ , by hunger.

The Dative, as shown above, is formed by adding ante. Other examples are (Eastern) nokarāna āntē, (Western) nokarān āntē, to the servants; khūring nā antē, to the dogs.

The Ablative, as pointed out above, is formed by adding udui, ude. odui, or odu, which means both 'near' and 'from near.' Another form is (Eastern) uduit to, from the river.

The Genilive usually ends in s. Besides the forms given in the paradigms we have (Eastern)  $\bar{a}d^am\bar{\imath}s$ , of a man, and  $l\bar{o}n\bar{\imath}s$ , of salt. In the Western dialect, the genitive of Khudā, God, is Khudēs, while, in the Eastern one, it takes the peculiar form Khudez. Sometimes the termination is dropped, as in (Western)  $\bar{\imath}$   $\bar{a}d^am\bar{\imath}$   $d\bar{\nu}$  put hlētē hāink, of one man there were two sons-of-him.

The usual sign of the Locative is kuchā, in. Ādamī pilā is 'with a man.' Dare shrā is 'on a mountain.' Kanā shrā is 'in (literally, on) the field.' So kanjara shrā is 'with (lit., on) harlots.'

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Gender.—Adjectives do not, so far as I can gather from the specimens, appear to change for gender. The only exception which I have noted is  $m\bar{\imath}n\bar{\imath}$   $s\bar{a}y$ -am (Eastern), my sister-of-me. The masculine of  $m\bar{\imath}n\bar{\imath}$  is  $m\bar{e}n\bar{a}$ .

The following are examples of the way in which substantives form their feminines:-

#### EASTERN. WESTERN. Masc. Fem. Fem. Masc. pājarā, a goat. $p\bar{a}i^ar^ak$ . $sh\bar{o}t^ak$ . shōtā, a goat. kațawā, a deer. $kat^aw^ak$ . kitala, a child. kitalik, or kitaliki. $kit^a l\bar{a}$ , a child. kitalak. gōṛā, a horse. mādiyān. gōrā, a horse. mādīn. gōlāng, a bull. $g\bar{a}$ , a cow. gōlāng, a bull. $g\bar{a}$ , a cow. $t\bar{a}t\bar{\imath}$ , a father. $a\bar{\imath}$ , a mother. $t\bar{a}t\bar{\imath}$ , a father. $\bar{a}\bar{\imath}$ , a mother. $l\bar{a}\bar{\imath}$ , a brother. sāī, a sister. $l\bar{a}\bar{\imath}$ , a brother. $s\bar{a}\bar{\imath}$ , a sister. put- $hl\bar{e}$ , a son. wēya, a daughter. $put-hl^a$ , a son. $w\bar{e}ya$ , a daughter. $\bar{a}d^am\bar{\imath}$ , a man. māshī or mādā. $\bar{a}d^a m\bar{\imath}$ , a man. $m\bar{a}d\bar{a}$ . khōring, a dog. mādīn khōring.

 $\bar{a}w\bar{u}$ , a deer.

mādī āwū.

The following are instances of the Comparison of adjectives:—

mādī shūring.

shūring, a dog.

Ūs mī dē bái shē, this is better than that. Har kō shai dē yō bai shī, this is best of all. (Eastern) chikā dē khub kālā, (Western) chin sāy dē bakār kālā, the best garment of all.

#### III.—PRONOUNS.

The first person is nearly the same in both dialects. It is as follows:—

	Sing.		Plur.
Nom.	$\bar{a}$ (Western also $a$ ).		$ham \bar{a}$ .
Gen.	$mar{e}nar{a}$ .		hamā.
Agent.	mam.		$ham \bar{a}$ .

'To me' is in both mam and  $m\bar{e}n\bar{a}$   $\bar{a}nt\bar{e}$ . In one case there is a feminine form of the genitive singular, viz.  $m\bar{i}n\bar{i}$   $s\bar{a}yam$ , my sister-of-me.

The genitive does not seem to change before nouns in the oblique cases.

The second person is also nearly the same in both dialects.

	Sing.	Plur.
Nom.	(Eastern) $t^a$ ; (Western) $t\bar{o}$ .	hēmā.
Gen.	tēnā.	$har{e}mar{a}$ .
Agent.	$tar{o}.$	$har{e}mar{a}$ .

'I will eat thee ' is (Eastern)  $t\bar{o}$   $\bar{e}\bar{e}kam$  or (Western)  $t\bar{o}$   $\bar{e}g\bar{e}kam$ .

As in the first person, the genitive does not change before nouns in the oblique cases. Thus, tēnā mālē kuchā, in thy property.

### Third Person.—He, that.

## Westers

	EASTERN	•	44 E-2 L I	MA.
	Sing.	Plur.	Sing.	Phir.
$N_{\rm om}$ .	ūs ^a	$ ilde{u}t^a$ .	$ar{u}sar{e},\ ar{u}sar{\epsilon}.$	ũtê.
Gen.	•	$ar{u}tar{e}nar{a}.$	$ ilde{u}s  ilde{e}, \  ilde{u}s  ilde{\imath}.$	ütênă.
Agent.	ūtīs, ūtī. ūsa. ūtī.	?	ũsē.	ŭtê.

in u and 5 frequently substiare thus, utes, otis. Other examples thus, utzs, ōtīs. in Ja, his sister-or-in from him: ôti him; ōtī odai, from him; ōtī beat him. The accusative is ūsa, I sed as an adjective we have us' that small house. The train that small house. memes is 'I will say to him.' Tis i inte-hi hazze, of him there was one (and) one son. Illa watana is " dat country."

 $\mathfrak{I}_4$ 

For  $\tilde{u}$ ,  $\tilde{o}$  is frequently substituted. Oti is also used for the genitive; thus,  $\tilde{o}ti$  chanda, on his back. Other examples are  $\tilde{u}si$  udai, from him; usi  $d\tilde{e}a$ , give to him.  $T^*$   $sh^*ra$  is '(he divided) upon them.'

Tor this,' we have in both dialects, yo, gen. mis. ohl. form and agent mi. We also (Eastern) El, this; hame eki rupaii, and (Western) hami i rupai, this one

The relative pronoun in the Eastern dialect is s', which (needle became a moun-which is probably borrowed from the Pashto ts'. No instance occurs in the Which is example of the probably borrowed from the Pashto ts'. No instance occurs in the Which clinical violette.

Who ? is (Eastern) kë (gen. kis); Western kia (gen. kis); ki odai dialects), from whom. What? is ko (both dialects). The Pashto chi is also used.

haster, Ho whatever (my share may be); harko, all, whatever (is mine); tank,

Western,-How much?, kau; how many (sons)?, kā; how many (servants)?, kāō; many one; harkō, sll, whatever (is mine); tānik, own.

Pronominal suffixes are very freely employed, both with nouns and verbs.

The used with no uns, the full pronoun is usually employed at the same time. The

## A -With Nouns.

## EASTERN.

WISTERN.

Pirst Person.— mēnā tāti-m, my menā want z-m, my share; tān'k menā want z-m, my share; tān'k mēnā my son = tān'k dōstānista-m with my own friends; mīnī sister; zātīsta-m, (tidings) of

First Person.—mēnā tāti-m, my father; in mēnā wantē, my share, there appears to be no suflix, so also in tānik tātī uda, near my own father; mēnā put-hli-m, my son; in tānik döstāna pitā, with my friends, there is no suffix.

#### EASTERN.

Second Person.— $t\bar{e}n\bar{a}$   $t\bar{a}t$ - $\bar{e}$ , your father;  $t\bar{e}n\bar{a}$   $m\bar{a}l$ - $\bar{e}$   $kuch\bar{a}$ , in thy property;  $t\bar{e}n\bar{a}$  put-hl- $\bar{e}$ , thy son (put-hl^a);  $t\bar{a}n^ak$   $n\bar{o}kar\bar{a}nist$ - $\bar{e}$   $kuch\bar{a}$ , amongst thine own servants;  $t\bar{e}n\bar{a}$   $l\bar{a}$ - $\bar{e}$ , thy brother  $(l\bar{a}\bar{i})$ , also  $t\bar{e}n\bar{a}$   $l\bar{a}$ -ai;  $t\bar{e}n\bar{a}$  gap- $\bar{e}$ , thy command; dand- $\bar{e}$ , thy teeth.

Third Person.—Nouns in  $\bar{\imath}$  seem to take the letter  $\bar{a}$  as the suffix. Thus,  $\bar{o}t\bar{\imath}s$   $l\bar{a}y-\bar{a}$ , his brother  $(l\bar{a}\bar{\imath})$ ;  $t\bar{a}tiy-\bar{a}$ , his father (became compassionate);  $\bar{u}t\bar{\imath}s$   $t\bar{a}tiy\bar{a}$ , his father (came outside);  $t\bar{a}tiy\bar{a}$   $\bar{a}nt\bar{e}$ , (he answered) to his father;  $m\bar{\imath}$   $s\bar{a}y\bar{a}$   $\bar{e}kin$ , this his sister ate. Other nouns take  $\bar{e}$ , ai or  $\bar{\imath}$ . Thus,  $\bar{o}t\bar{\imath}s$   $kit^alai$ , his son  $(kit^al\bar{a})$ ;  $\bar{o}t\bar{\imath}s$   $s\bar{a}-\bar{e}$   $d\bar{e}$ , than his sister  $(s\bar{a}\bar{\imath})$ , but  $m\bar{\imath}$   $s\bar{a}y\bar{a}$   $\bar{e}kin$ , this his sister ate;  $\bar{o}t\bar{\imath}s$   $k\bar{\imath}mat-\bar{e}$ , its price; udai, from him, with them;  $s\bar{k}^arai$ , upon him; hastai, on his hand;  $t\bar{a}tist\bar{a}$   $s\bar{h}\bar{a}hr-\bar{\imath}$ , (?) to his father's city;  $s\bar{h}\bar{o}ring-\bar{\imath}$ , his dogs (arrived);  $s\bar{h}\bar{o}ringan-\bar{e}$ , to his dogs (he gave order).

### WESTERN.

Second Person —  $t\bar{e}n\bar{a}$   $t\bar{a}t\bar{i}$  (no suffix), thy father;  $m\bar{a}l$ - $\bar{e}$ , thy property;  $t\bar{e}n\bar{a}$  put-hl- $\bar{e}$ , thy son (suffix doubtful);  $t\bar{a}nik$   $n\bar{o}kar\bar{a}nis$ - $\bar{e}$   $kuch\bar{a}$ , amongst thine own servants;  $t\bar{e}n\bar{a}$   $l\bar{a}y\bar{a}$ - $\bar{e}$ , thy brother ( $l\bar{a}\bar{i}$ );  $t\bar{e}n\bar{a}$  hukm- $\bar{e}$ , thy order.  $Dand\bar{e}l\bar{a}$ - $s\bar{e}$  may mean 'thy teeth.'

Third Person.— $\bar{U}s\bar{\imath}$   $l\bar{a}y-\bar{a}$ , his (her) brother;  $\bar{u}s\bar{e}$   $t\bar{a}tiy-\bar{a}$ , his father (came), but  $t\bar{a}t\bar{e}$   $\bar{a}nt\bar{e}$ , to his father;  $s\bar{a}y-\bar{a}$ , his sister.

 $\bar{u}s\bar{e}$  put- $hl\bar{e}$ , his son;  $\bar{u}s\bar{\imath}$   $k\bar{\imath}mat$ - $\bar{e}$ , its price;  $d\bar{o}$  put- $hl\bar{e}l$ - $\bar{e}$ , his two sons;  $t\bar{a}t$ - $\bar{e}$   $\bar{a}nt\bar{e}$  (see above), to his father;  $t\bar{a}nik$   $m\bar{a}l$ - $\bar{e}$ , his own property;  $n\bar{o}kar\bar{a}n$ - $\bar{\imath}$ , his servants;  $\underline{s}h^arai$ , upon him;  $h\bar{a}s$ -ai, on his hand;  $g\bar{o}\underline{s}hing$ - $\bar{\imath}$ , to-his-house;  $t\bar{a}nik$   $j\bar{a}n$ - $\bar{e}$   $\underline{s}h^ar\bar{a}$ , on his own life;  $\underline{k}h\bar{o}ringan$ - $\bar{\imath}$ , his dogs.

### B.—With Verbs.

**First Person.**—Di-m, give to me;  $w\bar{a}y$ -am, place me;  $d\bar{e}ki$ -m, thou gavest me; at-am, eat me.

**Second Person.**—Dam-ē, I will give to thee.

Third Person.  $-l\bar{e}k$ -in,  $l\bar{e}k$ am-an, I found him;  $d\bar{e}k$ - $\bar{e}$ , thou gavest-to-him.

In the above in or an apparently represents the accusative (or agent) suffix, and  $\bar{e}$ , the dative or genitive.

First Person.—Di-m, give to me;  $w\bar{a}y$ - am , place me;  $d\bar{a}\bar{\imath}ki$ -m, thou gavest me.

Second Person.—No example.

Third Person.—dāyīk-yē, thou gavest to him.

#### IV.—VERBS.

## A.—Auxiliary Verbs and Verbs Substantive.

The Present tense is the same in both dialects, viz. :--

#### I am, etc.,—

Sing.

hāī.

Plur.

1. hāim.

hāis.

1. naim

haida.

3. hās.

2.

hāin.

### Third Person.—He, that.

#### WESTERN. EASTERN. Plur. Plur. Sing. Sing. $\bar{u}t\bar{e}$ . ūsē, ūsī. Nom. $\bar{u}t^a$ . $\bar{u}s^{\alpha}$ . ūsē, ūsī. ūtēnā. ūtēnā. Gen. ūtīs, ūtī. $\bar{u}t\bar{e}$ . $\bar{u}s\bar{e}.$ Agent. $\bar{u}s^a$ , $\bar{u}t\bar{\imath}$ .

For  $\bar{u}$ , u and  $\bar{o}$  are frequently substituted; thus,  $ut\bar{\imath}s$ ,  $\bar{o}t\bar{\imath}s$ . Other examples are  $\bar{o}t\bar{\imath}s\bar{a}y\bar{a}$ , his sister-of-him;  $\bar{o}t\bar{\imath}chana$ , on his back;  $\bar{o}t\bar{\imath}s$   $kit^alai$ , his son;  $\bar{o}t\bar{\imath}$  (or  $ut\bar{\imath}$ )  $\bar{a}nt\bar{e}$ , to him;  $\bar{o}t\bar{\imath}$   $\bar{o}dai$ , from him;  $\bar{o}t\bar{\imath}$  hana, beat him. The accusative is  $\bar{u}s^a$ , him. Used as an adjective we have  $\bar{u}s^a$  chanta  $g\bar{o}sh^ag$ , in that small house.  $T\bar{\imath}$   $\bar{u}nt\bar{e}$   $m\bar{e}m\bar{\imath}$  is 'I will say to him.'  $T\bar{\imath}s$   $\bar{\imath}$   $w\bar{a}y^a$   $\bar{\imath}$  put-hla  $h\bar{a}\bar{\imath}k$ , of him there was one daughter (and) one son. Hla watana is 'in that country.'

For  $\bar{u}$ ,  $\bar{o}$  is frequently substituted.  $\bar{O}t\bar{\imath}$  is also used for the genitive; thus,  $\bar{o}t\bar{\imath}$  chanda, on his back. Other examples are  $\bar{u}s\bar{\imath}\ udai$ , from him;  $us\bar{\imath}\ d\bar{e}\bar{a}$ , give to him.  $T^a\ \underline{sh}^a ra$  is '(he divided) upon them.'

For 'this,' we have in both dialects,  $y\bar{o}$ , gen.  $m\bar{\imath}s$ , obl. form and agent  $m\bar{\imath}$ . We have also (Eastern)  $\bar{e}l^a$ , this;  $ham\bar{e}$   $\bar{e}k\bar{\imath}$  rupai $\bar{\imath}$ , and (Western)  $ham\bar{\imath}$   $\bar{\imath}$  rupai, this one rupee.

The relative pronoun in the Eastern dialect is s'', which (needle became a mountain), which is probably borrowed from the Paṣḥtō  $\underline{t}s''$ . No instance occurs in the Western dialect. Who? is (Eastern)  $k\bar{e}$  (gen.  $k\bar{\imath}s$ ); Western  $ki\bar{a}$  (gen.  $k\bar{\imath}s$ );  $k\bar{\imath}$   $\bar{o}dai$  (both dialects), from whom. What? is  $k\bar{o}$  (both dialects). The Paṣḥtō chi is also used.

Other pronominal forms are—

Eastern,—How much?, kau; how many (sons)?,  $k\bar{a}$ ; how many (servants)?,  $k\bar{a}\bar{o}$ ;  $k\bar{\imath}$ , anyone;  $kum\bar{e}$ , whatever (my share may be);  $hark\bar{o}$ , all, whatever (is mine);  $t\bar{a}n^ak$ , own.

Western,— How much?, kau; how many (sons)?,  $k\bar{a}$ ; how many (servants)?,  $k\bar{a}\bar{o}$ ;  $k\bar{\imath}$ , anyone;  $hark\bar{o}$ , all, whatever (is mine);  $t\bar{a}nik$ , own.

Pronominal suffixes are very freely employed, both with nouns and verbs. When used with nouns, the full pronoun is usually employed at the same time. The following are examples:—

### A -With Nouns.

EASTERN.

WESTERN.

First Person.—mēnā tāti-m, my father; mēnā wanţi-m, my share; tānak tātista-m udē, near my own father; mēnā puṭ-hli-m, my son; tānak dōstānista-m miltin, with my own friends; mīnī sāya-m, my sister; tātista-m, (tidings) of my father.

First Person.—mēnā tāti-m, my father; in mēnā wanţē, my share, there appears to be no suffix, so also in tānik tātī uda, near my own father; mēnā put-hli-m, my son; in tānik dōstāna pilā, with my friends, there is no suffix.

#### EASTERN.

**Second Person.**— $t\bar{e}n\bar{a}$   $t\bar{a}t$ - $\bar{e}$ , your father;  $t\bar{e}n\bar{a}$   $m\bar{a}l$ - $\bar{e}$   $kuch\bar{a}$ , in thy property;  $t\bar{e}n\bar{a}$  put-hl- $\bar{e}$ , thy son (put-hl^a);  $t\bar{a}n^{a}k$   $n\bar{o}kar\bar{a}nist$ - $\bar{e}$   $kuch\bar{a}$ , amongst thine own servants;  $t\bar{e}n\bar{a}$   $l\bar{a}$ - $\bar{e}$ , thy brother  $(l\bar{a}\bar{i})$ , also  $t\bar{e}n\bar{a}$   $l\bar{a}$ -ai;  $t\bar{e}n\bar{a}$  gap- $\bar{e}$ , thy command; dand- $\bar{e}$ , thy teeth.

Third Person.—Nouns in  $\bar{\imath}$  seem to take the letter  $\bar{a}$  as the suffix. Thus,  $\bar{o}t\bar{\imath}s$   $l\bar{a}y$ - $\bar{a}$ , his brother  $(l\bar{a}\bar{\imath})$ ;  $t\bar{a}tiy$ - $\bar{a}$ , his father (became compassionate);  $\bar{u}t\bar{\imath}s$   $t\bar{a}tiy\bar{a}$ , his father (came outside);  $t\bar{a}tiy\bar{a}$   $\bar{a}nt\bar{e}$ , (he answered) to his father;  $m\bar{\imath}$   $s\bar{a}y\bar{a}$   $\bar{e}kin$ , this his sister ate. Other nouns take  $\bar{e}$ , ai or  $\bar{\imath}$ . Thus,  $\bar{o}t\bar{\imath}s$   $kit^alai$ , his son  $(kit^al\bar{a})$ ;  $\bar{o}t\bar{\imath}s$   $s\bar{a}$ - $\bar{e}$   $d\bar{e}$ , than his sister  $(s\bar{a}\bar{\imath})$ , but  $m\bar{\imath}$   $s\bar{a}y\bar{a}$   $\bar{e}kin$ , this his sister ate;  $\bar{o}t\bar{\imath}s$   $k\bar{\imath}mat$ - $\bar{e}$ , its price; udai, from him, with them;  $sh^arai$ , upon him; hastai, on his hand;  $t\bar{a}tist\bar{a}$   $sh\bar{a}hr$ - $\bar{\imath}$ , (?) to his father's city;  $sh\bar{o}ring$ - $\bar{\imath}$ , his dogs (arrived);  $sh\bar{o}ring$ an- $\bar{e}$ , to his dogs (he gave order).

#### WESTERN.

Second Person.— $t\bar{e}n\bar{a}$   $t\bar{a}t\bar{\imath}$  (no suffix), thy father;  $m\bar{a}l$ - $\bar{e}$ , thy property;  $t\bar{e}n\bar{a}$  put-hl- $\bar{e}$ , thy son (suffix doubtful);  $t\bar{a}nik$   $n\bar{o}kar\bar{a}nis$ - $\bar{e}$   $kuch\bar{a}$ , amongst thine own servants;  $t\bar{e}n\bar{a}$   $l\bar{a}y\bar{a}$ - $\bar{e}$ , thy brother ( $l\bar{a}\bar{\imath}$ );  $t\bar{e}n\bar{a}$  hukm- $\bar{e}$ , thy order.  $Dand\bar{e}l\bar{a}$ - $s\bar{e}$  may mean 'thy teeth.'

Third Person.— $\overline{U}s\bar{\imath}$   $l\bar{a}y-\bar{a}$ , his (her) brother;  $\bar{u}s\bar{e}$   $t\bar{a}tiy-\bar{a}$ , his father (came), but  $t\bar{a}t\bar{e}$   $\bar{a}nt\bar{e}$ , to his father;  $s\bar{a}y-\bar{a}$ , his sister.

 $\bar{u}s\bar{e}$  put- $hl\bar{e}$ , his son;  $\bar{u}s\bar{\imath}$   $k\bar{\imath}mat$ - $\bar{e}$ , its price;  $d\bar{o}$  put- $hl\bar{e}l$ - $\bar{e}$ , his two sons;  $t\bar{a}t$ - $\bar{e}$   $\bar{a}nt\bar{e}$  (see above), to his father;  $t\bar{a}nik$   $m\bar{a}l$ - $\bar{e}$ , his own property;  $n\bar{o}kar\bar{a}n$ - $\bar{\imath}$ , his servants;  $sh^2rai$ , upon him;  $h\bar{a}s$ -ai, on his hand;  $g\bar{o}shing$ - $\bar{\imath}$ , to-his-house;  $t\bar{a}nik$   $j\bar{a}n$ - $\bar{e}$   $sh^2r\bar{a}$ , on his own life;  $kh\bar{o}ringan$ - $\bar{\imath}$ , his dogs.

### B.-With Verbs.

First Person.—Di-m, give to me;  $v\bar{a}y$ -am, place me;  $d\bar{e}ki$ -m, thou gavest me; at-am, eat me.

Second Person.—Dam-ē, I will give to thee.

Third Person.—lēk-in, lēkam-an, I found him; dēk-ē, thou gavest-to-him.

In the above in or an apparently represents the accusative (or agent) suffix, and  $\bar{e}$ , the dative or genitive.

First Person.—Di-m, give to me;  $w\bar{a}y^{-a}m$ , place me;  $d\bar{a}\bar{\imath}ki$ -m, thou gavest me.

Second Person.—No example.

Third Person.— $d\bar{a}y\bar{\imath}k$ - $y\bar{e}$ , thou gavest to him.

#### IV.—VERBS.

## A.—Auxiliary Verbs and Verbs Substantive.

The Present tense is the same in both dialects, viz. :--

#### I am, etc.,—

 Sing.
 Plur.

 1. hāim.
 hāis.

 2. hāī.
 haida.

 3. hās.
 hāin.

When the subject is inanimate the third person is (Eastern)  $\underline{sh}\bar{e}$ , (Western)  $\underline{sh}id$ . Compare the Khō-wār  $\underline{sh}\check{er}$ , and the Paṣḥtō  $\underline{sh}ta$ .

For 'it, or there, is,' we also find (Eastern)  $bigh\bar{a}$  or (Western)  $big\bar{a}$ .

Past, I was, etc.,—

EASTERN.				WESTERN.				
Sı	NG.	Pr	UR.	SI	NG.	PLUE.		
Masc.	Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	Fem.	
1. hāikim	hāichim	hāikis	hāichis	hāikim	$har{a}ichim$	hāikis	hāichis	
2. $h\bar{a}ik\bar{\imath}$	hãichī	$har{a}ichar{o}^{\scriptscriptstyle 1}$	$har{a}ichida$	$har{a}ikar{\imath}$	$har{a}ichar{\imath}$	$har{a}ikida$	hāichida	
3. hāīk	$har{a}ich$	$har{a}inch,^1$ or $har{a}ink$ .	$har{a}inch$	hāīk	$har{a}ich$	hāink	hãinch	

¹ These two forms have been tested and found correct.

### Other forms noted in the specimens are—

#### EASTERN.

bīk (fem. bich), he (she) became.

biman, we may become.

 $b^{a}$ , be (Imperative).

bik, to be.

bikālā, being.

biwā, having been.

 $t^a m$ , I shall be.

tawāim, I may be.

 $t^a mai$ , I should be.

#### WESTERN.

bīk, bitīk, he became.

bi, be.

 $b\bar{\imath}k$ , to be.

bikālā, being.

biwā, having been.

 $t^a m$ , I shall be.

 $t^a w \bar{a} im$ , I may be.  $t^a m a i$ , I should be.

### B.—The Active Verb.—

Infinitive.—Hanīk, to strike.

Other examples are, (Eastern)  $pa\bar{\imath}k$ , (Western)  $par\bar{\imath}k$ , to go;  $\underline{sh}\bar{a}r\bar{\imath}k$ , to go; (Eastern)  $\bar{e}k$ , (Western) aik, to eat;  $n\bar{\imath}k$ , to sit;  $\bar{\imath}k$ , to come;  $t\ddot{o}st\bar{\imath}k$ , to stand;  $l\bar{\imath}k$ , to die; (Eastern)  $d\bar{e}k$ , (Western) daik, to give; (Eastern)  $hambal\bar{\imath}k$ , (Western)  $d\bar{a}wal\bar{\imath}k$ , to run; (Eastern)  $n\bar{a}t-kar\bar{\imath}k$ , to dance.

(Eastern)  $\bar{e}k\bar{e}-d\bar{e}$ ; (Western)  $\bar{e}k\bar{i}-d\bar{e}$ , by eating.

With the verb shārīk, to go, compare the Wazīrī Paṣḥtō shōrēdal, to wander.

Present Participles.—Hanikālā, striking (identification doubtful).

Other forms translated as present participles are <u>shārwā</u> (fem. <u>shārwā</u>), going; (Western) <u>parēwā</u> (fem. <u>parēwā</u>), going; (Eastern) <u>hambalwā</u> hāich, she was running.

Past Participle.—The form given in the list of words is haniwā, having struck, which is borne out by the following expressions in the Eastern dialect; bō dawās na hāinch wiṭwī (fem.), many days were not passed; lawā, dead; nawā, found.

The usual form ends in  $\bar{\imath}k$  (fem.  $\bar{\imath}ch$  or  ${}^{a}ch$ ) like the infinitive. Examples are,—  $pat\bar{\imath}k$ , fem.  $pat^{a}ch$ , gone; and the following, all only found in the Western specimens,  $b\bar{o}$   $dw\bar{a}s$   $wit\bar{\imath}k$  na  $h\bar{a}\bar{\imath}k$ , many days were not passed;  $l\bar{\imath}k$ , dead;  $naw\bar{\imath}k$ , found.

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With a pronominal suffix, we perhaps have, in the Eastern dialect, louis dara yat-hl-in bik, a mountain of salt produced-by-it became. The form is however doubtful.

Conjunctive Participle.—The only example noted occurs in the Western dialect, viz. katān, having made (thy teeth sharp).

### Imperative.—Hana, strike thou.

Other examples are  $p\bar{a}$ , go;  $\underline{sh}\bar{a}r$ , go;  $j\bar{a}$ , put;  $d\bar{e}\bar{a}$ , give;  $g\bar{o}r\bar{a}$ , (Western also  $g\bar{o}ry\bar{a}$ , which is perhaps respectful, take a sieve), take; (Eastern)  $t^*nga$ , (Western) tinga, bind; (Eastern) kanna, (Western) kana, draw (water);  $y\bar{e}$ , come; (Eastern) acha, (Western,  $ach\bar{e}$ , which is possibly respectful, bring water), bring; (Eastern) kiya, make (your teeth sharp); (Eastern)  $hangh\bar{a}ka$ , (Western)  $dangiy\bar{a}$ , beat (a drum) (possibly these are respectful forms).

Imperatives plural are (Eastern) achi, (Western) achida, bring ye; (Eastern) manjaliya, (Western) manjalēda, put ye on (clothes); (Eastern) wāya, (Western) wāēda, place ye; (Western) kada, place ye; (Eastern) shārida, (Western) khārida, go ye; (Eastern) ada, (Western) atēda, eat ye (her).

First persons plural are aman, let us eat; kaman, let us do.

Some of the above possibly contain pronominal suffixes. The following certainly do,—di-m, give me;  $ic\bar{a}ya$ -m, place me; (Eastern) ata-m, eat me.

Present, -I strike or am striking.

Eastern.				Western.		
	Sing	•	Plur.	Sing.	Plur.	
1	hanīkum		ħanīkas -	hanīkam	hanīkas	
2	$haniyar{a}$		hanēda	hanīkī	hanīkada	
3	hanī yadī		hanīkan	hanēgī	hanīkan	

A form which is commoner in the specimens is,-

I go, or am going.

Easteen.			Western.		
	Sing.	Plur.	Sing.	Plur.	
1	pāyim	pāēs	pākum	pāk*s	
2	$par{a}i$	pāēda	pākī	$par{a}kida$	
3	paghī	$par{a}in$	pagā	pākin	

The Kāshmīrī for 'go' is pak, in which the final k is part of the root.

Other examples from the specimens are,-

(Eastern) lēim, (Western) lēgā-kum, I am dying; (Eastern) kāim, (Western) kakam, I am doing (service).

(Eastern)  $char\bar{e}gh\bar{a}$ , (Western)  $char\bar{e}g\bar{a}$ , he is grazing (eattle); (Eastern)  $h\bar{a}l\bar{e}w\bar{a}s$  (?), (Western)  $n\bar{e}l\bar{a}$  (?), he sits; (Eastern) tagha, (Western)  $tig\bar{a}$ , he dwells; (Western)  $d\bar{a}rin$ , (the servants) have (food).

Imperfect.—(Eastern)  $hangh\bar{a}ik$ -amī, (Western)  $han\bar{e}gi\bar{a}ik$ -im, I was striking; (Western)  $d\bar{a}r\bar{e}g\bar{a}ik$ , he was keeping (two dogs); (Eastern)  $hangh\bar{a}chid\bar{i}$ , (Western)  $han\bar{e}g\bar{a}ik$ , (the rat) was striking; (Western)  $dang\bar{e}g\bar{a}ik$ , (the drum) was beating.

Future, I shall strike.

	Eas:	TERN.	Western.		
	Sing.	Plur.	Sing.	Plur.	
1	hany īkam ī	hanyīkas	hanāwāimin	hanāw <b>ā</b> ēsī	
-2	$haniyar{a}$	hanēda	hanāwāyā	hānāwāēd <b>a</b>	
3	$hanyar{\imath}dar{\imath}$	hanyikan	$hanar{a}war{a}idar{\imath}$	hanāwāindī	

I am unable to explain these forms. They are not borne out by the specimens, which give the following:—uram, I will arise; (Eastern) pam, (Western) param, I will go; (Eastern) mēm-ī, (Western) marēm-in, I will say-unto-him (probably here we have pronominal suffixes); (Eastern) kam, (Western) karam, I may (I will) make (merriment); (Eastern) dam-ē, I will give-to-thee; (Eastern) ēēkam, (Western) ēgēkam, I will eat-thee.

In the Western dialect, we have a periphrastic future in  $\bar{e}g\bar{e}-h\bar{a}\bar{\imath}k$ , she was about to eat.

Other forms related to the future are,

EASTERN. WESTERN. hanyīkam, I may strike. hanāwāimin. chandet, (that) it may (not) fall (on the chandet. ground). kaman, (that) we should make (merriment). karisai. biman, (that) we should be (happy). bis. māin or mēin, (that) they should say. marin or marenī. hanimī, I should strike. hanimin. charēkin, (that) he should pasture. charēkin. kajadyai, he would make (his belly sated). kajadai.

The Past Tense.—This differs in Transitive verbs and in Intransitive ones.

In the case of Transitive verbs, it is formed by adding pronominal suffixes to the Past Participle in  $\bar{\imath}k$ . This participle is passive in meaning, and the pronominal suffixes represent the agent case of the subject of the sentence, the participle agreeing in gender with the object. Thus,  $han\bar{\imath}k$  (fem. hanich) means 'struck.' Hence  $han\bar{\imath}k$ -am means 'he (was) struck by me,' i.e. 'I struck him,' and hanich-am means 'she was

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struck by me, i.e. 'I struck her.' At the same time, it will be noted in a perusal of the specimens that gender is very loosely applied, and that, apparently, the masculine is often used for the feminine.

In all cases, when the subject is expressed, it is put into the Agent case. This tense (in the case of Transitive verbs) is the same in both dialects. The following are its forms:—

I struck.

	Singular	Subject.	PLUBAL SUBJECT.		
Masculine Object.		Feminine Object.	Masculine Object.	Feminine Object.	
1	hanīk-am	hanīch-anī	han <b>īk-an</b>	hanīch-an	
2	hanīk-ī	hanīch-ī	hanīk-ō	han <b>īch-</b> ō	
3	hanīk-in	hanīch-an	hanīk-an	hanīch-an	

The second person singular sometimes ends in  $\bar{e}$  instead of  $\bar{i}$ , and the third plural in in instead of an. Instead of  $\bar{i}k$ , we sometimes find  $\bar{e}k$ .

The following examples occur in the specimens:-

First person,—Masc.,—(Western) kaīkam, I made (a journey); gurēkam, I bought; (Western) chaṭēkam, I did (not) cast down (thy command). Fem.,—(Eastern) wāīcham, I did (not) set down (thy command). An instance of a double pronominal suffix is (Eastern) lēk-am-an, I found him, lit., he (an) was found (lēk) by me (am).

Second person,—gurēkē, thou boughtest. With double suffixes we have (Eastern)  $d\bar{e}k$ -i-m, (Western)  $d\bar{a}\bar{i}k$ -i-m, thou didst (not) give to me; (Eastern)  $d\bar{e}k$ - $\bar{e}$ , (Western)  $d\bar{a}\bar{i}k$ -y- $\bar{e}$ , thou gavest to him.

Third person,—(Eastern) mēkin, (Western) mārēkin, he said; kakin or kāīkin, he made; (Western) wanṭīkin, he divided; shāīkin, he spent; gurēkin (Western also gōrēkin), it seized; garēkin, he sent; dēkin (Western also dāīkin), he gave; (Eastern) lashīkin or lashēkin, (Western) lashīkin or lashēkin, (Western) lashīkin or lāīkin, he said; (Eastern) lēkin, (Western) lāīkin, he was found, he received; harēkin, he heard; (Eastern) hār²wēkin, (Western) hārawēkin, he called; (Eastern) ḍakēkin, he drove out; (Eastern) ningākachin (fem.), he kept (two (f) female dogs); (Western) wēṭēkin, he passed (time); (Eastern) ēkin, (Western) aikin, she ate (a horse); jēkin, she placed (a drum); (Eastern) achikin, he fetched; (Eastern) nēlawēkin, he set (the rat) down; chaṭēkin, he dropped (salt); (Eastern, fem.) chaṭēchan, (but Western) chaṭēkin, he dropped (a needle). On the other hand, in the Eastern dialect, sōnchik, a needle, is also used as a masculine, s² dar bīk, which (needle) became a mountain. We should expect bich.

Third person plural,—(Eastern) eyin, (Western) aikin, (the husks which the swine) ate; (Western) kakin, they made (merriment, a feminine word); (Eastern) kacha, (Western) kachan, (the dogs) made her (into pieces).

In the case of Intransitive verbs, the third person singular takes no termination. In the other persons, the pronominal suffixes added to the past participle, represent the subject, which is in the nominative case.

The following is the paradigm according to the list of standard words:—

EASTERN.

WESTERN.

I went.

	SING.		PLUR.		Sing.		Prog.	
A SECURITION OF THE PARTY OF TH	Masculine.	Feminine.	Masculine.	Feminine.	Masculine.	Feminine.	Masculine.	Feminine.
1	gikyim	?	gichis	P	gikyim	P	$g\bar{\imath}kis$	Р
2	$goldsymbol{i}kyar{\imath}$	?	gichu	į	gikyi	P.	$gikyar{\imath}$	P
3	gīls	gich	$gar{\imath}nch$	P	gīla	gich	$g\bar{\imath}nch$	?

The form for the third person feminine singular is taken from the specimens. Compare, however, the conjugation of the past tense of the Auxiliary Verb.

The following are other examples:—

Third person,—(Eastern) aikai,  $a\bar{\imath}k$ , (Western)  $aiy\bar{\imath}k$ ,  $a\bar{\imath}k$ , he, it, came; (Eastern)  $ar\bar{\imath}k$ , (Western)  $ur\bar{\imath}k$ , he arose; (Western)  $daw\bar{a}l\bar{\imath}k$ , he ran; (Western)  $it\bar{\imath}k$ , (thy brother) came; (Western)  $n\bar{\imath}k$ , he came forth;  $pul\bar{\imath}k$ , he arrived;  $wif\bar{\imath}k$ , it elapsed;  $much\bar{\imath}k$ , he fled; (Western)  $ba\bar{\imath}k$ , he became afraid;  $h\bar{a}l\bar{\imath}k$ , he ascended.

In (Western) davālīk, she ran, the musculine form is used for the feminine. In (Eastern) kanīkan there is probably a pronominal suffix, and the word means (the father) came-out-to-him. Possibly, also, the final ai of aikai above is a pronominal suffix.

The following are feminine:-

(Eastern) ēch, she came; (Eastern) shārich, (Western) gich, she went; (Eastern) baghāich, she became near; hālich, she ascended; (Eastern) nangich, she descended; pulich, she arrived.

(Eastern) pulinch is 'they (the dogs) arrived.'

The following are examples of other past tenses:-

I have struck, mam hanīkam; I have walked a long way, (Eastern) bō pan hanī-chamai.

I had struck, (Eastern) mam haniyākam, (Western) mam haniyāēkam.

The following are examples of the Passive Voice:

EASTERN.

hanin biyim, I am struck.

hanin bīkīm, I was struck.

hanin bim, I shall be struck.

WESTERN.

hanin bigākum.

hanin bitakim.

hanin biwāyim.

[ No. 10.7

## DARDIC SUB-FAMILY

## KAFIR GROUP.

### KALĀSHĀ-PASHAI SUB-GROUP.

PASHAI, LAGHMĀNĪ, OR DĒHGĀNĪ.

EASTERN DIALECT.

(KUNAR VALLEY.)

### SPECIMEN I.

(J. G. Lorimer, Esq., I.C.S., 1899.)

Ēkī ādamīs dō put-hl^a hāink. Chantā puţ-hl*stā son-by man two sons were. The-small the:father mēkin. ʻai āntē tātī. tēnā mālē kuchā kumē to it-was-said-by-him, 'O father, thy property-of-thine in whatever wantim bighā ta mam dim. Utī māla tān°k thou to-me give-to-me.' By-him share-of-me is myhis-own property taksīm  $\mathrm{sh^ar} \bar{\mathrm{a}}$ kakin. Bō dawās na hāinch witwī. upon-them division was-made-by-him. Many days not were passed, chanta put-hlastā chikā khō, dūr watanē musafirē larū kakin. all collected was-made-by-him, well, far country-of to-journey smallson-by gīk, hladē tān'k māla nākār hlamā kuchā barbād he-went, there his-own property evil works in destroyed was-made-by-him. shāikin, hla watana bō kāt Harkudin ūtī chikā by-him severe famine Whenever all was-spent-by-him, that country-upon Ūsa gīk au hla watana aikai; ūsa nīstī gurēkin. came; he by-lack-of-everything was-seized-by-it. He went and that country-of garēkin Ūtī us^a kanā  ${
m sh}^{
m s}{
m r}ar{
m a}$ chi ēkī ādamī pilā sharīk bīk. with sharer became. By-him he the-fields to was-sent-by-him that man kajadyai Ūs^a tān^ak kuch^astā sär nākār janāwar charēkin. animals he-might-pasture. He his-own belly sated would-make husks evil <u>kh</u>ō kī na ēkē ēvin. dē chi nākār janāwar by-evil animals were-eaten-by-them, but by-anyone not eating by which Harkudin yō husha kuchā bīk, ūtī dēkin. was-given-by-him. Whenever this-one sense into became, by-him it-was-said-by-him gī, 'mēnā tatīs bō āwī shē, au kāō tankhādār nōkarān servants much food is, and father's of-how-many paid that, 'my lēim. Ā uram tānak big<u>h</u>ā, au ā watatiyārī dē ziyāt and I hunger from die. I will-arise own with-(them) too-much is, chi, "O tātī, Khude'z udē mēmī tatistam tī āntē pam au father-mine near will-go and him to will-say-to-him that, "O father, of-God

gunāgarī hāim; ā mīs laikī  $b^a$  $b^{a}$ tēnā gunāgarī  $h\bar{a}im$ au I-am; I of-this sinner worthy notsinner I-am thy also alsoandāntē:  $b^a$ tān*k hāim chi put-hlē māin mēnā mam tēnā son-of-thine they-should-say to; me alsoown methat thy $\alpha m$  $\bar{\mathbf{U}}\mathbf{s}^{\mathrm{a}}$ tāt*stā  $\bar{o}$ da aīk. kuchā wāvam.", arīk au nokarānistē servants-of-thine among place-me.", He arose and the-father to-place-of came. dūr hāik chi  $\tilde{u}s^{a}$ tāt*stā lashīkin. Tātiyā Lēkin  $\bar{\mathbf{u}}\mathbf{s}^{\mathrm{a}}$ lā he by-the-father was-seen-by-him. Father-of-him was when Butheyet far sharai mihrabān bīk, hambalā, kakin. manda-ghārā running was-made-by-him, neck-to-neck upon-him compassion atebecame, kakin. Put-hl^astā tät*stä äntē kakin. chapū au kisswas-made-by-him. By-the-son the-father was-made-by-him, and to tātī, Khudē*z b^a gunāgarī hāim, au tēnā chi, 'ai it-was-said-by-him that, 'O father, of-God also sinnerI-am, and thine also laikī hāim chi tēnā put-hlē hāim. mis na au warī I-amI-am, of-this worthy notthatthy son-of-thine and ever mēin.' mēnā antē Magar tāt*stā. nökarāna they-should-say.' But toby-the-father servants me'chikā khub āntē mēkin. dē kālā achī. toit-was-said-by-him, 'all than hand somestgarment bring, āntē manjaliya; hastai ī angōch^ak wāya, au au pāzār this-one and toput-on; on-hand a ringplace, and of-him shoespāikā. Shārida, chi khushālī aman au kaman: mu-khul gë put-on-feet. Go. that we-may-eat and merriment make: because that mēnā put-hlim lawā ΥŌ hāīk abat gir zinda bik: ŭs" au thisson-of-mine dead my wasandnow again living has-become; he nawā hāik, abat lēkin.' Ūtē sharā khushālī bīk. lostnow found-he.' was. Them upon happiness became.

**Ūtis** put-hla gan kanā kuchā hāīk: har-waghdā ũs" aīk. Of-him bigsonfieldsinwhatever-time he was: came, gőshige nazdik bik, ūtī nātkarīk harēkin. gē au to-the-house near became, by-him singing and dance-making was-heard-by-him.  $\bar{\mathbf{U}}\mathbf{s}^{\mathrm{a}}$ ī nökar här"wēkin, üdai pursān kakin. By-him servant was-called-by-him, from-him questioning one was-made-by-him. 'vō kõ chal shë?' Ūtī ūtī āntē mēkin chi. ' tëna ' this what business is? By-him him toit-was-said that, " thu lãē āikai. tēnā tātī mihmānī děkin. brother-of-thine has-come, by-thy father entertainment has-been-given-by-him mu-khul gē ũsª sahī-salāmat lêkin.' Yō khapa that safe-and-sound he has-been-received-by-him.' This-one vexed

bīk, kuchai paghā. Ūtīs na tātiyā dōrē kanikan b ecame, inside notgoes. Hisfather-of-him outsidecame-forth ūtīs khushāmadī kakin. Ūtī tātivā ântē ēla of-him fair-speech was-made-by-him. By-him father-of-him thisjawab dēkin, 'lashida, bō sāl ā tēnā khizmatë kāim. was-given-by-him. 'look, answer many years I thyservice-of-thee am-doing, mamhēchgahē tēnā gapē akōrē wāīcham; naau gir by-me ever thycommand-of-thine down not was-set-by-me; andagain  $b^a$ ta gahē ī chanțī kanjarā dēkim, na-even by-thee ever smallonegoatwas-given-by-thee-to-me, notdostānistam chi tānak miltin khushālī kam; harwaghdā merriment I-might-make; that own friends-of-mine withwhatever-time that put-hlē chi tēnā yō tēnā daulat kanjanī sharā barbād son-of-thine thythisbu-whom thywealth harlots onwastedkāīkin tō aīk, dēkē. mī āntē mihmānī has-been-made-by-him came, by-thee him toentertainment was-given-by-thee-to-him.' Ūs: antē utī  $t^a$ mēkin, 'ai put-hlim, har waghdā By-him him toit-was-said-by-him, · 0 son-of-mine, timethouevery mintin hāīkī au harkō ōda shē tēnā gē  $m\bar{e}n\bar{a}$ withartwhatever meand thatin-possession isthy my mālē shē. Υō munāsib ki hamā khushālī kaman shē property-of-thine is. This becoming isthatwe merriment should-make khushāl biman, mu-khul tēnā lāai la wā hāik, au yō brother-of-thine should-be,  $\cdot$ and happybecause thisthydeadwas, abat zinda bik; nawā hāīk abat lēkaman. living has-become; has-been-found-by-me-he.' was now lostnow

gunāgarī hāim; laikī  $\bar{\mathbf{a}}$ mis $b^{a}$  $b^{a}$ gunāgarī  $h\bar{a}im$ au tēnā I-am:  $\mathcal{I}$ of-this worthy not sinner I-am thy alsoalsosinner and $b^a$ āntē: mam tānak māin mēnā hāim put-hlē chi tēnā mealsoown son-of-thine they-should-say meto; thatthyamtāt^astā ōda aīk. wāyam.",  $\bar{\mathbf{U}}\mathbf{s}^{\mathrm{a}}$ arīk au nokarānistē kuchā the-father to-place-of came. among place-me.", servants-of-thine Hearose and lashīkin. Tātivā tātastā hāīk chi  $\bar{u}s^a$ Lēkin  $\tilde{\mathrm{u}}\mathrm{s}^{\mathrm{a}}$ lā dür he by-the-father was-seen-by-him. Father-of-him Butyet far was whenhehambalā. kakin, manda-ghārā bīk, sharai mihrabān running was-made-by-him, neck-to-neck upon-him compassion atebecame, Put-hlastā tāt°stā kakin. āntē kakin, chapū au the-father was-made-by-him. By-the-son kisstowas-made-by-him, andba gunāgarī hāim,  $b^{a}$ chi. 'ai tātī. Khudēaz au tēnā mēkin I-am, sinner it-was-said-by-him that, 'O father, of-God alsoand thine alsohāim chi laikī tēnā put-hlē hāim. au warī mīs na worthy I-am thatthyson-of-thine notI-am, andever of-this mēnā mēin.' Magar tātastā nōkarāna antē they-should-say.' Butby-the-father servants to me'chikā dē khub āntē mēkin. kālā achī,  $^{\circ}$  allit-was-said-by-him, thanhand some sttogarment bring, angōchak wāya, miāntē manjaliya; hastai ī au au pāzār and this-one put-on; on-hand a ring toplace, andof-him skoes pāikā. Shārida,  $_{
m chi}$ khushālī aman kaman; mu-khul au gē Go, put-on-feet. that we-may-eat andmerrimentmake; becausethat yō  $m\bar{e}n\bar{a}$ put-hlim lªwã hāīk abat gir zinda bik:  $\bar{\mathbf{u}}\mathbf{s}^n$ au thisson-of-mine dead again mywas andnow living has-become; hehāik, lēkin.' nawā abat Ūtē khushālī  ${
m sh}^{
m a}{
m rar a}$ bik. lostnow found-he.' Them upon was. happiness became.

Ūtīs gan put-hla kanā kuchā hāīk: har-waghdā ūs^a aīk, Of-him bigson fieldswhatever-time heinwas: came, g<u>õsh</u>igē nazdik bik, ūtī nātkarīk harēkin. gē au to-the-house became, by-him singing and dance-making was-heard-by-him. near $\bar{\mathbf{U}}\mathbf{s}^{\mathrm{a}}$ ī nōkar här wekin, ũdai pursān kakin. By-him one servant was-called-by-him, from-him questioning was-made-by-him, ' võ kō chal shē?' Ūtī ūtī āntē ' tēnā mēkin chi. whatbusiness is? By-him him toit-was-said that. 'thy lāē āikai, tēnā tātī mihmānī dēkin. brother-of-thine has-come, by-thy father entertainment has-been-given-by-him mu-khul gē ũsª sahī-salāmat lēkin.' Υō khapa because that safe-and-sound has-been-received-by-him.' This-one vexed

bik. kuchai Ūtīs paghā. na tātivā dōrē kanikan became, inside notHisgoes. father-of-him outside came-forth khushāmadī ūtīs kakin. Ŭtī tātiyā ēls antē of-him fair-speech was-made-by-him. By-himfather-of-him tothisjawāb dēkin. 'lashida, bō sāl ā tēnā khizmatë kāim. was-given-by-him. answer'look, many years I thyservice-of-thee am-doing, mam hēchgahē tēnā gapē akōrē na wāīcham: au by-me ever thy command-of-thine downwas-set-by-me; notandagain h^a ta gahē ī chantī kanj^arā na dēkim. by-thee even ever smallonegoatwas-given-by-thee-to-me, notchi tānak dostānistam miltin khushālī kam; harwaghdā thatown friends-of-mine withmerriment I-might-make; whatever-time that put-hlē tēnā yō chi tēnā daulat kanjanī sh rā barbād thythis son-of-thine by-whom thywealthharlots onwastedkāikin tō aīk, mī āntē mihmānī dēkē.' has-been-made-by-him came, by-thee him to entertainment was-given-by-thee-to-him.' Ūs: utī antē mēkin, 'ai  $t^a$ put-hlim, har waghdā By-him him toit-was-said-by-him, .0 timeson-of-mine, thouevery mintin hāīkī au harkō ōda shē tēnā gē mēnā mewithartand whatever thatin-possession isthy my mālē shē. Υō munāsib shē ki hamā khushālī kaman property-of-thine is. This merriment should-make becoming isthat we khushāl biman. mu-khul tēnā lāai lª wā hāīk. au yō should-be, brother-of-thine  $\cdot$ and happy because thisthydeadwas, lēkaman.' ab*t zinda bīk: nawā hāīk abat has-been-found-by-me-he.' living has-become; lostnow wasnow

[No. II.]

## DARDIC SUB-FAMILY.

## KAFIR GROUP:

## KALĀSHĀ-PASHAI SUB-GROUP.

PASHAI, LAGHMĀNĪ, OR DĒHGĀNĪ.

EASTERN DIALECT.

(KUNAR VALLEY.)

## SPECIMEN II.

(J. G. Lorimer, Esq., I.C.S., 1899.)

hāik. Mī Ī bādshā hāīk. Tīs ī wāya put-hla there-was. This Of-him A. there-was. daughter sonkingāntē paryād bich. Mī lāv^astā tātistā sāyā dāēnīkī By-this complaint brother father sister-of-him cannibal was. dāēnīkī bich. kakin ki, 'yō mīnī sāyam cannibal was. 'this sister-of-mine was-made-by-him saying, my Tātistā mich gurēkin. Put-hla yō watanë By-his:father badit-was-found-by-him. from-the-country The-son by-him dakēkin: yē kitilā ī budai udē pulīk, dō shöring was-driven-out-by-him; this (?) boyold-woman to arrived, dogsantwoningākachin. Ī mudā manjā witik. Mī. kitilā tānik were-kept-by-him. Anintervalbetween elapsed. boy his-own By-this harā kuchā maslahat kakin ' tātistam khabarī ki. heart within consultation was-made-by-him of-my-father tidings that, göram.' Yō chi tātistā shähri pulik kēmī na I-will-take.' This-one when to-his-father's cityhe-arrived anyone not hāīk. Chi tātistā darbarī pulīk sāyastā there-was. When at-his-father's courthe-arrived by-the-sister lashēkin. Sāyastā mēkin, 'yē lãī. mihmānī he-was-seen-by-her. By-the-sister it-was-said-by-her, ' come, brother, a-feast damē. Ī sāat kanā mī sāvā görā I-will-give-to-thee.' One moment afterthis by-the-sister-of-him a-horse ēkin, gir sāat ī kanā mēkin chi. ' tō was-devoured-by-her, again one moment after it-was-said-by-her that, 'thee ēēkam.' Mī lā v astā 'bō bai shē; pā, mēkin, by-brother it-was-said-by-him, 'very good it-is; go, will-I-eat. Thiskuchā wark nandī tē acha; dandē  $b^a$ tēz kiva; in water the-river from bring; teeth-of-thine alsosharp make; gir yē; mam atam.' Yō sāyā gich, kilā  $m\overline{i}$ again come : me eat-up-me.' This sister-of-him went, thisboy

f (a ki, naghāra pōrā jēkin hanghāka.' was-placed-by-her saying, '(do)-thou in-front-of a-drumbeat. lāv^astā ī müch achikin, naghāra sharā By-this brotherratwas-fetched-by-him, of-the-drum on-the-top nēlawēkin. Müch lambē dē naghārāē harghāchidī it-was-set-down-by-him. By-the-rat tail with the-drum-of-him was-beaten-by-it. muchīk. Yō sāyā ēch; pashkinī shārich. This-(boy) fled. This sister-of-him came; after-him she-went. The-sister-of-him chi nizdīk baghāich,  ${f m}{f i}$ sönchik chatēchan, whennear she-became, by-him a-needle was-dropped-by-him, which bīk; dār dārē  ${
m sh}^{
m a}{
m rar a}$ hālich bō zahmatī a-mountain became; of-the-mountain on-the-top she-ascended much difficulty nangich; dē. hlatē pōṛā lōn chatēkin, thencedescended; in-front(-of-her) salt with, was-dropped-by-him, yat-hlin lōnīs dāra bīk,  $b^{a}$ vatē nangich; of-salt a-mountain produced-by-it became, from-it (?) also she-descended; pōre sabūn chatēkin. Sa  $b^a$ again also in-front soap was-dropped-by-him, which also a-mountain  $b^a$ bīk. vatē sharistaika hālich, zahmatī bō to-the-top-of-it she-ascended, of-it (?) became, alsotrouble muchdē i  $b^a$ nangich; gir pa<u>sh</u>kin hambalwī hāich, nizdīk she-descended; again withalsoafter-him running she-was, near bich. Lāyā motā hālīk, pa<u>sh</u>kinī уō pulich. she-became. The-brother-of-her a-tree ascended, she behind-him arrived. Khtla-manja mīs <u>sh</u>ōringī pulinch. There-between-(=meanwhile)of-this-(boy) the-dogs-of-him arrived. Shöringanë hukam kakin ki ' mī ana-khul To-the-dogs-of-him order was-made-by-him that 'this-(woman) in-such-a-way ki ada ī Ī hash tikī sanga na chandat.' drang eatthat one of-blood drop on-the-ground not fall. One moment kuchā mī dāng * dāng kacha. iuthis-(woman) pieces pieces was-made-by-them.

[ No. 12.]

## DARDIC SUB-FAMILY.

# KAFIR GROUP.

## KALĀSHĀ-PASHAI SUB-GROUP.

PASHAI, LAGHMĀNĪ, OR DĒHGĀNĪ

WESTERN DIALECT.

(LAGHMAN RIVER.)

### SPECIMEN I.

(J. G. Lorimer, Esq., I.C.S., 1899.)

Ť Chanţā ādamī dō put-hlēlē hāink. puț-hlisā tātē two sons-of-him By-the-small Of-a man were. äntē sonfather-of-himʻai tomārēkin ki, tātī. mēnā wantē  $m\tilde{a}l_{\tilde{\theta}}$ kuchai mam property-of-thine it-was-said-by-him that, · 0 father,myshareindim. Ūsē to-metānik mālē  $t^a$ -sh a r $\bar{a}$ wantikin. give-to-me.' By-him his-own property-of-him them-upon was-divided-by-him. Вō dwās witīk  $\mathbf{n}$ a hāik, ki chanta  $\text{put-hl}^a s \bar{a}$ Many days passed notwere, when  $t^a m \bar{a} m$ by-the-small soneverything kakin. jama dūr wa watanē musāfirī collectedwas-made-by-him, andof-a-far country-to gīk. travellingKhtladē he-went. tānik mālē barbād nākār khtlama kuchā There his-own property-of-him kakin. evildoings wasted was-made-by-him. inWa harkudin ūsē chika shāīkin ut-hla  $\mathrm{mulk}_{\mathbf{a}}$ Andwhenever by-him allwas-spent-by-him thatcountry-upon sakht kat-sālī aivīk, ūsī nēstī gārēkin. Ūsē severe gik wa famine came, he by-destitution was-seized-by-it. ēkī Heāďmī voentandsharik bīk. Ūsē pilā ūsē kandā-sharā garēkin man to-the-fields was-sent-by-him that  $\operatorname{chi}$ bad-janāwar withpartner became. By-him hecharēkin. tānik kuchisā evil-beasts Ūsē sär kajadai post ēkī belly he-should-pasture. He his-own full would-make dē, huskschi eatingbad-janāwar aikan, by, lēkin kī which na were-eaten-by-them, by-the-evil-beasts dēkin. by-any-one notwas-given-by-him. Harkudin ki yō bahösh bīk Whenever thatthis-one in-his-senses ūsē becamemārēkin ki. 'mēnā tātīs by-him  $k\bar{a}\bar{o}$ it-was-said-by-him that. of-my father how-many tan<u>kh</u>ādār nōkarānī kāfī dārin, awū paidwa ziyāt bigā, servants-of-him sufficient food have, too-much and wa there-is, ã hawatagiyari  $d^{a}$ lēgā-kum. Ā uram, and tānik I hunger from am-dying. Iwill-arise. tātī own father

uda param, wa  ${f marar{e}min}$ chi. " O tātī. Khudēs to-place-of will-go, and will-say-to-him that, " O father, bi gunāgārī  $h\bar{a}im$ wa tēnā bi hāim. Ā mīs lāvikī also sinner I-amand thinealsoI ain. of-this worthy  ${
m h\bar{a}im}$ chi na tēnā put-hlē mēnā āntē marin. any-longer not amthat thy son-of-thine me to they-should-say. Mam ba tānik tankhādār nokarānisē kuchā wāvam." Ūsē Mealsothine-own paid servants-of-thine among place-me."; nrk wa tātisā uda aīk. Lēkin ūsē Ιā dūr hāīk. father-of to-place arose and came. Buthe still far-off chi tātisā lashīkin (or lāīkin). Tātiyā sharai he-was-seen-by-him. To-his-father upon-him compassion when by-the-father aivīk, dawālīk, kachā görēkin, wa pachū kakin. he-ran, in-embrace he-was-taken-by-him, and kiss was-made-by-him. came, Put-hlē mārēkin chi, 'ai ūsī āntē tātī, Khudēs to it-was-said-by-him that, 'O By-the-son him father, of-God also kaikam, wa. tēnā nazara bi gunāgār was-done-by-me, sinandthysight-in alsosinner warī lāyikī na mīs wa hāim ki tēnā put-hlē of-this worthy not any-longer that thy son-of-thine and amāntē marēnī.' Lēkin mēnā tātisā nōkarān āntē they-should-say.' Butme by-the-father the-servants to marēkin ki. 'chin'sāy'-dē bakār kālā achida. it-was-said-by-him that, 'all-than the-good garment bring, manjalēda; hāsai anguchak  $m\overline{i}$ wa ī put-on; hand-of-him-on and $on ext{-}this ext{-}one$ ring a place, pāya wāēda; khārida, chi wa paizār ūsē aman wa khushālī shoes of-him foot-on put; go, that we-may-eat and merriment kaman, mu-khul chi yō mēnā puţ-hlim līk haīk, wa ābat because that this son-of-mine dead was, and make, myagain Ūtē nawīk bāīk, bīk.' zinda bitīk: ūsē wa paidā living has-become; he lost was, found has-become.' By-them and kakin. khushālī shurō merriment beginning was-made-by-them.

Ūsē gand put-hlē kandai kuchā hāīk. Harkudin ki góshingi Hisbigwas. Whenever that to-the-house-of-him 8011 fields inwa nātkarikas harēkin. nizdik bīk. ūsē gē near he-became, by-hin songs and dancing were-heard-by-him. By-him ī nōkar härawēkin, pursān kakin udai. was-called-by-him, questioning was-made-by-him from-him, 'this P 2 VOL. VIII, PART II.

[ No. 12.]

## DARDIC SUB-FAMILY.

## KAFIR GROUP

## KALĀ<u>SH</u>Ā-PA<u>SH</u>AI SUB-GROUP.

PASHAI, LAGHMĀNĪ, OR DĒHGĀNĪ.

WESTERN DIALECT.

(LAGHMÄN RIVER.)

## SPECIMEN I.

(J. G. Lorimer, Esq., I.C.S., 1899.)

Chantā put-hlisā tātē āntē ādamī dō put-hlēlē hāink. two sons-of-him By-the-small father-of-him toOf-a man were. sonmārēkin ki, 'ai tātī, mēnā wantē mālē kuchai mam property-of-thine it-was-said-by-him that, 0 father, inmyshareto-me Ūsē tānik mālē dim. ta-sharā wantikin. By-himhis-own property-of-him give-to-me. them-upon was-divided-by-him. witik ki Вō dwās hāīk. chanta put-hl^asā  $\mathbf{n}$ a t^amām days when by-the-small Many passed notwere, soneverything iama kakin, dür watanë musāfirī wa gīk. collectedwas-made-by-him, of-a-far country-to andtravelling he-went. Khtladē tānik mālē nākār khtlama kuchā barbād kakin. property-of-him There his-own evildoings wasted was-made-by-him. Wa harkudin ūsē chika shāīkin ut-hla mulka sakht whenever And by-himallwas-spent-by-him thatcountry-upon severe kat-sālī aiyīk, nēstī Ūsē ūsī gārēkin. gīk wa ēkī āďmī by-destitution famine came, he was-seized-by-it. He went andman Ūsē pilā sharik bik. kandā-sharā ūsē garēkin chi bad-janāwar to-the-fields was-sent-by-him that partner became. By-him he withevil-beasts tānik kuchisā sär charēkin. kajadai post ēkī dē. chi belly he-should-pasture. He his-own full would-make huskseating by, which aikan, bad-janāwar lēkin kī na dēkin. were-eaten-by-them, by-the-evil-beasts by-any-one notwas-given-by-him. ki Harkudin yō bahösh bīk ũsē Whenever thatthis-one in-his-senses became by-him ki, mārēkin 'mēnā tātīs kāō tankhādār it-was-said-by-him that, of-my father how-many paid nōkarānī kāfī dārin. awū wa zivāt bigā, wa servants-of-him sufficient food have. and too-much there-is, and hawatagiyari ā da lēgā-kum. Ā uram. tānik tātī I hunger from am-dying. I will-arise, own father

uda param, marēmin wa chi. " O tātī. Khudés to-place-of will-go, andwill-say-to-him that, " O father, of. God gunāgārī hāim tēnā wa bi hāim. Ā mīs lāvikī also sinner I-am and thine alsoam. I of-this worthy hāim chi tēnā puţ-hlē na mēnā āntē any-longer not amthat son-of-thine thymeto they-should-say. Mam ba tānik tan<u>kh</u>ādār nōkarānisē wāvam.", kuchā Me also paid servants-of-thine thine-own among place-me."; Heuda urk wa tātisā aīk. Lekin lā ūsē dür hāik, arose and father-of to-place Butcame. hestillfar-off was. lashīkin (or lāīkin). chi tātisā Tātiyā sh^arai rāhmī when by-the-father he-was-seen-by-him. To-his-father upon-him compassion dawālīk. kachā aivīk, görēkin, pachū wa kakin. came, he-ran, in-embrace he-was-taken-by-him, and kiss was-made-by-him. Put-hlē ūsī āntē mārēkin chi, 'ai tātī, Khudēs it-was-said-by-him that, By-the-son him to· 0 father, of-God kaikam, wa tēnā nazara bi gunā gunāgār hāim, sinwas-done-by-me, andthysight-in also sinner I-am. wa warī mīs lāyikī hāim ki na tēnā put-hlē any-longer of-this worthy and notamthatthyson-of-thine marēnī.' āntē Lēkin tātisā mēnā nōkarān āntē tothey-should-say.' Butmeby-the-father the-servants marēkin 'chinasāya-dē ki. bakār kālā achida. it-was-said-by-him 'all-than that, the-good garment bring,  $m\bar{i}$ manjalēda; hāsai ī anguch*k wa kada. hand-of-him-on and on-this-one put-on; aring place, wāēda; khārida, chi paizār ūsē pāya khushālī aman wa shoes of-him foot-on put; that we-may-eat and merriment go,mu-khul chi kaman, yō mēnā put-hlim līk haīk, wa ābat because that this son-of-mine make, my dead and now was, again bīk.' Ūtē zinda bitīk; ūsē nawik hāik, paidā wa living has-become; helost was, andfound has-become." By-them kakin. khushālī shurō merriment beginning was-made-by-them.

gand put-hlē kandai kuchā hāik. Harkudin ki gōshingī HisWhenever that to-the-house-of-him bigson fieldsinwas. bīk, ūsē nātkarikas harēkin. nizdīk gē wa dancing were-heard-by-him. By-him near he-became, by-hin songs and võ härawēkin, pursān kakin udai. ī nōkar was-called-by-him, questioning was-made-by-him this from-him, servant VOL. VIII, PART II.

kō chal shid?' Ūsē ŭsē āntē marēkin ki. 'tēnā whataffair is ? ? By-him himtoit-was-said-by-him that, thy lāvāē tēnā itik. tātī mihmānī dāīkin. brother-of-thine entertainment has-been-given-by-him, has-come. by-thy father mu-khul ki sahī-salāmat ūsē lāīkin.' Ūsē khafa because that he safe-and-sound has-been-received-by-him.' He vexed became: kuchai na pagā.  $ar{ ext{U}} ext{s}ar{ ext{e}}$ tātivā dōra nīk wa ūsē inside not His father-of-him outside came-forth and khushāmadī goes.of-him fair-speech kakin. Ūsē tānik tātē āntē iawāb dēkin, was-made-by-him. By-him his-own father toanswer was-given-by-him, 'tārē, mam tēnā <u>kh</u>idmat kakam, wa yō bō sāl hēchkudin tēnā 'behold, thismany years  $\mathcal{I}$ thyservicedo, andever-at-all thy hukmā akurē nachatekam, wa gir bi command-of-thine down hēchkudin has-been-cast-by-me, notandagaineven ever-at-all chanțā kancharā na dāīkim, chi tānik  $\cdot one$ littlegoathas-been-given-by-thee-to-me, dostāna notthat my-own pilā <u>khush</u>ālī friends karam; lēkin harkudin yō tēnā with merriment I-might-make; put-hlē aiyīk, butwheneverthisthyson-of-thine tēnā daulat kaujara <u>sh</u>arā <u>kh</u>arāb came. kāīkin. by-whom thy wealth harlots tō upon wasted was-made-by-him, by-thee him ūsē āntē mihmānī todāyīkvē. Ūsē ūsē antē entertainment was-given-by-thee-to-him.' marēkin, By-himhim toit-was-said-by-him, put-hlim, hamēsha mēnā miltin hāī,  $tar{o}$ wa 'O son-of-mine, thou harkō. mēnā shid always mewithart, and whatever tēnā shid. Yō munāsib hāīk ki hamā khushālī mine mālē isproperty-of-thee is. thy karisai This proper was that we merriment should-make wa khushāl bis, mu-khul ki võ tēnā lāvāē and happy should-be, because that līk hāīk, brother-of-thine thisthyābat zinda dead bitīk: was, nawik hāik, ābat paidā bitīk.' now living has-become; lost now found has-become. was,

[ No. 13.]

## DARDIC SUB-FAMILY.

## KAFIR GROUP.

## KALĀSHĀ-PASHAI SUB-GROUP.

PASHAI, LAGHMĀNĪ, OR DĒHGĀNĪ.

(WESTERN DIALECT.)

(LAGHMAN VALLEY.)

## SPECIMEN IL

(J. G. Lorimer, Esq., I.C.S., 1899.)

Ī bādshāh hāīk. Ī put-hlē ī kitalik hāich. Kitālikī  $\boldsymbol{A}$ king there-was. One son one daughter there-were. The-girl ādamkhōr hāīk. Lāyā sāisā hāsai muchik. wara  $The \hbox{-} brothe \hbox{r--} of \hbox{-} her \hbox{ of--} the \hbox{-} sister \hbox{ } from \hbox{-} the \hbox{-} hand$ cannibal was. fled, in-another watana pulik, ī mādā uda dära bīk.  ${
m D}ar{{
m o}}$ khöring dārēgāik. country he-arrived, a woman with resident became. Two dogs he-was-keeping. Bō wakt khtladē wētēkin. Aiyik gir pacharā tātisā shāhrā, Much time there passed. He-came again back to-father's city-of-him, shāhrā kēmē niya hāīk, ī hāich. Sāisā sāyā but in-the-city anyone not there-was, only the-sister-of-him there-was. By-the-sister bandōbastī kakin. Sāisā of-eating(-him) arrangement was-made-by-her. By-the-sister of-him (lit. of-this) aikin. Lāyā tānik shara jánē the-horse was-eaten-up-by-her. The-brother his-own life-of-him upon became-afraid. marēkin ki. ' tō ēgēkam.' By-the-sister it-was-said-by-her that, 'thee will-I-eat.' By-the-brother marēkin ki. ' bai shid; ghalbēl göryā; nandī it-was-said-by-him that, 'good it-is; a-sieve take; from-the-river au dandēlā-sē vē. tēz katān Sāyā bring; and teeth (?) sharphaving-made come. His-sister went nandī shirā. wa  $m\bar{i}$ porkanā naghāra iēkin ki. the-river on-to, and of-him in-front a-drum was-placed-by-her saying, 'this dangiyā.' Miī gurēkin. mūch naghāra shirā beat. By-him was-found-by-him, ratthe-drum on-the-top-of jēkin. Mūch tōp hanēgāīk, naghārai dangēgāīk, was-placed-by-him. The-rat  $made,^1$ jumps the-drum was-beating, yō kit^alā muchīk. Chi sāvā ēch, lāyā na hāīk; thisboy fled-away. When sister-of-him came, the-brother-of-her not was; lāy sā p shkin dawālīk. Harkudin ki nazdīk lāyā kakin, the-brother after she-ran. Whenever that the-brother-of-her nearness was-made-by-her,

¹ Lit .- 'Was striking jumps.'

lāy^asā sõnchik chatekin; sönchik dār bik; by-the-brother needlewas-dropped-by-him; the-needle a-mountain became; yõ bõ khwārī  $d\bar{e}$ hālich. Gir lāy sā lõn shemuchtroublewithshe-ascended. Again by-the-brother saltchatekin; lõn dār bīk; bõ was-thrown-down-by-him; badrozi dē the-salt a-mountain became; muchtroublewithhālich. Gir lāyasā sābūn chatēkin, sābūn she-ascended. Again  $by\mbox{-}the\mbox{-}brother$ soap was-thrown-down-by-him, the-soap dār bīk, ūsi shirā bi hālich. Lāyā a-mountain became, of-it on-the-top also she-ascended. The-brother-of-her katī hālīk; sāyā katī nēla pulich; a-tree harkudin ascended; the-sister-of-him ki  $the ext{-}tree$ beneath arrived; whenever thatlāyasā ēgēhāik, khöringani pulik.  $\underline{\mathrm{Kh}} \bar{\mathrm{o}} \mathrm{ring}^{\mathtt{a}} \mathrm{n} \bar{\mathrm{a}}$ the-brothershe-was-about-to-eat, āntē  $the ext{-} dogs ext{-} of ext{-} him$ arrived. The-dogstohukam kakin ki, 'mu-khul atēda ki order was-made-by-him tikī saying, in-such-a-way eat-her that one drop khunā sanga chandat.' na Khōring*nā khtli of-blood sāatā dang-dang on-the-ground notmay-fall.' By-the-dogs thatinstant pieces-pieces kachan. she-was-made-by-them.

STANDARD LIST OF WORDS AND SENTENCES IN BASHGALĪ, WAI-ALĀ, WASĨ-VERI, KALĀSHĀ, GAWAR-BATI, AND PASHAI.

# STANDARD LIST OF WORDS AND SENTENCES IN BASHGAL

## WAI-ALĀ, WASĪ-VERI, KALĀ<u>SH</u>Ā, GAWAR-BATI, AND PA<u>SH</u>AI.

English.	Ba <u>shg</u> alī (of Kāmdē <u>sh</u> ).	Wai-alā (Waigal).	Wasi-veri or Veron.	Kalāshā.		Gawar-bati,	Pa <u>sh</u> ai (Eastern dialect).	Pashai (Western dialect, when different from Eastern).	English.
	Ev, eo	Ek	Ipin or attege	Ek			Ť	different from Eastern).	
• • •	Dia	. Du	. Lūe	Dũ .		Yak	. ,	******	1. One.
) )	Treh	Trē	Chhī	mt.			5	*** ***	2. Two.
• • •	Shto	<u>Sh</u> tā		Chur		<u>Th</u> lē	Hla	Hlē	3. Three.
• •				Den !		<u>Ts</u> ŭr	Chār	••••	4. Four.
•						Pants	Panj		5. Five.
	~ .			Shoh	•	Shoh	<u>Sh</u> ^a	<u>Kh</u> ē	6. Six.
L U • •				Sat	• •	Sat	Sat	•••••	7. Seven.
		$oxed{\mathrm{Osht}}$	Aste	Asht		Asht	A <u>sh</u> t	Akht	8. Eight.
•		Nū	Nüh ,	Nöh	•	Nüh	No	• • • • • • • • • • • • • • • • • • • •	9. Nine.
		Dosh	Leze	Dash	•	Da <u>sh</u>	Dē		10. Ten.
		Vi <u>sh</u> ī	Zů	Bighi		I <u>sh</u> ī	Wöst		11. Twenty.
	Diu vi <u>ts</u> ā di <u>ts</u>	Dū vi <u>sh</u> ē-dōs <u>h</u>	Lejjibets .	Dù bi <u>sh</u> i da <u>sh</u> .		Du-i <u>sh</u> -o-da <u>sh</u>	Panjā	Pinjā	12. Fifty.
red	Puch vitsi	Pūch-vi <u>sh</u> ī	Ochegzů	Pōnj bi <u>sh</u> i .	•	Păi <u>sh</u> i	Panjwia	Sad	13. Hundred.
	Ōnts	Yē	Unzū .	Å		Ā	Ā	A	14. I.
	Ĩ.	Inia	Um, um-ūri; to-me, me,	Mai		Mo-ni · · ·	Mēnā		15. Of me.
	Ĩ-ste	Ima	ende <u>sn</u> .	Mai .			Mēnā	<b>ADC 4.0</b>	16. Mine.
	Imā	Yema, yuma		<b>31.</b>	•	Ama	Hamā		17. We.
	Ima ,	Yuma				Amo-ni	Hamā		18. Of us.
	Imā-ste	Yuma	. ~		•		Hamā		19. Our.
•	Tiu or tu	70.4				Amo-na			20. Thou.
ee	$\eta \mathbf{r}_{f a}$	m_ i		Tu ·		Tu			21. Of thee.
•	Ta ato	To-ba		Tai	•		Tēnā · · · ·		
	Shā	Vi		Tai		To-na · · ·	Tēnā • • •		22. Thine.
1	Shā	V:		Ābi		Mē	Hēmā · · ·	*******	23. You.
Kāfir		Vima-ba	Asēn	Mimi	•	Mē-ni	Hēmā		24. Of you.

# STANDARD LIST OF WORDS AND SENTENCES IN BASHGAL

## WAI-ALĀ, WASĨ-VERI, KALĀ<u>SH</u>Ā, GAWAR-BATI, AND PA<u>SH</u>AI.

Bashgalī (of Kāmdēsh).	Wai-alā (Waigal).	WasI-veri or Veron.	Kalāshā.	Gawar-bati.	Pashai (Eastern dialect).	Pashai (Western dialect, when different from Eastern).	English.
. Ev, eo E	lk	Ipin or attege	Ek	Yak · · ·	Ī.,		1. One.
Dia D	Ou	Lūe	Dû .		D-	S	
$\cdot \left   ext{Treh} \right  \cdot \left   ext{Treh} \right $	'rē	Chhi	Treh				2. Two.
. <u>Sh</u> to <u>Sl</u>	<u>h</u> tā	Chipů	Chan .	<u>Th</u> lē	Hla	Hlē	3. Three.
Puch Pi	rūch	Uch	Pon;	<u>Ts</u> ūr		•••••	4. Four.
<u>Sh</u> o <u>Si</u>	<u>h</u> ū		Shōh		Panj	*** >3*	5. Five.
Sut So			Y., 4		<u>Sh</u> a	<u>Kh</u> ē	6. Six.
Osht O				Sat	Sat	•••••	7. Seven.
Noh Ni				<u>Ash</u> ţ	A <u>sh</u> t	<u>Akh</u> t	8. Eight.
$oldsymbol{ ext{Dits}}$		t materials		Nüh	No	•••••	9. Nine.
Vi <u>ts</u> i Vi			Dash	Da <u>sh</u>	Dē	•••••	10. Ten.
			Bighi	Ishi	Wöst		11. Twenty.
		In jjihets	Dũ bi <u>sh</u> i đa <u>sh</u> .     .	Du-i <u>sh</u> -o-da <u>sh</u>	Panjā	Pinjā	12. Fifty.
5		Ochegzŭ	Pōnj bi <u>sh</u> i , ,	Pãi <u>sh</u> i	Panjwia	Sad	13. Hundred.
		Unzū	Ã	Ā	Ā	A	14. I.
	ua.	Um, um-ūri; to-me, me, endesh.	Mai	Mo-ni	Mēnā	••••	15. Of me.
T-ste Im	na.	Um	Mai ,	Мо-па	Mēnā	<b>₩</b>	16. Mine.
	ema, yuma	Ase	Ābi	Ama	Hamā		17. We.
#####################################	uma	Asë	Hōma ,	Amo-ni	Hamā		18. Of us.
Imā-ste · · · · Yu	uma	Ase	Homa	Amo-na	Hamā	eo - 30°	19. Our.
Tiu or tu To	o, ta	Iyū	Tu	Tu	Та	Тб	20. Thou.
Tu · · · To	o-ba	Ī, ī-ūri	Tai	To-ni	Tēnā · · · ·		21. Of thee,
Tō-ste · · · To	o-ba .	Ī, ī-ūri	Tai	То-па • • • .	Tēnā	••••	22. Thine.
Shā Vī		Miū	Äbi	Mē	Hēmā		23. You.
Shā Vi	ima-ba			Mē-ni • • · •	Hēmā		24. Of you.

				*
nglish.	Bashgalī (of Kāmdēsh).	Wai-alā (Waigal).	Wasī-veri or Veron.	Kalāshā.
	Shā-ste	Vima-ba	. Asēn-ūri	Mīmi
, o v	Aske	Se	. Sū	Se or <u>sh</u> e-se
• • •	Aske	Ta <u>sh</u> ō-ba	. Sumi <u>sh</u>	${ m Tar{a}} ext{-se}$
	Aske-ste	Ta <u>sh</u> ō-ba	. Sumi <u>sh</u> -ūri	Tā-se or tā-a
	Amgi	Aka, tē	. Mū	She-teh or teh
• •	Amgyõ	Akã-ba	. Mi <u>sh</u> in	She-tāsi or tāsi
• •	Amgyỗ-ste	Akã-ba	. Mi <u>sh</u> in-ūri	<u>Sh</u> e-tāsi <i>or</i> tāsi
•	Du <u>sh</u> t	Dosht	Lust	Hāst (pṛēh=palm of hand
å • •	Kyur	Pāpō	. Tē	Khur
• • •	Nazur	Nasū	. Nes	Nātchur
•	Achëh	Achë	Izhî	Ech
	Azhi	Ā <u>sh</u>	. I <u>sh</u>	$\Lambda { m sh}$ i
•	Dut	Dữt	Letem	Dandoriak . ,
•	<b>К</b> бг	Kār	Imu	Kurð
	Drū	Chorok	<u>Zh</u> ui ,	Chūri
	<u>Sh</u> ei	<u>Sh</u> ei	Jī	ihish
	Di <u>ts</u>	Jip	Luzukh	fib
	Kţōl	Kiuts	Iul	Kuch
	Pti	Yã-paṭī	Gīchi	Pāk
	Chimeh	Chimā	<u>Zh</u> ema	Chimbar ,
	Sān	Son	<u>Sh</u> iữ . , s	dira
	Ariv	Ūrei .	Iuri	lŭwa
	Tōt	Tata	Yā	Pāda
	D)	Oie	Nan	ya
		Brā	Wayeh B	āya
	Mastry	Sōs	Siusu B	āba
	Machhkur	Manash .	TX 7 L 2 • 1 • 1 • 1 • 1 • 1 • 1 • 1 • 1 • 1 •	

	Gawar-bati.		Pasha	i (East	tern di	alect).		Pashai (Western dialect, when different from Eastern).	English.
Mē-na	e o		Hēmā	•	•	•			25. Your.
Se	• • .	• •	Ūsª	•	•	¢	•	Ūsē	26. He.
Tasa-ni (proxir	(remot <b>e</b> ),	asa-ni	Ūtīs		•	•	•	Ūsē, <b>ūs</b> ī	27. Of him.
Tasa-na,	asa-na	• •	Ūtīs.		•	•	•	*****	28. His.
Teme		•	$ar{\mathbf{U}}\mathbf{t^a}$	•	•	, · •		Ūtē	29. They.
Tasu-ni,	asu-ni	Tonor-landing and the second	Ūtēn <b>ā</b>		•	•		******	30. Of them.
Tasu-na,	asu-na	•	Ūtēnā	•	•	•		•••••	31. Their.
Hast	• • • •	•	Hāst	•	•	•	•	Hās	32. Hand.
Khur	• • • • •		Pā	•		<b>4</b>		Pai	33. Foot.
Nāsi	•	, .	Nāst	•	•	•	•	<b>P40</b>	34. Nose.
I <u>ts</u> in		•	Anch	•	•	•		•••••	35. Eye.
Hãsi	•	• •	Dör	• 5	•	•	•	Dōrē	36. Mouth.
Dãt	• 4, •	•	Dānd	•	•			Dānt	37. Tooth.
Khamţa	•		Kāŗ		•	•	•		38. Ear.
Khes (o (hair o	ne hair); ts	sumuța	Chāl	•	•	•	•		39. Hair.
Shauta		• 1 1 1 4	<u>Sh</u> īr	•	•	•	-	and the second s	40. Head.
Zib		•	Jib		•	• 1		Jub	41. Tongue.
Wor			Kāch	•		• 1	•	Kuch	42. Belly.
Pishți			Chān		đ	•	•	Chānṭ	43. Back.
<u>Ts</u> imar			Chimar	•			•	Chumār	44. Iron.
Son			<u>Şh</u> ōling:	zar			•	Sŏnā	45. Gold.
Rup			<u>Sh</u> iligza	r			•	<u>K</u> hilikzar ,	46. Silver.
Bāp or b	āb .		Tātī		•		•		47. Father.
Jai			Āī				•		48. Mother.
Bliaia			[æī				•		49. Brother,
Sase			Sāi	•			•		50. Sister.

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	Gawar-bat	i.		Pa <u>sh</u> a	i (Eas	tern di	alect).	Pashai (Western dialect, when different from Eastern).  English.
Mē-na	4 4	a	•	Hēmā	•	•	•	25. Your.
Se	• • .	•	•	Ūs³	•	•	٥	Ūsē 26. He.
Tasa-ni (proxin	(remote) nate).	, asa	-ni	$ar{ extsf{U}}$ tīs		•		Ūsē, ūsī 27. Of him.
Tasa-na,	-	•	•	Ūtīs.	•		•	28. His.
Teme		•	•	$ar{\mathbf{U}}\mathbf{t^a}$	•	•	•	Ūtē 29. They.
Tasu-ni,	asu-ni	• ,	A TOTAL PROPERTY OF THE PARTY O	Ūtēn <b>ā</b>	•	•	• .	30. Of them.
Tasu-na,	asu-na	, • <u>i</u>	•	Ūtēnā	•	•	•	31. Their.
Hast	• •	. •	•	Hāst	, ·	•	•	Hās 32. Hand.
Khur		. • • •	•	Pā	•.	•	•	Pai
Nāsi	•	•		Nāst	•	· · .	• • • •	34. Nose.
I <u>ts</u> in	•	•		Anch				35. Eye.
Hãsi	•		٠,	Dör	• 4.4	•		Dōrē
Dãt	• • •		•	Dānd	•			Dant 37. Tooth.
Khamṭa	• , •			Kāŗ	•	• , .	•	38. Ear.
Khes (o (hair of	ne hair);	<u>ts</u> um	ıţa	Chāl	•	•	• • •	39. Hair.
Shauta				<u>Sh</u> īr	•	•		40. Head.
Zib	•	•.	•	Jib	•	•	•	Jub 41. Tongue.
Wor	• • • • • •		•	Kāch		•	•	Kuch 42. Belly.
Pis <u>h</u> ți	•		•	Chān	•	•		Chānṭ 43. Back.
<u>Ts</u> imar			•	Chimar				Chumār 44. Iron.
Son		•		<u>Şh</u> ōling:	zar			Sōnā 45. Gold.
τ. \				<u>Sh</u> iligza	r			Khilikzar , 46. Silver.
<b>1</b>	āb .			Tātī			•	47. Father.
				Āī	•			48. Mether.
.8.	• , •		•	[iāī	•			49. Brother,
Sase	•			Sāi		•.		50. Sister.
Lann	A A			X Ja=				

glish.			Bashgalī (of Kāmdēsh).		Wai-a	,lā. (W	aigal).			Was <b>ī</b> -veri or Ver	on.	_	Kala <u>sn</u> a.
	•	•	$\underline{\mathbf{Sh}}$ ā-ste		Vīma-ba	•			,	Asēn-ūri •	•	•	Mīmi
	٠		Aske • • •	•	Se		•	•	•	Sū · ·	•	•	Se or she-se
•	• 2	•	Aske • • •	•	Ta <u>sh</u> ō-ba		•	•		Sumi <u>sh</u>	•		Tā-se
	•		Aske-ste	•	Ta <u>sh</u> ō-ba	•	•	•		Sumi <u>sh</u> -ūri .	•	•	Tā-se or tā-a
¢	•	•	Amgi	•	Aka, tē		•	•		Mū . «	o	•	She-teh or teh
·•	9	•	Amgyõ	•	Akã-ba		•		•	Mishin	•	•	She-tāsi or tāsi
• 1			Amgyő-ste		Akã-ba		•	•	•	Mi <u>sh</u> in-ūri .	,		She-tāsi or tāsi ,
•		•	Du <u>sh</u> t		Do <u>sh</u> t	•	•			Lust			Hāst (preh=palm of hand)
•	•	•	Kyur	٠.	Pāpō	•	•	•		Tē	•		Khur
•	•	•	Nazur		Nasū	•	•	•	•	Nes	•		Nātchur
•	•	•	Acheh	•	Achë	• •	• 1			Izhi	• "	•	Ech
•	•	·	Azhi	•	$ar{ ext{A}}_{ ext{sh}}$	•	•	•	•	I <u>sh</u>	•		<u>Αsh</u> i
•	•		Dut	•	Dũt	•	•	•	•	Letem	•		Dandōriak
•			Kōr	•	Kār	• :	•	• .		Imu	•		Kuṛỡ
	•	•	Drū	•	Chorok	•	• 25		•	Zhui	•	•	Chūri
•	•	•	Shei	•	<u>Sh</u> ei	•	• 0			Jī	•	•	<u>Shish</u>
	•	•	Di <u>ts</u>		Jip	•		•	•	Luzukh		•	Jib
	•		Ktōl		Kiu <u>ts</u>			•	•	Iul	•	•	Kuch
	•		Pți		Yã-paṭī	•			•	Gīchi	•	•	Dāk
			Chimeh		Chimā	•		•	•	Zhema			Chimbar
		*	Sūn		Son				•	<u>Sh</u> iű . ,			Sữra
	•		Ariu		Ūrei				•	Iuri	•	•	Rūwa
			. Tot		Tata	•				Yā.		•	Dāda
•			. Nī	•	Oie				•	Nan		•	Āya
			Broh		Brā				•	Wayeh		•	Bāya
			Sus		Sōs					Siusu		٠	Bāba
•			. Machhkur	•	Mana <u>sh</u>		,			Warjemi or mu <u>sh</u>			Moch or moch .
āfir.													

Gawar-l	ati.	Pashai (Ea	stern dialect).	different from Eastern).	English.
Mē-na		Hēmā.	• •	•••••	25. Your.
Se · ·	. • •	Ūsª .	• • •	Ūsē	26. He.
Tasa-ni (remot (proximate).	e), asa-ni	Ūtīs .	• •	Ūsē, ūsī	27. Of him.
Tasa-na, asa-na		Ūtīs	•	*****	28. His.
Teme	• •	Ūta .	•	Ūtē	29. They.
Tasu-ni, asu-ni	• , •	Ūtēnā.	• • •	******	30. Of them.
Tasu-na, asu-na	• ; ;	Ūtēnā .	• • •	•••••	31. Their.
Hast		Hāst .	• 4.•	Hās	32. Hand.
Khur	•	Pā .	• •	Pai	33. Foot.
Nāsi	,	Nāst .	•	Paa	34. Nose.
I <u>ts</u> in	•	Anch .		•••••	35. Eye.
Hãsi	•	Dör .		Dōrē	36. Mouth.
Dãt	4	Dānd .	•	Dānt	37. Tooth.
Khamta		Kāŗ .	•		38. Ear.
Khes (one hair (hair of head).	); <u>ts</u> umuṭa	Chāl .			39. Hair.
Shauta	•	<u>Sh</u> ir .			40. Head.
Zib		Jib .		Jub	41. Tongue.
Wor		Kūch .		Kuch	42. Belly.
Pis <u>h</u> ṭi , .		Chān .	•	Chānț	43. Back.
<u>Ts</u> imar		Chimar .		Chumār	44. Iron.
Son		Sholingzar		Sonā	45. Gold.
Rup		<u>Sh</u> iligzar		<u>Kh</u> ilikzar ,	46. Silver.
Bāp or bāb .		Tātī •			47. Father.
Jai		Āī .		<b>***</b> ***	48. Mother.
Bliaia		Lāī .			49. Brother,
Sase		Sāi .		<b></b>	50. Sister.
Lauri, manu <u>sh</u>		Ādamī .		••••	51. Man.

nglish.	Ba <u>shg</u> alī (of Kāmdē <u>sh</u> ).	Wai-alā (Waigal).	Wasī-veri or Veron.	A 818 802.
	Jugur · · · ·	Mê <u>sh</u> i	Westi	Istri-jah
	I <u>sh</u> tri	I <u>sh</u> tri	Westi	Jah
	Parmn	Tana-muneh	Kiur · · ·	<u>Ts</u> hātak
	Pitr	Piutr	Pie · · ·	Pūtr
er .	Ju or juk	Jū	Lu <u>sh</u> tu	Chhu
	Lone	Laver	Īma	Baira
tor • •	. Ki <u>sh</u> -kule	Keryaoich	Numasto	Ki <u>sh</u> -karau
rd .	. Pa <u>ts</u> a	Pa <u>sh</u> pā	Shepauri or uza	Wal-mōch
	. Imra	Trasken	Pāchā	Khudai
¢ *	. Yu <u>sh</u>	Yo <u>sh</u> , yō <u>sh</u>	Yu <u>sh</u>	Bhut
• •	. Su	. Sōi	Isikh .	Sūri
35 B	. Mōs	. Mās	Masekh	Mastruk
	. Ra <u>sh</u> ta	. Tarã	$I_{ extit{sh}}$ tīkh	Tāri
•	. Agỡ	. E _r	Anekh	Angār
a o	. Ōv	. Ao	$ar{ ext{Aveh}}$	Uk
	. Ama	. Ama	Warekh or tareq	Händün
•	. Ushp	Gur	Īri	Hā <u>sh</u>
	. Gâo	. Gā	Gūth	Gak
기타 시간 (12년 12년 12년 12년 1일 (13년 2년 - 12년	. Kuri	. <u>Ts</u> च	Keruk	Shûra, shêr
	. Pi <u>sh</u> a <u>sh</u>	. Pi <u>sh</u> ã	P <u>sh</u> ikh	Phū <u>sh</u> ak
	. Ni-kakak	. Näresta-kiukiu	Mu <u>sh</u> kakokū	Birăr kakawak •
	. Ar	. Āri		Āŗi
	Kur	Gadā	Koru	Gardōk
	. Bile- <u>sht</u> yur	. Ūk		Uţ
	. Mṛenze	. Nigetse		Pachhiyek .
•	. Prets	. Chū, ī		Pāri
•	. Yuh	. Yū		Zhuh
Kāfir.			<u> </u>	

	Gawar-bat	i.	Pashai (Ea	astern dialect).	different from Eastern).	English.
<u>Sh</u> igāli		• •	Mādā .	•. •.	Mā <u>sh</u> ī or mādā.	52. Woman.
Ma <u>sh</u> i		u	Hlikā .	• • •	Shlika	53. Wife.
Pola		· •	Kiţalā (m.),	kiṭalak (f.) .		54. Child.
Pult		• . •	Put-hla.	• •	Put-hlē	55. Son.
Zū		6 ·	Wēya .	0 n	••••	56. Daughter.
Lawand (fem.)	(man),	lewindi	Lawāṇ .	• •	Lawant	57. Slave.
1	ri <u>th</u> la .		Dēkān .	tion of the second of the sec	•••	58. Cultivator.
Wāl,		<b>a</b> 1	Pādawān	•	Chōpān	59. Shepherd.
<u>Kh</u> udāi		a a	<u>Kh</u> udai .			60. God.
<u>Sh</u> aitān	•	•	<u>Sh</u> aitān .	•	••••••••••••••••••••••••••••••••••••••	61. Devil.
Suri	•		Sur .	•	••••	62. Sun.
Masoi	•	•	Maiyik .	•	• • • • • • • • • • • • • • • • • • •	63. Moon.
Tare	•	•	Tārā .		Sitāra	64. Star.
Angār	• •	•	Angār .			65. Fire.
Αū	•	•	Wark .	•		66. Water.
Āma	•	•	Gë <u>sh</u> eg .		Göshing	67. House.
Gora	• 44.		Gōṛā .			68. Horse.
E <u>ts</u> ī			Gā .		***************************************	69. Cow.
<u>Sh</u> unā			<u>Sh</u> ūṛing		Khōring	70. Dog.
Psãsi		•	Pī <u>sh</u> ōṇak		Pī <u>sh</u> ōnḍik	71. Cat.
Kukur			Kukūr .			72. Cock.
Aŗi			Murghāwī			73. Duck.
Gadā			Kār .		• • • • • • • • • • • • • • • • • • •	74. Ass.
. Ū <u>kh</u>			Shutur			75. Camel.
Pichin .			Parinda .		Parhanikālē	76. Bird.
Dī			Paik or <u>sh</u> āri	ik (infinitive) .	Parīk or <u>sh</u> āŗīk	77. Go.
Zho			Ēk	( do.).	Aik	78. Eat.
						Kāfir—117

English.	Rasngali (ot Kamdesn).	wan-ala (wangal).	wasi-veri or veron.	Kalās <u>b</u> ā.
	Nizheh	Ni <u>sh</u> ū	Bishlus	Nisīh
ne	<u>Ats</u>	A <u>ts</u> h	Jo <u>ts</u>	Īh
.t	Vih	Vi	Pesumtieh	Tyeh
ad	Ūti	Ō <u>sh</u> t	I <u>sh</u> teh	Ushti
	Mrev	Mṛĩ	Omos	Nā <u>sh</u> i
e	Preh or gats	Ao, preh	Aphleh or ophliu	Deh
í	Achunō	Sanū	Ikiu <u>ts</u> eh	A-dhiai
•	Chire	Wartiyã	Azhĩ	Wehak
r	Tãre	Tavar	Tebatiuk	Tāda
7 <b>n</b>	Nire	Iber	Ani	Prehak
**************************************	Bu-dyur	Sudu	Tikkë	Dē- <u>sh</u> a . , .
re	Pa-myuk	Ni <u>sh</u> tupren, ni <u>sh</u> tāri-kaṭi	Ti-mikh	Rū
nd	Ptibar	Patkër, patkëreke	Te-k <u>ts</u> eh	Pi <u>sh</u> tō
• • •	Kachi	Kē	Kese or kes	Kūra
t	Kai	Kas	Pseh	Kia
	Kā-gẽ	Kasu <u>sh</u>	P <u>ts</u> hezni	<b>К</b> δ
	Je		Rē	Je or zhe
	Ki	Bā		***************************************
	õv	Вбі	Uwoh	Av
	Nei	Nai	Nieh	Ne
	Utrasta .	Tato	Tāttō	Hai-darēk
her	Ev tot	Tata	Attege yā	Ek dāda
father	Ev tot	Tatō-ba	Attege yā-wak	Ek dadā, dādas •
ather	Ev tot-kë	Tato, tato-ka	Attege yāsh	Ek dadā-hātia . •
a father	Ev tot-tã			Ek dadā-pi . •
athers	Diu tot-kile			Du dādai • •
Cāfir.			<i>)</i>	

Gawar-bati.	Pashai (Eastern dialect).	Pashai (Western dialect, when different from Eastern).	English.	
Ni <u>sh</u>	Nik (infinitive) .		79. Sit.	
Ja · · ·	Īk ( do. ) .		80. Come.	
<u>Th</u> la · · ·	Hanik ( do. ) .	•••••	81. Beat.	
U <u>sh</u> ṭ • • •	Töstīk ( dò. )		82. Stand.	
мі	Līk ( do. ) .	••••	83. Die.	
<u>Th</u> la	Dēk ( do. ) .	Daik	84. Give.	
<u>Th</u> lap	Hambalik ( do. ) .	Dawālīk	85. Run.	
Antar giran	Uŗē	••••	86. Up.	
Nera · · ·	Nazdik	Nizdīk	87. Near.	
Bair giran	Akurē	Akur	88. Down.	
Durae	Dūr	••••	89. Far.	
Pudami	Pōṛā	Purā	90. Before	
Pata · · · ·	Pa <u>sh</u> kin .	Pacharā	91. Behind.	
Kara or kenze	Kē	Kiā	92. Who.	
Ki	Къ		93. What.	
Kenia	<u> Մ</u> իա 1	Kadē	94. Why.	
Bi	Au, wa	•••••	95. And.	
	<u>Kh</u> o	Walē	96. But.	
	K		97. If.	
Ēh	ã		98. Yes.	
Nai	Na		99. No.	
	Afsōs, armān		100. Alas.	
Yak bāb	Ī tātī		101. A father.	
Yak bāba-ni	Ī tātīs		102. Of a father.	
Yak bābã or yak bābã-ke .	Ī tātī āntē	344.66	103. To a father.	
Yak bābo pere-na	Ī tātī udai	•••••	104. From a father.	
Du bāb	Do tātī	<b></b>	105. Two fathers.	

English.	Ba <u>shg</u> alī (of Kāmdē <u>sb</u> ).	Wai-alā (Waigal).	Wasī-veri or Veron.	Kalās <u>h</u> ă.
thers	Tot-kile	Tatē-kele · · ·	Yā-kili or kil	Dādai
fathers	Tot-kilö	Tatē-keliã-ba	Yā-kiliő-wak	Dādai
fathers	Tot-kilö-ge	Tatē-keliã(-ka)	Yā-kiliő-panē	Dādai-hātia .
m fathers	Tot-kilõ-dã	Tatē-keliã-kane	Yā-kiliő-panea	Dādai-pi
laughter	Ev ju	Jā	Attege lu <u>sh</u> tu	Ek chhū
a daughter	Ev ju	Jū-ba	Attege lu <u>sh</u> tu-wak	Ek chhūā, chhūas
a daughter	Ev ju-gë	Jū-(ka) :	Attege lu <u>sh</u> tu-pa	Ek chhūa-hātia .
m a daughter .	Ev ju-dã	Jū-kē	Attege lu <u>sh</u> tu-panea .	Ek chhūa-pi
daughters	Diu ju	Du jú-kele	Lũe lu <u>sh</u> t-kil	Du chhūlai
ighters	Ju	Jū-kele	Lu <u>sh</u> t kili or kil	Chhūlai
laughters	Juï	Jū-keliã-ba	Lu <u>sh</u> t kiliő-wak	Chhūlai
laughters	Juï-ge	Jū-keliã(-ka)	Lu <u>sh</u> t kiliő-panē	Chhūlai-hātia
n daughters	Jui-dă	Jū-keliã-kane	Lu <u>sh</u> t kiliő-panea	Chhūlai-pi
ood man	Ev lē mōch	Ek bösta mana <u>sh</u>	Attege ischum mush	Ek pru <u>sh</u> ţ mōch
good man	Ev lē mōch	Ek bösta mana <u>sh</u> a-ba .	Attege ischum mush-wak, attege ischum warjemi-uri.	Ek pru <u>sh</u> ţ mōches .
good man	Ev lē mōch-ke	Ek bōsta mana <u>sh</u> a-ka, ek bōsta mana <u>sh</u> -ka.	Attege ischum mu <u>sh</u> -pa	Ek pru <u>sh</u> ț mõches-hātia
ı a good man .	Ev lē mōch-tã	Ek bösta mana <u>sh</u> a-kë	Attege ischum mu <u>sh</u> -panea	Ek pru <u>sh</u> ţ mōches-pi
good men	Diu lē mōch	Du bōsta mana <u>sh</u>	Lue ischum warjemi or mush.	Du pru <u>sh</u> ţ mōch
men	Lē manjī	Bōsta mana <u>sh</u> -kele . ,	Ischum warjemi	Prusht moch
ood men	Lē manjā	Bōsta mana <u>sh</u> -keliã-ba	Ischum warjemi-wak .	Pru <u>sh</u> ṭ mōchen
ood men	Lē manjā-gē	Bōsta mana <u>sh</u> -keliã(-ka) .	Ischum warjemi-panē .	Pru <u>sh</u> ţ mōchen-hātia
ι good men	Lē manjā-dā	Bēsta mana <u>sh</u> -keli <del>ä</del> -kane .	Ischum warjemi-panea .	Pru <u>sh</u> ţ mōchen-pi
od woman	Ev le jugur	Ek bösta mē <u>sh</u> i	Attege ischum weste	Ek pru <u>sh</u> ţ istri-jah •
lboy	Ev digar ari	Ek abar dabala	Attege digar wi <u>sh</u> ōk	Ek khāche sūda •
women	Lē jagur	Bōsta mē <u>sh</u> í-kele	Ischum weste-kil	Pru <u>sh</u> t istri-jah
girl	Digari juk	Ek abar dabili	Attege digar weste kiur	Khāche istri-jegu <b>r</b> ak
-Kā6r.	Lē-ste	Bōi	Ischumu	Pru <u>sh</u> ţ
- AGHA				

	Gawar-bati.	Pa <u>sh</u> ai (Eastern dialect).	Pashai (Western dialect, when different from Eastern).	English
	Bāb gila	Tātīlān	ep.taj	106. Fathers.
	Bāb gila-ni	Tātkuliy ^a nā	Tātilasan	107. Of fathers.
	Bāb gilă	Tātkulī āntē	Tātilāya āntē	108. To fathers.
	Bāb gila pere-na	Tātkuliyēna udai	Tātilāya udai	109. From fathers.
-	Yak zū	Ī wēya	······································	110. A daughter.
	Yak zua-ni	Ī wēyas	Ī wayēs	111. Of a daughter.
	Yak zuã	Ī wēyē āntē	Ĭ wayē āntē	112. To a daughter.
	Yak zua pere-na	Ī wēyē udai	Ī wayē udai	113. From a daughter.
	Du zū	Do wē <b>y</b> ē	Do wayē	114. Two daughters.
	Zū gila	Wēyila		115. Daughters.
	Zū gila-ni	Wēlaiy ^a nā	Wayã	116. Of daughters.
	Zū gilā	Wēlaiy ^a āntē	Wēyanas . , .	117. To daughters.
	Zū gila pere-na	Wēlaiy ^a udai	Wēyanasē udai	118. From daughters.
	Yak lafila lauri	Ī bai ādamī		119. A good man.
	Yak lafila laure-ni	Ī bai ād ^a mīs		120. Of a good man.
	Yak lafila lauriă	Ī bai ād ^a mī āntē		121. To a good man.
	Yak lafila lauria pere-na .	Ī bai ād ^a mī udai		122. From a good man
	Du lafila lauri	Dō bai ād°mī	Dō bai ād ^a mī	123. Two good men.
	Lafila manu <u>sh</u>	Bai ād*mī	Baiādemān	124. Good men.
	Lafila manu <u>sh</u> a-ni	Bai ādmēy nā	Baiād*mān nā	125. Of good men.
	Lafila manu <u>sh</u> ã	Bai ādmēy n āntē	Bāi ad mān āntē	126. To good men.
	Lafila manu <u>sh</u> o pere-na .	Bai ādmēy'n udai	Bai ād mān udai	127. From good men.
	Yak lafili <u>sh</u> igāli	Ī bai mādā	Ī bai mā <u>sh</u> ī	128. A good woman.
	Yak kha <u>ts</u> ţekura	Ī nākār kiţilā	•••••	129. A bad boy.
	Lafili shigāli nam	Bai mādilā	Bai mā <u>sh</u> ilā	130. Good women.
	Yak kha <u>ts</u> tekuri	Ī nākār kiţālik	••••	131. A bad girl.
	Lafila	Bai	•••••	132. Good.
		2015년 네 나 세계 병원, 사내 마양 나타 없네 했다.	지금 이 있는 하는 것 같아요 하고 있을까지 않아 이 하는 이 것이다.	Kāfir—121

English.	Bashgalī (of Kāmdēsh).	Wai-alā (Waigal).	Wasī-veri or Veron.	Kalāshā.
er	Belyuk lëste	Echchu bosta	Opojogsō · · ·	Bō pru <u>sh</u> ţ
	Lē lē	At-kẽ-di bōsta . • ·	Ischum opojogsō	Talē-aste pru <u>sh</u> ţ
ı. · · ·	Ūre	Ōi	Lekerga	Hūtala
ier · · ·	E-chak-di ūre	Echchu ōi	Chikő-di lekerga	Bō hūtala .
iest	Belyuk üre	At-kē-di ōi	Lippatikh	Talē-aste hūtala
rse	Ev u <u>sh</u> p	Gur	Attege īri	Ek bā <u>sh</u>
are	. Ev i <u>sh</u> tri u <u>sh</u> p	. I <u>sh</u> treki gur	Attege weste Iri	Ek istriek hā <u>sh</u> ,
es	. $oxed{ f U_{{ m sh}}}$ pã	Gure	Īriõ	Hāshen
:S • • •	. I <u>sh</u> tri u <u>sh</u> pâ	. I <u>sh</u> treki gure	Weste īriõ	Istriëk h <u>āsh</u> en .
n	. Ev azhe	. Trã	. Attege zhesht	Ek don
N .	. Ev gâo	. Gā	. Attege gūṭh	Ek gak
• • • • • • • • • • • • • • • • • • •	. Azhë	. Echchu trã	$Z\underline{h}$ e $\underline{sh}$ te $\widetilde{o}$	Döndan
• • • • • •	. Gã	Echchu gā	Gūthố	Gâgan
•	. Ev kuri .	Năresta <u>ts</u> ữ	Attege kirukh	Ek sher
h	. Ev i <u>sh</u> tri kuri	. Is $\underline{\mathbf{h}}$ treki $\underline{\mathbf{ts}}$ $\widetilde{\mathbf{u}}$	Attege weste kirukh .	Ek istriëk <u>sh</u> ër .
	Kurî	Echchu näresta <u>ts</u> ữ	Kirő	Sheron
3 • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • •	I <u>sh</u> trí kurĩ	Echchu i <u>sh</u> treki <u>ts</u> ũ	Weste kirő	Istriëk <u>ah</u> ëron .
oat	Ev ga <u>sh</u> .	Gro <u>sh</u>	Attege gesh	Ek bīra
le goat	. Ev wezeh	Wasei	Attege beir	Ek pæi
		Echchu wasei	Shē	Pai
	Ev ni-rakyus .		Attege mush wakus .	Ek birêra rouz
le deer	. Ev i <u>sh</u> tri-rakyus		Attege weste wakus .	Ek istriëk rouz
	. Rakyusõ		Skal wakus ,	Rouz
	. Ōn <u>ts</u> azem	Yē vṛem	Unzã esmo	Ā āsam
ct · ·	. Tu e <u>sh</u> i	. To vre <u>sh</u>	Iyū eso	Tu āsas
		. Se ver	Stieso	Se āsōv
fir.	. Imā azemi <u>sh</u>	. Yema verami <u>sh</u>	Ase esem <u>sh</u> o	Ábi āsik

The state of the s	Gawar-bati.	Pa <u>sh</u> ai (Eastern dialect).	Pashai (Western dialect, when different from Eastern).	English.
-	Lau lafila	Bai (ūsa mī dē bai <u>sh</u> ē, that is better than this).		133. Better
	Man <u>sh</u> ūr lafila	Bai (harkō <u>sh</u> ai dē yō bai <u>sh</u> ē, this is best of all).	<b></b> .	134. Best.
	U <u>th</u> ala	Utāl	Kil	135. High.
	Lau u <u>th</u> ala	,,		136. Higher.
	Man <u>sh</u> ūr u <u>th</u> ala	25	22 • • •	137. Highest.
	Yak gora	Ī gōṛā		138. A horse.
	Yak gori	Ī mādīn	Ī mādiyān	139. A mare.
	Gora nam	Gōṛēlā	••••	140. Horses.
	Gori nam	Mādīnēlā	Mādiyānēlā	141. Mares.
	Yak gā	Ī gōlāng	••••	142. A bull.
	Yak e <u>ts</u> ī	Īgā		143. A cow.
	Gā nam	Bō gōlāng	Golangela	144. Bulls.
	E <u>ts</u> ī nam	Bō gā	Gāēlā	145. Cows.
	Yak <u>sh</u> unā	Shūring	Khōring	146. A dog.
	Yak kuṛāki	Ī mādī <u>sh</u> ūring	Ī mādīn <u>kh</u> ōring	147. A bitch.
	Shunā nam	Bō shūring	Khōringēlā	148. Dogs.
	Kuṛāki nam	Bō mādī shūring	Mādī <u>kh</u> ōringēlā	149. Bitches.
*	Yak lau <u>sh</u> a	Ī pāj [*] rā	Ī <u>sh</u> ōṭā	150. A he goat.
	Yak heni	Ī pāj°ŗ°k	Ī <u>sh</u> ōţ*k	151. A female goat.
	Plang nam	Bō pāj [*] ŗā	Shōṭēlā $(m.)$ , shōṭikēlā $(f.)$	152. Goats.
	Rāmūsai	Katawā	Āwū	153. A male deer.
	Rāmūsi	Kat'w'k	Mādī āwū	154. A female deer.
	Rāmūsai nam	Bō kaṭawá	Āwūlā	155. Deer.
	$ ilde{ t A}$ $ au{ t L}$ anaïm	Hāim		156. I am.
	Tu <u>th</u> anïas	Нат		157. Thou art.
	Se <u>th</u> ana	Hās	<u></u>	158. He is.
	Ama <u>th</u> anaïk	Hāis		159. We are.  Kāfir—123

English.	Bashgalī (of Kāmdēsh).	Wai-alā (Waigal).	Wasï-veri or Veron.	Kalā <u>s</u> hā.
are	<u>Sh</u> ā azer	Vi věrě	Miŭ eseno	Ābi āsa
are	Amgi a <u>sh</u> t	Tē veret vret	Mū asto	Teh āsan
s	Ōn <u>ts</u> azim	Yē variem	Unzū essem .	Ā āsis
wast	Tiu azi <u>sh</u>	To variosh	Iyū esso	Tu āsi
as	Aske azi	Se vari	Sū esso	Se ăsis
vere	Imā azemi <u>sh</u>	Yemā variēmi <u>sh</u>	Ase asem <u>sh</u> o	Ābi āsimi .
were	Shā azīr	Vī varyt	Miū esno	Ābi āsili
were	Amgi azi	Tē varī	Mū asto	Teh āsini
• • • • • •	Bū	Bu	Wos	Hah
e	Buste	. Bũsta	Inik	Hik
<b>g</b>			······································	Hik weov
ng been .	Biti	. Bi	$Wo\underline{sh} \underline{sh}i$	Thī
y be .		. Yē kas bāriam	. Unzū aporgosme,	Ā kie bā-am-e .
	Ōnts banum .	Yē bāriam	. Unzū aporgosmo	Ä bām
ıld be		Ĩ bū̃sta ver	. Unzū inikso	
	Vīh	Vi	. Pesumtieh	Tyeh
à t	Vīste	· Viytsta	Pesumtinik	Tyek
g beaten	Vinagan	. Vībī	Pesumtiuk	Tyai
	. Ōn <u>ts</u> vĭnum	Yē viam .	. Unzā pesumtiemo	Ā tem-dai
catest .	Tiu vīnje	. To viash	. Iyū pesumtimasi <u>sh</u>	Tu tes-dai
ts	. Aske vine	. Se viās	. Sū pesumtimaso	Se tel-dai
<b>t</b>	. Imā vīmi <u>sh</u>	Yema viămi <u>sh</u>	· Ase pesumtim <u>sh</u> o .	Ābi tek-dai • •
at	. <u>Sh</u> ā vīnēr	. Vī viãse	. Miū pesumtimasinch .	Ābi tet-dai . •
eat .	. Amgi vinde	Tē viast,	. Mū pesumtimasto	She-teh ten-dai
[Past Tense]	. Īvīnā	. T vinō, vinā	. Unzū pesumtiom	Ā prah
beatest $(Pasnse)$ .	t To vīnā	. To vinō, vinā	. Iyū pesumtiok <u>sh</u> o	Tu prah

	Gawar-bati.			Pashai (Eastern dialect).	Pashai (Western dialect, when different from Eastern).	English.
	Mē <u>th</u> anaü .		•	Haida		160. You are.
	Teme <u>th</u> anaït .	•		Hāin		161. They are.
	Ā boem	~	•	Hāikim $(m.)$ , hāichim $(f.)$	••••	162. I was.
	Tu boes .	•	. •	Hāikī (m.), hāichī ( $f$ .) .	*****	163. Thou wast.
5	Se bua		o	Hãik (m.), hãich (f.)	****	164. He was
É	Ama boek .	• .	•	Hāikis (m.), hāichis (f.) .	· · · · · · · · · · · · · · · · · · ·	165. We were.
7	Iē bō	•		Hāichō (m.), hāichida (f.)	Hāikida (m.), hāichida (f.)	166. You were.
1	'eme boet .	<b>9</b>		Häinch (m. and f.)	Hāink $(m.)$ , hāinch $(f.)$	167. They were.
E	Bō	4		Ва	Bi	168. Be.
I	3iāwa		*	Bik		169. To be.
I	Bik			Bikālā		170. Being.
I	31	•	•	Biwā	•••••	171. Having been.
Ā	ki boma .	•	•	(Ā) ta wāim	•••••	172. I may be.
Ā	bima .	•		T ^a m	•••••	173. I shall be.
M	Io biana <u>th</u> ana	<b>.</b>		T ^a mai		174. I should be.
T	<u>h</u> la .	•	•	Hana		175. Beat.
T	<u>h</u> liāwo	•		Hanīk	••••	176. To beat.
G	om (sic)	•		Hanikālā		177. Beating.
T	<u>h</u> lī . ,	•	•	Hániwā (?)		178. Having beaten.
Ā	thlimem .		•	(Ā) hanīkam	(A) —	179. I beat.
Т	u <u>th</u> limes .	•	•	Haniyā	Haniki	180. Thou beatest.
Se	e <u>th</u> limān .	•	•	Haniyadi	Hanēgi	181. He beats.
A	ma <u>th</u> limek .		•	Hanikas		182. We beat.
M	ē <u>th</u> limāneo .		•	Hanēda	Hanikada	183. You beat.
Te	eme <u>th</u> limet .			Hanikan		184. They beat.
M	ui <u>th</u> litem .		•	(Mam) hanikam		185. I beat (Past Tense).
Tr	uĭ <u>th</u> liteo			(Tō) hanīkī	##	186. Thon beatest (Past Tense).

English.	Ba <u>shga</u> lī (of Kāmdē <u>sh</u> ).	Wai-alā (Waigal).	Wasî-veri or Veron.	Kalā <u>sh</u> ā.
neat (Past Tense)	Aske vinā · · ·	Ta <u>sh</u> ō vinō, vinā	Sū pesumtiogo	Se prau
peat (Past Tense)	Imā vīnā	Yema vinō, vinā	Ase pesumtiomsho	Ābi prōmi
beat (Past Tense)	<u>Sh</u> ā vīnā	Vima vinō, vinā	Miū pesumtegunch	Ābi prāli
beat (Past Tense)	Amgyā vīnā	Tes vino, vinā	Mū pesumtiogosto	Teh prön
beating	Ōnts vīnum	Yē viyūstō-ka mayō vṛem (I am in beating).	Unzū pesumtiemo	Ā tem-dai
beating	$ar{ ext{Onts}}$ vinazim	Yē viyữstō-ka mayỗ variem	Unzū pesumtimasēsum .	Ā tīman āsis .
beaten	$\tilde{1}$ vīnessi	Ĩ vinista varī	Unzū pesumtimasum .	Ā tyai āsam .
7 beat	$ar{ ext{O}}$ nts ka vilama	Yē kas vieram	Unzū pesumtiwolgosm .	$ ilde{ ilde{A}}$ kie tēma
ll beat	$ar{ ext{Onts}}$ vilam	Yē vieram	Unzū pesumtemo	$ar{ ext{A}}$ tem
wilt beat .	Tiu vīla <u>sh</u>	To vieresh	Iyū pesemtimasso	Tu ties
ill beat	Aske vīlā	Se vier	Sū pesemtiogosso	Se tiel
nall beat	Imā vimma	Yema vikarē	Ase pesemtemsho	Ābi tiek .
vill beat	. <u>Sh</u> ā vīlàr	Vī viērē	Miū pesemtiogasno	Ābi tiet
will beat	Amgi vīlā	Tē vieret	Mū pesemtiogasto	Teh tien
ıld beat	$\tilde{\mathbb{I}}$ vīsteze	T viyū̃sta ver	Unzū pesumtenikso	Mai tik bash
beaten	$\tilde{1}$ vinagan unguta	Yē vinasta vṛem	Unzū pesumtiuggan puzokso	Ā tīgari thi āsam
beaten	. Tvinagan ungutussi .	. Yē vinasta variem	Unzū pesumtiuggan peza-	Ā tīgari thi āsis (I became beaten, ā tīgari hawis).
be beaten .	. Ön <u>ts</u> vinagan ungalam .	. Yē vinasta bāriam	Unzū pesumtiuggan pez- me <u>sh</u> .	Ā ti-avna him
	. Ön <u>ts</u> yenum	. Yē gyam	Unzū pezemo	Ā parim-dai
goest	. Tiu yenji	. To gya <u>sh</u>	Iyū pezmasi <u>sh</u>	Tu paris-dai
es .	Aske yene	. Se gyās	Sū pezemaso	Se pariu-dai
	· Imā emmi <u>sh</u>	. Yema gyãmi <u>sh</u>	Ase pazem $\underline{\mathrm{sh}}$ o	Ābi parik-dai
;o	Shā enër	. Vi gyãsẽ	Miū pezemasench	Ābi para-dai
go • •	• Amgi ende	. Tē gyāst	Mū pezemasto	Teh parin-dai
	Ōnts gom	Yē gōm	Unzū pezeksam	Ā parah
wentest .	. Tiu gowa <u>sh</u>	. To gōs <u>h</u>	Iyū pezegesi <u>sh</u>	Tu parah
at	. Aske gwa	. Se goà	Sū pezagish or pezagusto or pezekso.	Se parau
āfir.				

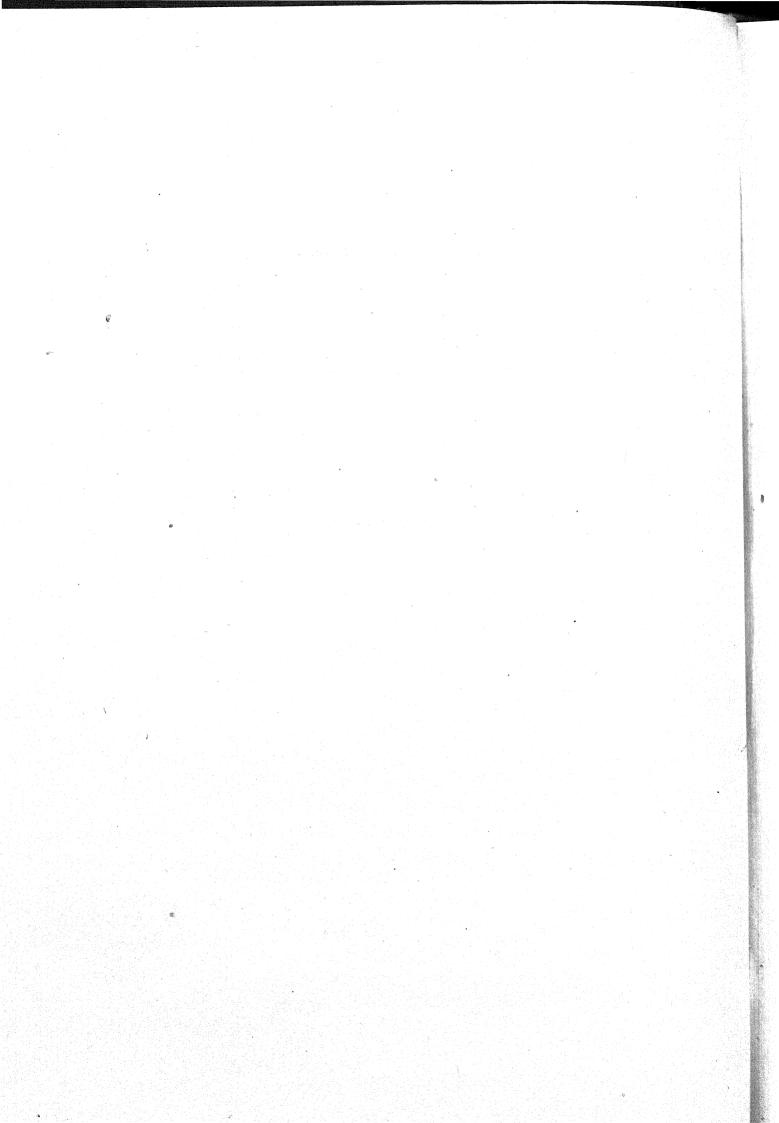
	Gawar-bati.	Pa <u>sh</u> ai (Eastern dialect).	Pashai (Western dialect, when different from Eastern).	English.
	Ten thlites	$(ar{\mathbb{U}}\mathrm{s}^{\mathtt{a}})$ hanīkin $(m.)$ , hanīchan $(f.)$ .		187. He beat (Past Tense).
	Amai <u>th</u> lita • - •	Hanikan $(m.)$ , hanichan $(f.)$	•••••	188. We beat (Past Tenss).
	Mē <u>th</u> litau • • •	Hanikō (m.), hanichō (f.)	*****	189. You beat (Past Tense).
	Tasuĭ <u>th</u> litan	Hanīkan ( $m$ .), hanīchan ( $f$ .)	•••••	190. They beat (Past Tense).
	À thlimem	$(ar{ m A})$ hanikam ,	(A) —	191. I am beating.
	Ā thlimān boem	$(ar{A})$ hang $ar{h}$ ākamī	(A) hanēgiāikim	192. I was beating.
	Mui <u>th</u> lī dārum	(Mam) haniyāk ^a m	(Mam) haniyāēk ^a m	193. I had beaten.
	$ ilde{ t A}$ ki $ ilde{ t th}$ lēma	$(ar{ ext{A}})$ hanyikam $egin{array}{cccccccccccccccccccccccccccccccccccc$	(A) hanāwāimin	194. I may beat.
	$\hat{\mathbf{A}}$ $t\mathbf{h}$ lēmo	(Ā) hanyīkamī	(A) hanāwāimin	195. I shall beat.
	Tu <u>th</u> lesā • • •	(Ta) haniyā	(Tō) hanāwāyā	196. Thou wilt beat.
	Se <u>th</u> libā	(Ūsª) hanyīdī	(Üsē) hanāwāidī	197. He will beat.
	Ama <u>th</u> likā	(Hamā) hanyīkas	(Hamā) hanāwāēsī	198. We shall beat.
	Mē <u>th</u> liwā • • •	(Hēmā) hanēda	(Hēmā) hanāwāēda	199. You will beat.
	Teme <u>th</u> letā	$(ar{\mathbb{U}}t^{\mathtt{a}})$ hanyikan	$(ar{ ext{U}} ext{te})$ hanāwāindī	200. They will beat.
	$ar{ extbf{A}}$ zarūr $t\underline{ extbf{h}}$ lēmo	(Ā) hanimī	(A) hanimin	201. I should beat.
	$ ilde{ t A}$ gam <u>sh</u> at boem	(Ā) hanin biyim	(A) hanin bigākum	202. I am beaten.
	$ar{ ext{A}}$ gam <u>sh</u> at bi boem	$( ilde{ m A})$ hanin bikim	(A) hanin bitakim	203. I was beaten.
	Ā gam <u>sh</u> atı bōmo	$(ar{ m A})$ hanin bim	(A) hanin biwāyim	204. I shall be beaten.
	Ā dimem	Pāyim	Pākum	205. I go.
	Tu dimes	Pāī	Pākī	206. Thou goest.
l.	Se dimān	Paghā	Pagā	207. He goes.
	Ama dimek	Paēs	Pākas	208. We go.
	Mē dimāneo	Pāēda	Pākida	209. You go.
	Teme dimet	Pāin	Pākin	210. They go.
	Ā gaïm	(Ā) gikyim		211. I went.
	Tu gaïs	(Ta) gikyi	<b>****</b>	212. Thou wentest.
	Sega	(Ūs ^a ) gik	*****	213. He went.
	경기 어느 경우일하지 않고 하겠어 되지만 했다.	그 아이 가는 사람들은 전략 가는 사람들이 없다.		Kāfir—127

English.	Ba <u>sh</u> galī (of Kāmdē <u>sh</u> ).	Wai-ali (Waigal).	Wasi-veri or Veron.	Kaläshä.
	Imā gomi <u>sh</u>	Yema gōmi <u>sh</u>	Ase pezaksami <u>sh</u>	Ābi parēmi
	Shā gỗr	Vi gōe · · · ·	Miū pezaksinch	Ābi parāli
went	Amgi gwa	Tē gōt	Mű pezegusto	Teh parōn
	Prets	Chū or ī	I <u>sh</u> t	Pāri
ıg · · ·	Yenda ,		Pizmā <u>sh</u>	Parik weov
e	Gusya	Gōsta	Pezeksaso	Gālah ,
at is your name?	Tuse nam kai aze?	To-ba nam kas ver?	Ī nam pesnemes?	Tai nom kie shiu?.
v old is this horse?	Ina u <u>sh</u> p chi-se bise ?	Ī guŗō kiti vel beoōsta veŗ ?	Uŭ īri nerag u <u>ts</u> u esela?.	Ia hā <u>sh</u> kimōn kau thi <u>sh</u> iu!
v far is it from here Kashmir ?	Anista Ka <u>sh</u> mir chōk bu-dyur azile ?	Ateo-be Ka <u>sh</u> mir kiti sudu ver ?	Alā Ka <u>sh</u> mir nerag tikkē eso ?	Andei Ka <u>sh</u> mir kimõi dē <u>sh</u> a <u>sh</u> iu ?
v many sons are ere in your father's use?	Tu tot p-amā chi pitr a <u>sh</u> t ?	To-ba tatō-ba ama kiti piutr vret ?	Ī yā tarage nerag pie ast?	Mīmi dādo dura kimōn putrāsan?
we walked a long by to-day.	Ōn <u>ts</u> pi <u>sh</u> truk gajar belyuk put-tã pilingi sum.	Yē anu gare <u>sh</u> echchu põt gösta vṛem.	Unzū ittin <u>ts</u> era skal tūd pezaksom.	Ā õja bo phon kāsi āsam .
son of my uncle is cried to his sister.	T mam pitras aske-ste sus ishtri karisse.	Ima tatō-ba piutrus ta <u>sh</u> ō- ba sōs i <u>sh</u> tri kerẽsta ver.	Melig piế mi <u>sh</u> siusữ weste palōgo,	Mai mõa putras tase bābas jah kai āsōv.
the house is the sad-		Kashera guṛō adicham kara vusta ama ter veṛ.	Ka <u>sh</u> ire īri-ūri zīu tarag tī eso.	Gōra hā <u>sh</u> es hun dura <u>sh</u> ir
the saddle upon back.	Zīn pa-pṭi teh	Ta <u>sh</u> ō-ba yã-paṭi adicham karavẽ.	Zhīn sumi <u>sh</u> tu-gichi atāwe	Tā-se thāra hun thai.
ve beaten his son h many stripes.	Taske pitras belyuk brazi vinessi.	T̃ ta <u>sh</u> ō-ba piutrus echchu bāza mili vībī vṛem.	Unzū sumi <u>sh</u> piẽ skal wezig mi <u>sh</u> pe e <u>sh</u> pōmo.	Ā tā-a putras bō badrigri tyni āsam.
grazing cattle on top of the hill.	Aske i <u>sh</u> takyur-wai bada u-pachur undran-e.	Se eōlakuridiga adā <u>sh</u> eo charayāst.	Sű i <u>sh</u> chuga lapperik <u>thkh</u> ű ayámeso.	Se chau-güri brö-una brö- e <u>sh</u> tö-na chareik dai.
s sitting on a horse ler that tree.	Aske aki karu pagyur ev u <u>sh</u> p pa- <u>ts</u> er jenas-e.	Se u <u>sh</u> -tuma-ka akeō pē guṛō-ka yā-paṭeō ni <u>sh</u> inista veṛ.	Sū esle <u>sh</u> tiup tu khu <u>zh</u> ū attege īri tu-gīch a <u>sh</u> lek <b>so</b> .	Se ek hā <u>sh</u> es thāra <u>sh</u> e tarah muṭ nữṛō-na nisi āsōv.
brother is taller n his sister.	Aske-ste brös aske-ste susas-tä üre aze.	Ta <u>sh</u> ō-ba brā-s ta <u>sh</u> ō-ba sōs- kane dregela ver.	Sumi <u>sh</u> wayeh sumi <u>sh</u> sius <b>ū</b> litė̃ eso.	Tā-se bāyás tā-se bābas-pi hūtala āsōv.
price of that is rupees and a half.	Aske-ste muri diu ţange je adili aze.	Ta <u>sh</u> ō-ba miul du rupai ek adili ver.	Sumish milui lue tenga attege vish nikh eso.	Tā-se kreh dū rupaya <u>al</u> e khōnḍa <u>sh</u> iu.
ather lives in that all house.	Ĩ-ste tot aske parmistuk ama tã ni <u>zh</u> en-e.	Ima tatō-ba lāmustōk ama- ka ni <u>sh</u> ās.	Um yā s <b>ū bannie tarag</b> a <u>sh</u> ilekso.	Mai dāda tara <u>ts</u> hātak h <b>ā</b> ndun-a nisiu-dai.
this rupee to him	Ine tange aske preh .	Ī rupaya ta <u>sh</u> ō preh .	Uü tenga sumi <u>sh</u> aphleh	Shāma rupaya tā deh
those rupees a him.	Aske ta amgi ṭange ungao	Tēv rupayan ta <u>sh</u> ō-ka vēch.	Marga tenga sumi <u>sh</u> pa ilgēseh.	Teh rupaya tā pi gri.
aim well and bind with ropes.	Aske lëstekte vih kani ge me <u>sh</u> geru.	Ta <u>sh</u> ō bōsta-ka vibi utrē-ka mili grūt.	Sū ischumogli pesumtieh mana temõdeh.	Toh prusht lāri zhe raju gri bhoni.

Gawar-bati.	Pa <u>sh</u> ai (Eastern dialect).	Pashai (Western dialect, when different from Eastern).	English
Ama gaïk . • •	(Hamā) gichis	Gīkis	214. We went.
Mē gaü	(Hēmā) gichu	Gikyī	215. You went.
Teme gaït	$(ar{\mathbb{U}}t^a)$ ginch	••••	216. They went.
Dī	Pā or <u>sh</u> āṛ	······	217. Go.
Dimeni	$\underline{\operatorname{Sh}}$ ārwā $(m.)$ , $\underline{\operatorname{sh}}$ ārwī $(f.)$ .	Ditto: also parēwā (m.), parēwī (f.).	218. Going.
Disān	Patīk (m.), patach (f.)		219. Gone.
To-na nam ki <u>th</u> ana? .	Tēnā nāmī kō <u>sh</u> ē?	······	220. What is your name?
Woi gora kata felio-na <u>th</u> ana?	El ^a görā kau umari hās? .	Yō görā kā sālā hās? .	221. How old is this horse?
Ite-na Ka <u>sh</u> mirã-ke kata durae <u>th</u> ana ?	El ^a jai Ka <u>sh</u> mīr kau dūr <u>sh</u> ē?	Mētē Ka <u>sh</u> mīr kau dūr <u>sh</u> id?	222. How far is it from here to Kashmir?
To-no bābo-na āmā kata pult <u>th</u> anaït?	Tēnā tātē g <u>ösh</u> ag kā puṭ- hlēlā hāin?	Tēnā tātī gō <u>sh</u> ing kā put- hlēlā hāin?	223. How many sons are there in your father's house?
Ā nun lau giri tanaïm	Nan bō pan hanichamai .	$ m N^{\circ}$ n mam bō pan ka $ m i$ kam .	224. I have walked a long way to-day.
Mo-na bobā-na pult tasa-ni sase gaïtus.	Mēnā mambē puṭ-hlē ōtī sāyā kāicha.	Mēnā mambisam put-hlē ūsī sāyā pilā görawāl	225. The son of my uncle is married to his sister.
Ūzalo gora-ni <u>sh</u> ingāsan āmā <u>th</u> ini.	Gỗ <u>sh</u> ªg <u>sh</u> ilig gōṛā zina <u>sh</u> ē	kāikin. Gō <u>sh</u> ing kuchā <u>sh</u> ilig gōṛā zina <u>sh</u> id.	226. In the house is the saddle of the white horse.
<u>Sh</u> ingāsan tasa-ni pi <u>sh</u> ṭia <u>th</u> owo.	Ōtī chaṇa zīn jā	Õtī chanda zīn jā	227. Put the saddle upon his back.
Mui tasa-na pulta lau baḍlē <u>th</u> litum.	Ōtis kiṭalai mam bō hani- kam.	Ūsē put-hlē mam bō wāri- laidē hanīkam.	228. I have beaten his son with many stripes.
Se dal khurwodia gala sātimān.	Űs ^a māl charē <u>gh</u> ā dārē <u>sh</u> ^a rā.	Ūs ^a ād ^a mī <b>māl charēg</b> ā dārē mundā.	229. He is grazing cattle on the top of the hill.
Se tene muṭa patoi yak goṛa ratai ni <u>sh</u> i <u>th</u> ana.	$ar{\mathbf{U}}\mathbf{s^a}$ görā $\mathbf{\underline{sh}^a}$ rā mötē lēnā hālēwās.	Ūs ādamī görā chandā nawās kattī nēlā.	230. He is sitting on a horse under that tree.
Tasa-na bliaio tasa-ni sase pere-na u <u>th</u> ala <u>th</u> ana.	Ōtīs lāyā ōtīs sāē dē uchat hās.	Ūsī lāyā ūsī sāyā dē ganḍ hās.	231. His brother is taller than his sister.
Tasa-na mul du rupaio adeli <u>th</u> ana.	Ōtīs kīmatē dō nim rūpai <u>sh</u> ē.	Űsī kīmatē dō nīm rupai <u>sh</u> id.	232. The price of that is two rupees and a half.
Mo-na bāp tasa pola āmā ni <u>sh</u> imān.	Mēnā tātim ūs ^a chanṭā gỗ <u>sh</u> ag ta <u>gh</u> ā.	Mēnā tātim ūsē chanţā gō <u>sh</u> ing tigā.	233. My father lives in that small house.
Woi rupai tasa <u>th</u> la	Ōtī āntē hamē ēkī rupaiī dēā.	Hamī i rupai usī dēā	234. Give this rupee to him.
Tasa rupaia tasa pere-na gah	공연은 경기로 하시고 하는 중요한다.	Ūsī udai ötē rupai gōra .	235. Take those rupees from him.
Tasa lau gam <u>th</u> lī koṭi kheoṛe <u>th</u> li genṭā.	Ōtī khub hana d ^a m ^a nt ^a kī dē t ^a nga.	Usī <u>kh</u> ub hana d ^e m ^e nț ^e -kilai dē ting <b>a.</b>	236. Beat him well and kind him with ropes.
			Kāfir—129

English.	Ba <u>shg</u> alī (of Kāmdē <u>sh</u> ).	Wai-alā (Waigal).	Wasĩ-veri or Veron.	Kalāshā.	
aw water from the rell.	Pani-le öv ük shöv	Bimkeō-pa ao vai- <u>sh</u> ao .	Aḍa mal panea āveh lek <u>sh</u> eh.	Pati- <u>sh</u> ōya-ni uk chhalai	
ilk before me	Î pa-myuk pilingyũ	Ĩ ri <u>sh</u> tāri-kaṭi ī	Um timigi ūrias	Mai pi- <u>sh</u> umber kāsi	
hose boy comes be- ind you?	Tu piṭibar kō aṛi an ? .	Kuma dabala to-ka patkër ëast ?	Te <u>sh</u> wi <u>sh</u> ōk ī-tak <u>ts</u> ā-maso ?	Mimi pi <u>sh</u> ṭō kās sūda jī. dai ?	
om whom did you uy that?	Aske kut-tan muri pre-ti unguta?	Ta <u>sh</u> ō-ba kū-ka miul prē vē kữra ?	Sā te <u>sh</u> milyā plī ilgego ?	Ābi <u>sh</u> e-tōh kās pik _{rēdā} agri eli ?	
om a shop-keeper of he village.	Bragam ev saudāgar-tā .	Dē <u>sh</u> -kẽ ek saudā-chilō-ka .	Tigim saudā ilgia-panea .	Grōmō-na ek ōstādas pi	
∑aûr.					

	2		
Gawar-bati.	Pa <u>sh</u> ai (Eastern dialect).	Pashai (Western dialect, when different from Eastern).	English.
Kuie-na aŭ kharo	Chāē wark kanna	Chaē kuchai wark kana .	237. Draw water from the well.
Mo-na pudami gir	Mēnā pōra pā (or shār) .	3 <b>344 14.</b>	238. Walk before me.
Kasa-na tekura to-na patana jimān ?	Kīs kiṭ ^a lē tēnā p ^a s <u>h</u> kin s <u>h</u> āṛwā hās ?	Kīs kiţ [*] lai tēnā p* <u>sh</u> kin <u>sh</u> āŗawā hās ?	239. Whose boy comes be- hind you?
Tasa kasa pere-na muli guteo?	Ēlª kī ōdai mōlē gurēkē ? .		240. From whom did you buy that?
Lāmo-na saudagar pere-na.	Lāmai dukāndār	Lāmai dukāndār ōdai mōlē gurēkam.	241. From a shop-keeper of the village.
			e
			도시 현실 기업



### KHO-WAR, CHITRALI, OR ARNIYA.

This language passes under various names. It is called Khō-wār¹ by the people who speak it,—the Chitrālīs, or as they call themselves, Khōs. It is usually called Chitrālī and sometimes Qāshqārī by the English. It was called 'Arnyiá' by Leitner, the name being based on the Shin word Arinah, employed to designate a portion of Yāsīn where Khō-wār is spoken.

'Chitrar, or Qashqar as it is called by the Pathans, is bounded on the north by the Hindu Kush range, separating it from Badakhshan and Wakhan; on the south by the Indus, Swat, and Panjkora Kohistans, and the Asmar district: on the east by Kanjut, Gilgit, Punial, and Dir; and on the west by the Hindu Kush and Kafiristan.'2

Khō-wār is the language generally spoken throughout Chitrāl, as far down as Drōsh. It is also spoken by people residing in the <u>Ghizr valley</u> (east of the <u>Shandur Pass</u>) as far as Gupis. In some parts such as Yāsīn, Lutkoh, Madaglasht and Narsāt, the people have dialects of their own, but they all know Khō-wār.

According to tradition the whole Chitral Valley was once occupied by Kāfirs, and some Kāfir tribes, e.g. the Kalāshīs, still inhabit it. This tradition is borne out by the fact that the Kāfir languages are much more nearly related to those of the Dard Group than either of these groups is to Khō-wār. The last, though undoubtedly a Dardic language, differs from the other two in some essential particulars, such, even, as the forms of the personal pronouns, in which it agrees rather with the Ghalchah languages to the north. It looks as if the whole tract comprising the present Kāfiristān, Chitrāl, and Gilgit was once occupied by one homogeneous race, which was subsequently split into two by a wedge of Khō invasion, representing members of a different, but related, tribe coming from the north. In order to exemplify this, I here give a table showing a number of words in Khō-wār with the corresponding words in two Kāfir and two Dard languages.

		Kārii	Kafie Group.		DARD GROUP.	
English.	Khō-wār.	Ba <u>shg</u> alī.	Kalā <u>sh</u> ā.	Shinā.	Kāshmīrī.	
Bad	s <u>h</u> um	digar	khācha	kāchō	kochu	
Behind	achĕ	pṭibar	pi <u>s</u> hţō	$phat\bar{u}$	pata	
Black	$shar{a}$	$zh\bar{\imath}$	krūna	kinō	krĕhun"	
Bone	kol	attī	atī	atī	a <b>d</b> i <b>j</b> ^z	
Cow	   ใ <u>ĕัร</u> hū	gão	gak	$gar{o}$	$gar{a}v$	
Deep	kulum	guŗu	$g\bar{u}t$	gutūmō	$g\bar{u}tul^u$	
Dog	rēni	kuri	<u>sh</u> ër	<u>sh</u> ~~~	$h\bar{u}n^u$	

¹ The word is 'Khō-wār,' not 'Khō-wār,' as spelt by O'Brien. The people of Chitral pronounce it 'Kō-wār' or 'Khō-wār,' & being a slightly aspirated k. I am indebted to Major D. L. R. Lorimer, Assistant Political Agent at Chitral, for this information.

² O'Brien. Khowar Grammar, I. i.

		Kāfir	Group.	DARD GROUP.		
English.	Khō-wār.	Ba <u>sh</u> galī.	Kalāshā.	Shinā.	Kāshmīrī.	
Eye	g <u>h</u> ĕch	$ach\widetilde{e}h$	ech	achhī	$achh^i$	
Finger	$chamar{u}t$	angur	angō	agūi	$ong^uj^{ii}$	
Head	sor	<u>sī</u> rei	$\underline{shish}$	<u>ร</u> ]เรีย]เ	<u>sh</u> ēr	
Heavy	$k\bar{a}y\bar{i}$	$gar{a}no$	$agar{u}roka$	agūr <b>ū</b>	$g \circ b^u$	
High	<u>zh</u> ang	ūre	$har{u}tala$	$o \underline{t} \underline{h} a l ar{o}$	wŏtul"	
Horse	istōr	$u\underline{sh}p$	$har{a}sar{h}$	a <u>sh</u> pō	$gur^u$	
Husband	$m$ $\hat{a}$ $s$ $h$	mōs <u>h</u>	berū, mōch	barō	$bartar{a}$	
Is	asúr, shĕr	aze	$\bar{a}s\bar{o}v, \ \underline{s}hiu$	$han \bar{u}$	chhuh	
Rise	ruphĕh	$u\underline{sh}tar{a}$	$u\underline{s}h\underline{t}i$	uthē	vosth	
Silver	dru <u>kh</u> m (cf. δραχμή)	ariu	$rar{u}wa$	$rar{u}p$	rop-	
Son	<u>zh</u> au	pitr	$par{u}tr$	puch	$p  ilde{u} t^u$	
Sour	$\underline{sh}ut$	chēnai	$ch\bar{u}kra$	churkō	$ts \delta k^u$	
Star	$istar{a}ri$	rashta	$ t\bar{a}ri$	$t\bar{a}r\bar{u}$	tāruk"	
Stone	bort	$war{o}tt$	batt	bat	küñ ^u	
Sweet	<u>s</u> hirīn	machē	māhora	$m ar{\sigma} r ar{\sigma}$	möduru	
Congue	ligini	di <u>ts</u>	jib, jip	jib, jip	zĕv	
Was	ásistai	azī	$ar{a}sis$	$asar{u}$	$\delta s^u$	

It must not be assumed that Khō-wār is so different from the other Piśācha languages as the foregoing table seems to show. It is designedly compiled to display points of difference, not points of agreement.

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The following sketch of Khō-wār grammar is based on Captain O'Brien's work and has been revised on the spot by Khan Sahib Abdul Hakim Khan, to whom I am indebted for many improvements and corrections.

#### I.—PRONUNCIATION.

(a) Vowels. a, ā, i, v, u, ū, ē, ai, ō, au, as in Indian languages. a, as the u in nut; ă, as in English hat; č, as in tent or met; ŏ, as in English hot, o like the first o in promote, or the o in the French word votre, the short sound of o in the English word home. An acute accent marks the accented syllable. Thus, asúm.

(b) Consonants. kh, zh, gh, q, are the Persian and Arabic  $\dot{c}$ ,  $\dot{c}$ ,  $\dot{\beta}$ , and  $\ddot{c}$ , respectively. The letter l has a lingual sound, between l and r. The letter ng is pronounced like the English ng in 'sing.' Th is pronounced like the th in thin. Ph is pronounced p-h, not f. The letters  $\underline{ts}$  and  $\underline{dz}$  represent the well-known sounds of Pashtō and Kāshmirī.

#### II.-NOUNS.

The Plural is formed by adding a,  $\bar{a}n$ , or  $\bar{e}n$ . There are two Declensions: (a) Animate, (b) Inanimate.

1st Declens	ion.	2nd Decl	ension.
Sing.	Plur.	Sing.	Plar.
Nom. $Daq$ , a boy.  Acc. $Daq$ -o, a boy.  Gen. $Daq$ -o, of a boy.  Dat. $Daq$ -o- $t\bar{e}$ , to a boy.  Abl. $\begin{cases} Daq$ -o-sar, from or by a boy. $Daq$ -o-sora, on a boy.	Daq. Daq-ān. Daq-ān. Daq-ān-tě. Daq-ān-sar. Daq-ān-sum. Daq-ān-sōra.	An, a mountain. An-o, a mountain. An-o, of a mountain. An-o-tĕ, to a mountain. An-ār, from or by a mountain. An-o-sum, with a mountain. An-o-tĕka, on a mountain.	An. Ann-ā'n. Ann-ā'n. Ann-ā'n-tē. An'-ār. Ann-ā'n-sum. Ann-ā'n-ṭēka.

In the First Declension, the word for 'from' is sar, and for 'on' is  $s\bar{o}ra$ , both added to the Genitive. In the Second Declension the word for 'from' is  $\bar{a}r$ , added to the Nominative, and for 'on' is  $t\bar{e}ka$ , added to the Genitive. The word for 'with' is sum, added to the Genitive in both declensions. The interrogative is formed by adding a, or lengthening a final a to  $\bar{a}$ . Thus, kimēri-a, is it a woman?

Adjectives precede the noun they govern, and remain unchanged for gender or number.

### III.—PRONOUNS: (a) Personal—

I. Thou.		He, she, it; This, That.							
			ing. Plur.	Singular.		Plural.			
Sing.	Plur.			Present.		Absent.	Present.		Absent.
				Near.	Remote.	More Remote.	Near.	Remote.	More Remote.
Nom. áwa. Acc. ma.	ispá. ispá.	tu.	písa. písa.	haiya. hamu.	hës. horo.	hása. húto <u>gh</u> o or to <u>gh</u> o.	hamit. hamitan.	hĕt. hetan.	hátět. hátětan.

These are all declined quite regularly like nouns. In the Ablative case of the pronouns of the third person, the appropriate postpositions must be used, according as the pronoun represents an animate or an inanimate object.

When he is a pronounced edicative then he may be used for the Namination of the third person, the appropriate post-

When  $h\tilde{e}s$  is a pronominal adjective, then  $h\tilde{e}$  may be used for the Nominative or Accusative Singular only. Thus,  $h\tilde{e}$   $m\tilde{o}\underline{s}h$  prai, that man gave or beat. Similarly, when  $h\tilde{a}sa$  is used as an adjective, its Accusative Singular only may be  $h\tilde{a}t\tilde{e}$ . Thus,  $h\tilde{d}t\tilde{e}$   $m\tilde{o}\underline{s}h$ 0- $t\tilde{e}$   $pr\tilde{a}ni$ , they gave to that man;  $h\tilde{a}t\tilde{e}$   $mo\underline{s}h$ 0  $pr\tilde{a}ni$ , they beat that man.

### (b) Interrogative Pronouns-

### GRAMMAR.

A Work curhatonin-						
A.—Verb Substantive-						
(a) Defective.—There as (1) Asik, to be:	noun or agency	y, asak, one who	is.	$(2) \ \ \underline{\xi}$	Mik, to be: noun of a	geney, <u>sk</u> a
Sing. Pres. 1. asúm.	Plur. <i>asúsi</i> .	Past. ás	Sing. Plu istam. ásistan	i	that which exists. Pres. <u>sh</u> ër, it is; <u>sh</u> ën	i that are
I am. 2. asús.	asúmi.	I was. ás			Past o-shói, it was;	o <u>sh</u> óni, the
3. asúr.	asúni.	The second s	<i>istai. ásistan</i> lyllable is very lightly	pro-	were.	
		nounced, and th	ne second s is often om	itted.		- No. posterior
(b) Complete, Bik, to become This is irregular.  Past Part., biti, having		Voun of agency, bo	ik, he who becomes.			
Sing. Plur.	Pres. Defini	te, Sing. Plur.	Past, Sing.	Plur. Pe	erfert, Sing.	Plur.
PresFuture, 1. $b\bar{o}m$ . $b\bar{o}si$ . $b\bar{o}mi$		bōm-an. bōsy-an.	I became. 1. hóstam. 2. hów.		nave be- ome. 1. biti asum.	biti asús
shall be- 3. boi. boni.	2. 7	bōs-an. bōmy-an.	(hōr,	hōni,	2. biti asús.	biti asúm
come.	3. 7	bōy-an. bōny-an.		or	3. \ biti asúr,	biti asún
			$birar{u}'.$	$birar{u}'.$ $Bi$	or birai. rai and biráni may a	or <i>birán</i> Iso be use
					the sense of the Pre	
Sing.	Plur. P	luperfect,	Sing. Plur	Subj	unctive, Sing.	Plar.
mperfect, 1. bá-oshtam. ba	á-o <u>sh</u> tam. I		irú-o <u>sh</u> tam. birú-o <u>sh</u> to	m. Shoul	d I become. 1. besám.	
was becoming. 2. $b\acute{a}$ - $o\underline{s}\underline{h}\bar{o}$ . $b\acute{a}$ 3. $b\acute{a}$ - $o\underline{s}\underline{h}$ $oi$ . $b\acute{a}$	i-o <u>sh</u> camı. i-oshoni.		irú-o <u>sh</u> ō. birú-o <u>sh</u> t irú-o <u>sh</u> oï. birú-o <u>sh</u> o		2. běsú. 3. běsír.	běsími. běsíni.
Imperative,—bos, become the	hou; $b\bar{x}r$ , let	$ \   \text{him become} \ ; \ b\bar{o}si$	, let us become; bor, be	come you ; b	$ar{a}ni$ , let them become.	
BAuxiliary Ver	bs.—Pres.	asúm, etc. The s	ame as the Verh Substa	ntive		
Sing. Plur. $oshtam$ .		used as an auxili- never as a finite	dropping the ik The Present Par The Past Partici	ds in $ik$ of or $ik$ of the ticiple adds $ple$ drops the	a to the infinitive.	found by
Ganik, to take. Root, gan: Pres. Part., g Past Part., gáni, having t: Imperfect Base, ganá; Pl	aken ;		The Imperfect Bo	sse adds a to Pase adds ger	the root. erally ru to Past Par	ticiple.
Root, gan: Pres. Part., g Past Part., gáni, having to Imperfect Base, ganá; Pl  resent-Future, Sing. I take or shall 1. gan-im. ga take. Root 2. gan-is. ga plus termina- 3. gan-ir. ga	Plur.   Production   Producti	ganirú.  esent Defte., S am 1. gár king. Adds 2. gár to Pre-3. gár	ing. Plur. n-im-an. gan-isy-an. n-is-an. gan-iny-an. n-ir-an, gan-iny-an.	Past, I to	ook. Sing. rti- 1. gáni-stam. gá ter- 2. gáni-stau. gá	Plur. ni-stam. ni-stami.
Root, gan: Pres. Part., g Past Part., gáni, having t Imperfect Base, ganá; Pl  resent-Future, Sing. I take or shall 1. gan-im. ga take. Root 2. gan-is. ga plus termina-3. gan-ir. ga tions.	aken; uperf. Base,  Plur. an-isi. an-imi. an se	ganirú.  esent Defte., S am 1. gár king. Adds 2. gár to Pre-3. gár	ing. Plur. n-im-an. gan-isy-an. n-is-an. gan-iny-an.	Past, I to Past Pa ciple plus minations	ook. Sing. rti- 1. gáni-stam. gá ter- 2. gáni-stau. gá 3. gáni-stai. gá	Plur. ni-stam. ni-stami. ni-stani.
Root, gan: Pres. Part., g Past Part., gáni, having t Imperfect Base, ganá; Pl  resent-Future, Sing. I take or shall 1. gan-im. ga take. Root 2. gan-is. ga plus termina- 3. gan-ir. ga tions. Ome verbs form the Present-Fu Present Definite with 5 and so	Plur. an-isi. I ta an-ini. se ture and ome with	ganirú.  esent Defte., S am 1. gár king. Adds 2. gár to Pre-3. gár	ing. Plur. n-im-an. gan-isy-an. n-is-an. gan-iny-an. n-ir-an, gan-iny-an.	Past, I to Past Pa ciple plus minations Verbs with in estam of	ook. Sing.  rti- 1. gáni-stam. gá  ter- 2. gáni-stau. gá  3. gáni-stai. gá:  infinitives in ēik forn  r ēstam. Thus: fro	Plur. ni-stam. ni-stami. ni-stani. n the Past
Root, gan: Pres. Part., g Past Part., gáni, having t Imperfect Base, ganá; Pl  resent-Future, Sing. I take or shall 1. gan-in. ga take. Root 2. gan-is. ga plus termina- 3. gan-ir. ga tions. Ome verbs form the Present-Fu Present Definite with ō and so u. Thus, pětshik, to shoot; Pa	Plur. an-isi. an-ini. an-with ture and bome with resFut.	ganirú.  esent Defte., S am 1. gár king. Adds 2. gár to Pre-3. gár	ing. Plur. n-im-an. gan-isy-an. n-is-an. gan-iny-an. n-ir-an, gan-iny-an.	Past, I to Past Pa ciple plus minations Verbs with in estam say: Past,	ook. Sing. rti- 1. gáni-stam. gá ter- 2. gáni-stau. gá 3. gáni-stau. gá infinitives in ēik forn rēstam. Thus: fro rěstam. Thus: fro	Plur. ni-stam. ni-stami. ni-stani. n the Past m rēik, to
Root, gan: Pres. Part., g Past Part., gáni, having t Imperfect Base, ganá; Pl  resent-Future, Sing. I take or shall 1. gan-im. ga take. Root 2. gan-is. ga plus termina- 3. gan-ir. ga tions. Ome verbs form the Present-Fu Present Definite with 5 and so	Plur. an-isi. an-ini. an-with ture and bome with resFut.	ganirú.  esent Defte., S am 1. gár king. Adds 2. gár to Pre-3. gár	ing. Plur. n-im-an. gan-isy-an. n-is-an. gan-iny-an. n-ir-an, gan-iny-an.	Past, I to Past Pa ciple plus minations Verbs with in estam say: Past,	ook. Sing.  rti- 1. gáni-stam. gá  ter- 2. gáni-stau. gá  3. gáni-stai. gá:  infinitives in ēik forn  r ēstam. Thus: fro	Plur. ni-stam. ni-stami. ni-stani. n the Past m rēik, to
Root, gan: Pres. Part., g Past Part., gáni, having t Imperfect Base, ganá; Pl  resent-Future, Sing. I take or shall 1. gan-im. ga take. Root 2. gan-is. ga plus termina- 3. gan-ir. ga tions. I take or shall 1. gan-im. ga take. Root 2. gan-is. ga plus termina- 3. gan-ir. ga tions. I take or shall 1. gan-im. ga take. Root 2. gan-is. ga plus termina- 3. gan-ir. ga tions. I tous, pētshik, to shoot; Pa pētsh-um; āzk, to give; d-ōm  Sing. Inperfect, I 1. ganá-oshtam. ga	Plur. an-ini. an-ini. an-ini. an-ini. an-ini. an an-ini. an	ganirú.  esent Defte., S am 1. gár king. Adds 2. gár to Pre- 3. gár nt-Future. or  Perfect, I have taken. 1. g Past Part. 2. ga	ing. Plur. n-im-an. gan-isy-an. n-is-an. gan-iny-an. n-ir-an, gan-iny-an.	Past, I to Past Pa ciple plus minations Verbs with in estam c say: Past, etc., is often  Pluperfect, I 1. had tak-2.	ook. Sing.  rti- 1. gáni-stam. gá  ter- 2. gáni-stau. gá  a. 3. gáni-stai. gá  infinitives in ēik forn  rēstam. Thus: fro  réstam. The letter s  en omitted. Thus, gá  Sing.  ganirú-oshan. ganir  ganirú-osha. ganir  ganirú-osha. ganir	Plur. ni-stam. ni-stami. ni-stani. n the Past m rēik, to s in stam ni-tam Plur. ní-oghtam. ní-oghtami

bik, to be able; Past, obé'stam, etc.
 bīk, to go; Imperfect base, boghá; Pluperfect base, boghdū; Past, Sg., bághestam, baghaú, baghaí; Pl., bághestam, bághastami, bághani; Subjunctive, boghesám, etc.; Imperative, bógheh, etc.
 gīk, to come; Past Part., giti; Past, Sg., há'stam, hau, hai or girū; Pl., há'stam, há'stami, hāni or girū; Imperative, gièh, gyār, etc.
 an-gik, to bring; Past Part., an-giti; Past, Sg., al-e'stam, al-au, al-ai or an-giru; Pl., al-e'stam, al-e'stami, aláni or angiru.
 korik, to do; Pluperfect base, kārdú; Past, Sg., drestam, arū, arër; Pl., árëstam, arë'stami, arë'ni.
 dik, to give; Past Part., diti; Past, Sg., phre'stam, prā or prau, prai; Pl., phre'stam, phre'stami, prāni; Imperative, Sg., det, deyā'r; Pl., deyō'r, deyā'ni.

The language of the two following Specimens, for which I am indebted to Colonel B. E. M. Gurdon, C.I.E., D.S.O., Assistant British Agent, Chitral, closely agrees with that given in the preceding grammatical sketch, but, Khō-wār being an unwritten language, there are some minor differences which may be noted. The following are the principal.

There is a tendency to shorten the o of the oblique case singular so that it is sometimes reduced to u, as in pulungusht-u (acc. sg.), a ring.

In the pronouns we have haya for haiya, this.

In the verbs there is a tendency to contraction. Thus, astai for ásistai, he was, astani for ásistani, they were, and for hóstām, I became, hōtam.

In the Present, Future and Present Definite, we have kosi for korosi, we shall do.

In the Past Tense, the s of the typical st is sometimes dropped. Thus, bo<u>zh</u>itai for bo<u>zh</u>istai, he divided; khulētai for khulēstai, he consumed; both rěstai and rětai, he said; po<u>sh</u>tai for po<u>sh</u>istai, he saw; chokitai for chokistai, he fell upon.

In the Imperative mood, note dyör, give ye.

## DARDIC SUB-FAMILY.

KHŌ-WĀR.

### SPECIMEN I.

(Colonel B. E. M. Gurdon, C.I.E., D.S.O., 1898.)

Ī zhizhau Hatet-an mōsh-o jū astani. muji One man-of twosons were. Them (sign of accusative case) among ٠ē tsirō tat-o-tĕ rĕstai. ma-tĕ tat. mabash-o tan māl-ār  $^{\circ}O$ younger father-to said, father, me-to sharemyownproperty-from hatĕt-an ki ma-tĕ tariran dĕt.' Hasa muji daulat-o tan Hethat me-to fallethgive.' themamongwealth (acc. sg.) own bozhitai. Ŧ kamā bas achhār tsiro zhau tan mālān chhik divided.  $\boldsymbol{A}$ few days after younger own property (goods) allsonbhathan-o-tĕ blatsēstai o-chĕ dudēri rahi hor. o-chĕ hatĕra collectedanddistantcountry-to started became. and therebadmasti daulat-o tonjēstai. Kya kori tan wealth (acc. sg.) lost. riotous-living having-done own At-the khulētai draghāni wakht chik hate mulk-a dish hoi, timethatallhe-consumed thatcountry-in badfamine became, baghai quwating o-chě hasa chan hoi. Hasa o-chĕ ĩ bhatandār and hein-want became. Hewent andonewealthy nativehoi. Hasa mōsh-o-sum just mösh hatogho Thatjoinedbecame. man himman-with weshestai; hatogho chhatrān muji <u>kh</u>ūkān rochhik-o armān oshoi ansent; of-him swinegrazing-for longing was fieldsamong own Kā zhibarm photan-sar khoyān-o arthiyēk-o. hatogho-tĕ khūkān anfood husks-from own belly satisfying-for. Anyone him-to swine The fahm-a giti tan iān-o-sum lyu no dva o-shoi. prai, Then coming own self-with words givewould. senses-to gave, muzdūrān daulat-a 'kanduri tat-o <u>sh</u>apik  $\mathbf{m}$ a zhuti hired-servants father's wealth-with foodhow-many having-eaten chhuī-ĕn bĕsh. boyan o-chĕ hatet-an-sar di awa bryum-an. Ihunger-of also becomes and them-from spare dying-am. hatogho-sum bī lyu dom. Ruphi tat-o gona tat. words I-will-give, "O father, Having-risen father near him-with having-gone VOL. VIII, PART II.

Awa prushta sharmanda hotam. ta zhau Khudāi o-chě ta awa Ι have-become. thy before ashamedsontheeGodandΙ muzdūr-o ī chaga tan asum; ma bik-o lāyiqa no hired-servant (acc. sg.) likeam; meown oneof-being fit notbaghai; walēkin halaweh." hasa Ruphi tat-o nasa kori went; butfather hins keep.", Haviny-risen near having-made hatogho poshtai togho jān dodēri-a gyawa tat life (i.e. heart) having-burnt hiscoming father himsawdistant-at Zhau chokitai o-chĕ bah arĕr. zhau-o gōri baghai fell-on kiss did. Son father-to neckand son's running went prushta sharmanda Khudāi o-chĕ hotam. restai, ٠ē tat. awa taI Godandthee*before* ashamed have-become. oh father, Tat asum.' achĕ zhau bik-o lāyiga no tan Awa hami-ghār ta now-from am. Father afterson of-being fit not own thy· bo shādarbakan-tĕ bandēstai, jam chalai angiti hamu anjaur, having-brought 'very good clotheshimservants-to ordered, hamu chamut-o dyōr, kaush ham-u pulungusht-u anjaur, thĕ finger-on shoes himput-on, ringhisgive, then one o-chĕ khushāni shapik zhibosi kōsi: guya-ki ma zhau bhirti astai. merriment we-will-do; as-if we-will-eat and mydead was, guya-ki tonj hanise guya-ki wā junu hoi; biru oshoi, lĕn wā as-if again alivebecame; as-if lostbecome was, againfound hoi.' Hattět khushāni korik-a prani. became. They merriment doing commenced.

Hatogho lyuthrō zhau hasa wakht tan chhatr-ān muji astai. Hat-ghār gyawa elder son at-that time own fields among was. There-from coming Hisdur-o-tě shověko bashěik o-chĕ phonik-o awaz togho kara Ĭ prai. nearing singing anddancing-of sound his fell. ears-on One 'kya bashēik o-chě kya phonik shěr?' shādar-o hui diti ba<u>sh</u>ar arĕr, servant call having-given enquiry made, 'what singing and what dancing is?' 'ta prai, ki brār Hasa giti asur; ta tat hatogho tāza Hewords gave, that 'thy brother come is; thy father his wellgīk-o-pachĕn chasht diti asur.' Hasa khafa hōr. adrēni feast given ' has.' Hecoming-for annoyed became, inside of-going Tat arĕr. bēri nisi rai no hatogho khěshēstai. Hasa did-make. wish Father outsideemerging him entreated. Hetat-o-tě jawāb prai, 'yā lolĕh, hamūni sāl ta-tě khizmat gave, 'here look, so-many father-to answer years thee-to service I-did: kva wakht ta hukm-o <u>ich</u>ōr nō arestam; hamuni khizmat at-any timethyorders-of otherwisenotI-did-do: so-much service korik-e tu. hĕch kya wakht ĩ chhani ma-tĕ no prau. having-done thou notat-any timeone kidme-to not garest, that

ī-biti tan yār-ān-sum <u>zh</u>uti <u>khush</u>āni korĕsam. own friends-with togetherhaving-eaten merrimentI-would-have-made. Walēkin kya wakht hai, ki ta daulat-o ki tahaya <u>zh</u>au kā at-what time Butthatthythisthat thy wealth son came, who tonjēstai, tu hamu pachen chasht prau.' kachniyan-sum Tat togho-iĕ prostitutes-with lost,thou him forfeast Fatherhim-to gave.' 'ē <u>zh</u>au tu mudām ma-sum asus, ma kya-ra<u>kh</u> ki shĕr rĕtai. taO son thou always me-with art, my whatever thatthinesaid. shër; ispa-të khushani korik munāsib oshoi kya-pachen-ki ta haya us-tomerriment making becoming wasbecausethythisbrār bhirti astai, junu hoi; tonj biti astai, wā lĕn hoi. brother dead was, alive became; lost become was, again found became.

## DARDIC SUB-FAMILY.

KHŌ-WĀR.

## SPECIMEN II.

(Colonel B. E. M. Gurdon, C.I.E., D.S.O., 1898.)

bandī kori Yārkan-o bol Chitrar-o royan Ī-zamānā Chitral-of peopleprisoner having-made Yarkand-of army Once-upon-a-time girū bādshā hukm kārdū aldū birani. Nimezh-o anus Yarkan-a carried-away had. fd-ofdaycameking order madeYarkand-in kanduri bandī ki zindan-o duwarth-o hurur tā-granish-a-pat door-of up-to-midday as-many prisoners thatprison-of open Ju mosh birani dĕh-ār. vao-nisāni āzād. Tan muji village-from.would-be-free. Two men wereThemselves among came-out kārdū. janjāl I-walvo rārdū, 'Thamūnyak-ĕn bisi, tĕ i-wālvo disputemade.One-of-them said, 'Thamūnyak-viâ we-will-go,' whileone-of-them 'Kashālagah-ĕn bisi.' rārdū. Thamunyak o-chĕ Kashālagah hatetan Thamūnyak said, 'Kashālagah-viâ we-will-go. andKashālagah their dĕh-o janjāl-a bhechiru. sho-ya ju põn birani. Hatet haya Roi village near tworoadswere. Theythisdispute-in remained. People chhik khalās biti boghdū. Zindān-o duwarth wā botin birū. allliberatedhaving-become went. Prison-of dooragain closedbecame.

## FREE TRANSLATION OF THE FOREGOING.

Once upon a time the army of Yārkand having made the people of Chitrāl prisoners carried them away to Yārkand. On the day of the 'Id festival the king (i.e. of Yārkand) gave an order that the door of the prison should be opened and kept open up till mid-day, and that as many prisoners as came out (during that time) should be allowed to go free. Among the prisoners there were two men from the same village. These men disputed among themselves. One said we will go home by the Thamūnyak road, while the other said we will go by the Kashālagah road. Thamūnyak and Kashālagah were two hamlets near different roads leading to their village. They continued to dispute in this manner, while all the rest of the people became free and went away. The prison door was closed again (and the two disputants remained inside).

## NUMERALS.

$ar{ ext{I}} One$	jū two	$troi\ three$	chōr four	pōnj five	chhoi six	sot seven	$rac{\mathrm{osht}}{eight}$	nĕoh <i>nine</i>	$rac{ ext{josh}}{ ext{ten}}$	jo <b>sh</b> ∙ī eleven
One	iwo	016766	jour	Jove	<b>5</b> (1)	seven	ergne	wite	ven	6161616
$\mathrm{joh} ext{-}\mathrm{j}ar{\mathrm{u}}\ twelve$	jo <u>sh</u> -		jo <u>sh</u> -chōr fourteen	•	jo <u>sh</u> -pōnj <i>fifteen</i>	U	sixteen	•,	<u>sh</u> -sot enteen	jo <u>sh</u> -o <u>sh</u> t eighteen
jo <u>sh</u> -nĕoh nineteen	bisht		$rac{ ext{sh} ext{r-josh}}{ ext{thirty}}$	jū-bi		ū-bi <u>sh</u> r <i>fifty</i>	0	oi-bi <u>sh</u> r sixty		bi <u>sh</u> r-jo <u>sh</u> eventy
$rac{ ext{chor-bish}  ext{r}}{ ext{eighty}}$		bi <u>sh</u> r-jo inety		-bish $undr$	r <i>or</i> <u>sh</u> ör. ed.					

# STANDARD LIST OF WORDS AND SENTENCES IN KHO-WAR.

E	Inglish.	400 to Par - 400 d		Khō-wār.		English.	militari de la computação e		Khō-wār.
1. One	•	•		Ī.	26. He			•	Hasa.
2. Two		•	•	Jū.	27. Of him		•	•	Hatogho or togho or horo
3. Three	. •		•	Troi,	28. His	•		•	Hatogho or togho or horo
4, Four	4	•		Chōr.	29. They	•	•	٠.	Hattět or hětt.
5. Five	•	•	•	Pēnj.	30. Of then	n.	•		Hatëtan or hëtan.
6. Six	•	•	•	Chhoi.	31. Their	•		•	Hatětan or hětan.
7. Seven		•	•	Sot.	32. Hand	• "	•		Host.
8. Eight	•	•	•	O <u>sh</u> t.	33. Foot	·	•	•	Pŏng.
9. Nine	•	•	•	Nĕoh.	34. Nose	•		•	Naskār.
10. Ten	•	• ,	•	Jo <u>sh</u> .	35. Eye	• ,	•		Ghĕch.
11. Twenty.	•	•	•	Bi <u>sh</u> r.	36. Mouth	•	•	•	Apak.
12. Fifty	•	•	•	Jū-bi <u>sh</u> r-jo <u>sh</u> .	37. Tooth		•	•	Don.
13. Hundred	•	•,	•	Shōr or pōnj-bishr.	38. Ear		• * * * * * * * * * * * * * * * * * * *	•	Kār.
14. T		•	•	Awa.	39. Hair		•		Single drō, (of head) prësh <b>ū</b> or phur.
15. Of me	•	•	•	Ma.	40. Head	•			Sor or kapal.
16. Mine			•	Ma.	41. Tongue		•		Ligini.
17. We		•		Ispa.	42. Belly		•	•	Khoyanu or i <u>sh</u> kama.
18. Of ns	•			Ispa.	43. Back	•	•	•	Krěm.
19. Our			•	Ispa.	44. Iron			-	Chumur.
20. Thou			•	Tu,	45. Gold			*	Sōrm.
21. Of thee				Ta.,	46. Silver			•	Dru <u>kh</u> m.
22 Thine				Ta.	47. Father				Tat.
22. You				Pisa.	48. Mother			•	Nan.
24. Of you				Pisa.	49. Brother			1	Brār,

English,	Khō-wār.	English.	Khō-wār.
51. Man	Μσ <u>sh</u> .	78. Eat	<u>Zh</u> ibĕh.
52. Woman	Kimēri.	79. Sit	Ni <u>sh</u> ĕh.
53. Wife	Bōk.	80. Come	Giĕh.
54. Child	A <u>zh</u> ēli.	81. Beat	Dět.
55. Son	Zhau.	82. Stand	Ruphëh.
56. Daughter	<u>Zh</u> ūr.	83. Die	Briyĕh.
57. Slave	Maristan.	84. Give	Dĕt.
58. Cultivator	Dĕhqān.	85. Run	Dāwĕh.
59. Shepherd	Pazhāl.	86. Up	Aih.
60. God	<u>Kh</u> udāi.	87. Near	Shoi.
61. Devil	Shaitān.	88. Down	Auh.
62. Sun	Yōr.	89. Far	Dodēri.
63. Moon	Mās.	90. Before	Pru <u>sh</u> ți.
64. Star	Istāri.	91. Behind	Achě.
65. Fire	Angār.	92. Who	Kā.
66. Water .	Ûg <u>h</u> .	93. What	Kya.
67. House	Khatan.	94. Why	Ko.
68. Horse	. Istor.	95. And	O-che.
69. Cow	. Lĕshu.	96. But	Magar.
70. Dog	Rēni.	97. If	Agar or ki.
71. Cat	· Pu <u>sh</u> i.	98. Yes	Dī.
72. Cock	Nar-kūkū.	99. No	No.
73. Duck	. Āŗi.	100. Alas · · ·	Ausūz.
74. Ass	· Gurdōgh.	101. A father	Ī tat.
75. Camel	. Ut.	102. Of a father .	Ī tat-o.
76. Bird	. Boik.	103. To a father •	, 1 tat-o-tĕ.

English.	Khō-wār.	English.	Khō-wār.
105. Two fathers	Jū tat-gini.	131. A bad girl • •	Ī <u>sh</u> um kumēru.
106. Fathers	Tat-gini.	132. Good • • •	Jam.
107. Of fathers	Tat-gini-ān.	133. Better • • •	Bo jam.
108. To fathers	Tat-gini-ān-tĕ.	134. Best • • •	Nicho bo jam.
109. From fathers .	Tat-gini-ān-sar.	135. High	Zhang.
110. A daughter	Ī <u>zh</u> ūr.	136. Higher	Bo zhang.
111. Of a daughter .	Ī <u>zh</u> ūr-o.	137. Highest .	Nicho bo zhang.
112. To a daughter .	Ī <u>zh</u> ūr-o-tĕ.	138. A horse	Ī istōr.
113. From a daughter .	Ī <u>zh</u> ūr-o-sar.	139. A mare	Ī mādiān.
114. Two daughters	Jū <u>zh</u> ūr-gini.	140. Horses	Istor-ān or istor.
115. Daughters	Zhūr-gini.	141. Mares	Mādiān or mādiān-ān.
116. Of daughters	Zhūr-gini-ān.	142. A bull	Ĩ rĕ <u>sh</u> ŭ.
117. To daughters	Zhūr-gini-ān-tĕ.	143. A cow	Ī lĕ <u>sh</u> ā.
118. From daughters .	Zhūr-gini-ān-sar.	144. Bulls	Rč <u>sh</u> ū $or$ rč <u>sh</u> v-ān.
119. A good man	Ī jam mō <u>sh</u> .	145. Cows	Lĕ <u>sh</u> ū <i>or</i> lĕ <u>sh</u> u-ān,
120. Of a good man	Ī jam mō <u>sh</u> -o.	146. A dog	Ī rēni.
121. To a good man	Ī jam mō <u>sh</u> -o-tĕ.	147. A bitch	Ī istri rēni.
122. From a good man .	Ī jam mō <u>sh</u> -o-sar.	148. Dogs	Rēni or rēni-ān.
123. Two good men	Jū jam mō <u>sh</u> .	149. Bitches	Istri rēni <i>or</i> istri rēni-ān.
124. Good men	Jam mō <u>sh</u> <i>or</i> jam roi.	150. A he-goat	Ī nāri pai.
125. Of good men	Jam mō <u>sh</u> -ān <i>or</i> jam roi-ān.	151. A female goat	Ī istri pai.
126. To good men	Jam mō <u>sh</u> -ān-tĕ <i>or</i> roi-ān-tĕ.	152. Goats	Pai-ān.
127 From good		153. A male deer	Ī rouz (a musk deer).
127. From good men.	Jam mö <u>sh</u> -ān-sar <i>or</i> roi-ān- sar.	154. A female deer	Ī istrī rouz.
128. A good woman .	Ī jam kimēri.	155. Musk deer	Rouz or rouz-ān.
129. A bad boy	. I <u>sh</u> um daq.	156. I am	Awa asum.

English.	Khō-wār.	English.	Khō-wār.
158. He is	Hasa asur.	185. I beat (Past Tense) .	Awa phrëtam <i>or</i> phrëstam.
159. We are	Ispa asusi.	186. Thou beatest ( $Past$ $Tense$ ).	Tu prau.
160. You are	Pisa asumi.	187. He beat (Past Tense).	Hasa prai.
161. They are	Hatĕt asuni.	188. We beat (Past Tense)	Ispa phrětam or phrěstam.
162. I was	Awa asistam.	189. You beat (Past Tense).	Pisa phrĕtami or phrĕstami.
163. Thou wast	Tu asistau.		Hatět prāni.
164. He was	Hasa asistai.	· \	Awa dōman.
165. We were	Ispa asistam.	192. I was beating	Awa diā oshtam or diā oshostam.
166. You were	Pisa asistami.	193. I had beaten	Awa dirō os <u>h</u> tam <i>or</i> dirō o <u>sh</u> ostam.
167. They were	Hatĕt asistani.	194. I may beat	Awa kya dōma.
168. Be	Bōs.	195. I shall beat	Awa đồm.
169. To be	Bik.	196. Thou wilt beat	Tu dōs.
170. Being	Bika.	197. He will beat	Hasa doi.
171. Having been	Biti.	198. We shall beat	Ispa dōsi
172. I may be	Awa kya boma.	199. You will beat	Pisa dōmi.
173. I shall be	Awa bōm.	200. They will beat .	Hatĕt dōni.
174. I should be	Ma biko ba <u>sh</u> .	201. I should beat	Ma diko bas <u>h</u> .
175. Beat	Dĕt.	202. I am beaten	Awa dĕōno hotam.
176. To beat	Dik.	203. I was beaten	Awa dĕōno biru o <u>sh</u> ta <b>m.</b>
177. Beating	Deōno.	204. I shall be beaten .	Awa dĕōno bōm.
178. Having heaten	Diti.	205. I go • • •	Awa biman.
179. I beat	Awa dōman.	206. Thou goest	Tu bīsan.
180. Thou beatest	Tu dōsan.	207. He goes	Hasa biran.
181. He beats	Hasa dōian.	208. We go	Ispa bīsi.
182. We beat	Ispa dōsyan.	209. You go	Pisa bīmi.
183. You beat	Pisa dōmyan.	210. They go	Hatět bīni.
-0/ m1 1L	ื่น₀+≦±.d⊼กซяก.	211. I went	Awa baghëstam.

	English.	Khō-wār.	English.	Khō-wār.
212.	Thou wentest	Tu bag <u>h</u> au.	227. Put the saddle upon his back.	Hun-o hatogho-sora det.
213.	He went	Hasa baghai.	228. I have beaten his son with many stripes.	Awa hatogho zhau-o bo brazh-ān-sōra diti asum.
214.	We went	Ispa bag <u>h</u> ĕstam.	229. He is grazing cattle on the top of the	Hasa lĕoṭ-pongi-ān an-o phura rachhiran.
215.	You went	Pisa baghĕstami.	hill. 230. He is sitting on a horse under that tree.	Hasa hatĕ kan-o mula ī istōr-o-sōra ni <u>sh</u> i asur.
216.	They went	Hatĕt baghani.	231. His brother is taller than his sister.	Hatogho brār hatogho ispusār-o sar zhang asur.
217.	Ge	Boghĕh.	232. The price of that is two rupees and a	Hatogho wāgh jū rupaia o-chë phat shër.
218.	Going	Boghawa or bika.	half. 233. My father lives in that small house.	Ma tat hatë tsëq khatana hal boyan.
219.	Gone	Boghdū.	234. Give this rupee to him.	Haiya rupai-o hatogho-të dět.
220.	What is your name?.	Ta nām kya <u>sh</u> ĕr ?	235. Take those rupees from him.	Hatč rupai-ān hatogho- sar ganĕh.
<b>2</b> 21.	How old is this horse?.	Haiyā istōr kamā sāla asur ?	236. Beat him well and bind him with ropes.	Hatogho jam ban dět o-chě shimēni-ān sora botčh.
222.	How far is it from here to Kashmir?	Hami <u>gh</u> ār Ka <u>sh</u> mīr-o-tĕ kanduri dodēri <u>sh</u> ĕr ?	237. Draw water from the well.	Chah-ār ū <u>gh</u> nāzĕh.
223.	How many sons are there in your father's house?	Ta tat-o dura kamā <u>zh</u> au asuni?	238. Walk before me	Ma sar nast biti kosĕh.
224.	I have walked a long way to-day.	Awa hanun bō pon kosi asum.	239. Whose boy comes behind you?	Kōs daq ta achia gōian?
225.	The son of my uncle is married to his sister.	Ma mik-o <u>zh</u> au tan ispusār-o alti asur.	240. From whom did you buy that?	Hatogho kos-sar krenitau?
226. ]	in the house is the saddle of the white horse.	I <u>sh</u> pēru istōr-o hun duri <u>sh</u> ĕr.	241. From a shopkeeper of the village.	Dčh-o i dukāndār-o sar.

148—Khō-wār.

## DARD GROUP.

The Dard Group includes the following languages,—Shinā, Kāshmīrī, and Kōhistānī. Of these, Shinā is the purest example of the group. Kāshmīrī, with its literary tradition, has imbibed too much civilization and vocabulary from India to make it a typical Dard language. Kōhistānī, on the other hand, is a group of uncultivated dialects near the Indian frontier, all of which have been influenced not only by Indian languages but also by Paṣḥtō.

Final vowels, es

me; malosé or malus/

a face, Hindostání no th in 'this.'

phirnā); toiki or khuk, a pig.

manuzhō or manuja ( s Astōrī.

nouns indicate generathe Babusar Pass.

dono, a bām, a gō, gin

mūgan, háren.

chai, a rupai = bandi

### SHINĀ.

in a house; mishto of the spoken in Gilgit and the neighbouring valleys. Properly it is When a final love Shin tribe, who, although numerically inferior, have established by epenthesis. Thu exclusion of others wherever they have penetrated. Amongst the made; pinēgun for pinā now spoken, that of Gilgit, which was the seat of Shin rule, is As regards consonst refined, but it is much mixed with Burushaskī, and of late, letters which in Indii to an immigration of Kāshmīrīs which took place about a century

bāgō, a share, H. bho s, Shinā is the language of the Gurēz Valley in Kashmīr, of the certain aspirate occurrent the Gilgit district as far north as Yāsīn and Hunza. It also it is distinctly reported as Valley through the Chilas country, as far as Palus and Koli, the word dhog, join ohistan, on the left bank of that river. Again, to the east, in plated colonies of Dards, still speaking their original language.

On the other half ialects. The principal are,— (as the th in 't dialect of the Gilgit Valley.

lialect of the Astor Valley.

his is the dialect spoken lower down the Indus, not only in The existence on the south side of the river, but also on the north side, in Darel, nor Dr. Leitner recordetc. It continues down both sides of the Indus as far as Tangīr collected in the CM in, and it is thence spoken as a second language as far as Köli and gōt, and the Dative It is also spoken in the valley of Roshan, and, sporadically, to the different forms in tillad west of the true Shina area, owing to one branch of the far; barō puch, the Chilasis, the Machuchis, having become widely scattered. The The letter zh, Tanch of the original Chilasis is known as 'Bhōt.' Chilasi closely

with tr, as in ché or is is the dialect of the Gurez (Gurais) Valley. It resembles Chilasi, II.—NOUN sir dialect spoken in Chilas, and the Brokpa of Dras. It is also Examples of femin by a colony of Gurezis who have settled in the village of Niāt, belly. Nouns in o wies to the west of the Gurez Valley, in the Chilas country, north-

male deer; sonch z Drās and of Dāh-Hanū. The Shins of Baltistān are called Brokpā, Number. T. hlanders, by the Balti, and are scattered over various parts of the The Brokpā of Skārdū and the vicinity speak Astorī, and those  $m\bar{a}l\bar{b}$ , a first and the neighbouring country, a peculiar dialect of their own. manuch coup the Indus, on the frontier between Baltistan and Ladakh, ashpō, country round Dāh, and in the Hanū Valley, they speak another of Shina. This differs so much from those spoken by the other that they are obliged to use the Baltī language when conversing iem.

tern dialect, without a name, spoken to the north-west of Gilgit.

Je Hindoo Koosh, p. 36. Writing in 1880, he says 'about a hundred years ago.' Mr. Grahame orrect name of the language is 'Shina,' with the accent on the last syllable, not 'Shina.' mnoo and Kashmir, p. 406, the people themselves call this word Gilyit, but all people of other to use the name, Kashmīrīs, Sikhs, Dogras, and Europeans, have caught the sound as Gilgit. ie is Gilid, and Dr. Leitner speaks of Ghilghit or Gilit.

¹ Since the abov Shina, -in the name recognized by India

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#### GILGITI.

The following account of the grammar of the Gilgit dialect of Shiṇā is mainly based on the Specimen and List of words which are here given. I am indebted for both to the kindness of Captain J. R. Roberts, who prepared them himself in Gilgit. I have also utilised other specimens of the dialect which I have received from various quarters, but which are not here printed, and Colonel Biddulph's and Dr. Leitner's works mentioned in the List of Authorities.

The quantity of the vowels was not regularly marked in the Specimens as originally received. I have supplied the deficiency, so far as was possible, from Colonel Biddulph's and Dr. Leitner's vocabularies.

I. PRONUNCIATION.—Besides the usual pairs of short vowels, a (as in 'America,' or the u in 'nut') and  $\bar{a}$ , e and  $\bar{e}$ , i and  $\bar{i}$ , o and  $\bar{o}$ , u and  $\bar{u}$ , there are two very common sharpened vowels represented by a and a (here the 'does not represent the accent). These are pronounced like the a in 'have,' and the e in 'shell,' respectively.

There is one diphthong, represented in the List and Specimen by ei. Colonel Biddulph represents it by eyi. Other writers represent it by ai. The transliterations ai and ei probably represent local differences of pronunciation. The former is evidently the original.

The letters  $\bar{u}$  and  $\bar{o}$  are continually interchanged. Thus,  $d\bar{e}g\bar{o}$  or  $d\bar{e}g\bar{u}$ , he gave;  $b\bar{u}n$  or  $b\bar{o}n$ , we shall become. In  $m\bar{a}lus$  for  $m\bar{a}l\bar{o}s\acute{e}$ ,  $\bar{o}$  has been changed to u. The Gilgit specimens give the Agent case of  $r\bar{o}$ , he, as  $r\bar{o}s\acute{e}$ . I presume that this  $\bar{o}$  is to be pronounced as in German.

Final vowels, especially é, are over and over again elided. Thus, másé or más, by me; malosé or malus, by a father; dījété or dījét, to a daughter; gōtérō, gōtérū or gōtér, in a house; mishtō or misht, good.

When a final long vowel is elided, it often affects the vowel of the preceding syllable by epenthesis. Thus we have  $b\acute{e}in$  for  $b\acute{e}y\bar{a}n\bar{t}$ , she is becoming;  $t\bar{e}gun$  for  $t\bar{e}g\bar{a}n\bar{o}$ , he has made;  $pin\bar{e}gun$  for  $pin\bar{e}g\bar{a}n\bar{u}$ , he is seated;  $w\acute{a}tun$  for  $w\acute{a}t\bar{a}n\bar{u}$ , he has come.

As regards consonants, the most prominent peculiarity is the frequency with which letters which in India proper are aspirated here lose their aspiration. Examples are muk, a face, Hindōstānī mukh; koiki, to eat, H.  $kh\bar{a}n\bar{a}$ ; kojoiki, to ask, H.  $kh\bar{o}jn\bar{a}$ , to seek;  $b\bar{a}g\bar{o}$ , a share, H.  $bh\bar{a}g$ ;  $maj\bar{a}$ , among, H.  $m\tilde{a}jh$ ;  $s\bar{a}ti$ , with, H.  $s\bar{a}th$ . Indeed the only certain aspirate occurring in the List and Specimen is in the word  $phat\bar{u}$ , after, in which it is distinctly reported, as something peculiar, that the h is clearly heard. Less certain is the word dhog, joined. The original writer may intend to represent by dh, the sound of th in 'this.'

On the other hand, the spirant letters f (as in 'fan'),  $\underline{kh}$  (as the ch in 'loch') and  $\underline{th}$  (as the th in 'thin') are not uncommon. Thus, faroiki, to turn (compare Hindi  $phirn\bar{a}$ ); toiki or  $\underline{th}oiki$ , to do, to make (Sanskrit root  $dh\bar{a}$ , place); tei or  $\underline{th}ei$ , thy;  $\underline{kh}uk$ , a pig.

The existence of cerebral letters in Shinā is doubtful. Neither Colonel Biddulph nor Dr. Leitner recognises them, but some writers of specimens of Shinā which have been collected in the Chitral country from visitors from Gilgit write the word for 'house,'  $g\bar{o}t$ , and the Dative postposition as  $t\acute{e}$ , not  $t\acute{e}$ . The Shinā word for 'great' takes two different forms in the Specimen. We have  $bar\bar{o}$  kohner, a great famine;  $bod\bar{o}$   $d\bar{u}r$ , very far;  $bar\bar{o}$  puch, the elder son; and  $bod\acute{e}$   $bar\acute{e}$ -ji, for many years.\frac{1}{2}

The letter  $\underline{zh}$ , pronounced as the s in 'pleasure,' is interchangeable with jr. Thus,  $\underline{manu\underline{zh}}\bar{o}$  or  $\underline{manujr}\bar{o}$ , a man;  $\underline{zh}\bar{a}$  or  $\underline{jr}\bar{a}$ , a brother. Similarly ch is interchangeable with tr, as in  $ch\acute{e}$  or  $tr\acute{e}$ , three; chakoiki or trakoiki, to see.

II.—NOUNS.—Gender.—There are two genders, masculine and feminine. Examples of feminine nouns are  $m\tilde{a}l\tilde{\imath}$  or  $m\tilde{a}$ , a mother;  $tik\tilde{\imath}$ , bread;  $d\tilde{u}r$ , distance;  $d\tilde{e}r$ , belly. Nouns in  $\tilde{o}$  form their feminines in  $\tilde{\imath}$ . Thus,  $m\tilde{a}l\tilde{o}$ , father;  $m\tilde{a}l\tilde{\imath}$ , mother. Some nouns indicate gender by prefixing  $b\tilde{\imath}r\tilde{o}$ , male, and  $sonch\tilde{\imath}$ , female. Thus,  $b\tilde{\imath}r\tilde{o}$  háren, a male deer;  $sonch\tilde{\imath}$  háren, a female deer.

Number.—The nominative plural almost always ends in é. Examples are—

Singular. Plural.  $m\bar{a}l\bar{o}$ , a father. mālé. manuzhō, a man. manuzhé. ashpō, a horse. ashpé. dono, a bull. doné. bām, a mare. bāmé. gō, gāo, a cow. gāvé. mūgar, a goat. mūgaré. háren, a deer. hárené. chai, a woman. chaivé. rupai, a rupee. rupaié. bandish, a command. bandishé.

¹ Since the above was put into type, Mr. Grahame Bailey has informed me that cerebral letters certainly do occur in Shinā,—in the name itself of the language there is a cerebral n,—but that they are not commonly marked in writing or recognized by Indian scribes. He says that the word for 'house' is certainly 'gōt,' not 'gōt.'

Other plurals are  $d\bar{a}r\acute{e}$ , sons;  $p\bar{e}z\bar{a}r\acute{e}$ , shoes. Of these there are no examples of the singular.

The following seem to form their plurals irregularly:-

Singular.	Plural.
di, a daughter.	$dar{\imath}jar{a}r\acute{e}.$
$\underline{sh}\widetilde{u}$ , a dog.	$\underline{sh}ar{u}ar{\imath}.$
dēs, a day.	$dar{e}sar{\imath}$ .
$\underline{kh}uk$ , a pig.	khuki, swine.

With regard to  $\underline{sh}\overline{u}\overline{i}$ ,  $d\overline{e}s\overline{i}$  and  $\underline{kh}uk\overline{i}$ , it may be noted that Colonel Biddulph makes all nouns, except those ending in  $\overline{o}$ , form their plurals in  $\overline{i}$ .

Case.—All nouns appear to be declined in the same way. We commence by giving the declension of manughō, a man, and of puch, a son.

#### Manuzhō, a man.

	Singular.	Plural.
Nom.	manu <u>zh</u> ō, a man.	manu <u>zh</u> é, men.
Acc.	manu <u>zh</u> ō, a man.	manuzhé, men-
Ag.	manuzhō-sé, by a man.	manuzhé-sé, by men.
Inst.	manuzhō-sāti, with a man.	manu <u>zh</u> é-sāti, with men.
Dat.	manuzhé-té, to a man.	manu <u>zh</u> ō-té, to men.
Abl.	manu <u>zh</u> é-jō, from a man.	manu <u>zh</u> é-jō, from men.
Gen.	$manu\underline{zh}ei$ , of a man.	manu <u>zh</u> ō, of men.
Loc.	manu <u>zh</u> é-rō, in a man.	manu <u>zh</u> ō-rō, in men.

#### Puch, a son.

Singular.	Plural.
Nom. puch, a son.	puché, sons.
Acc. puch, a son.	puché, sons.
Ag. puch-sé, by a son.	puché-sé, by sons.
Inst. puch-sāti, with a son.	puché-sāti, with sons.
Dat. puché-té, to a son.	puchō-té, to sons.
Abl. puché-jō, from a son.	puché-jō, from sons.
Gen. puchei, of a son.	puchō, of sons.
Loc. puché-rō, in a son.	$puch\bar{o}$ - $r\bar{o}$ , in sons.

Note that in the above a final vowel is very frequently elided, so that we have words like  $manu\underline{zh}\bar{o}s$ , for  $manu\underline{zh}\bar{o}-s\acute{e}$ ;  $manu\underline{zh}\acute{e}t$ , for  $manu\underline{zh}\acute{e}-t\acute{e}$ ; and  $manu\underline{zh}\acute{e}r$ , for  $manu\underline{zh}\acute{e}-r\ddot{o}$ .

It will be seen from the above that the only real case is the genitive. The other cases are formed by suffixing postpositions either to the nominative or to the genitive, ei, in the latter case, being contracted to  $\acute{e}$ . We shall now consider these cases one by one, dealing first with the genitive, and then with the other cases in the order given above.

The genitive singular is shown in the above declension as ending in ei. Thus, pnchei, of a son. This ei is often written ai. Colonel Biddulph writes it  $\acute{e}$ , and this occurs once or twice in the Specimen, and is the termination here employed before postpositions. Other examples of this case occurring in the List of Words and in the

#### SHIŅĀ.

This is the language spoken in Gilgit and the neighbouring valleys. Properly it is the language of the Shin tribe, who, although numerically inferior, have established their language to the exclusion of others wherever they have penetrated. Amongst the many dialects of Shinā now spoken, that of Gilgit, which was the seat of Shin rule, is still considered the most refined, but it is much mixed with Burushaskī, and of late, with Kāshmīrī, owing to an immigration of Kāshmīrīs which took place about a century and a half ago.¹

In various dialects, Shinā is the language of the Gurēz Valley in Kashmīr, of the Astōr Valley, and of the Gilgit² district as far north as Yāsīn and Hunza. It also extends down the Indus Valley through the Chilās country, as far as Pālus and Kōlī, close to the Indus Kōhistān, on the left bank of that river. Again, to the east, in Baltistān, there are isolated colonies of Dards, still speaking their original language.

Shinā has many dialects. The principal are,-

- 1. Gilgitī, the dialect of the Gilgit Valley.
- 2. Astorī, the dialect of the Astor Valley.
- 3. Chilāsī. This is the dialect spoken lower down the Indus, not only in Chilās, on the south side of the river, but also on the north side, in Darēl, Hudar, etc. It continues down both sides of the Indus as far as Tangīr and Sazīn, and it is thence spoken as a second language as far as Kōlī and Pālus. It is also spoken in the valley of Roshan, and, sporadically, to the north and west of the true Shiṇā area, owing to one branch of the original Chilāsīs, the Machūchīs, having become widely scattered. The other branch of the original Chilāsīs is known as 'Bhōṭ.' Chilāsī closely resembles Astōrī.
- 4. Gurēzī. This is the dialect of the Gurēz (Gurais) Valley. It resembles Chilāsī, the sister dialect spoken in Chilās, and the Brōkpā of Drās. It is also spoken by a colony of Gurēzīs who have settled in the village of Niāt, which lies to the west of the Gurēz Valley, in the Chilās country, northeast of the Babusar Pass.
- 5 & 6. Brökpā of Drās and of Pāh-Hanū. The Shins of Baltistān are called Brökpā, or Highlanders, by the Baltī, and are scattered over various parts of the country. The Brökpā of Skārdū and the vicinity speak Astōrī, and those of Drās and the neighbouring country, a peculiar dialect of their own. Higher up the Indus, on the frontier between Baltistān and Ladākh, in the country round Pāh, and in the Hanū Valley, they speak another dialect of Shinā. This differs so much from those spoken by the other Brökpā, that they are obliged to use the Baltī language when conversing with them.
  - 7. A North-Western dialect, without a name, spoken to the north-west of Gilgit.

¹ Biddulph, Tribes of the Hindoo Koosh, p. 36. Writing in 1880, he says 'about a hundred years ago.' Mr. Grahame Bailey informs me that the correct name of the language is 'Shinā,' with the accent on the last syllable, not 'Shīnā.'

² According to Drew, Jummoo and Kashmir, p. 406, the people themselves call this word Gilyit, but all people of other races who have had occasion to use the name, Kāshmīrīs, Sikhs, Dōgrās, and Europeans, have caught the sound as Gilgit. Vigue says that the real name is Gilid, and Dr. Leitner speaks of Ghilghit or Gilīt.

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#### GILGITI.

The following account of the grammar of the Gilgit dialect of Shinā is mainly based on the Specimen and List of words which are here given. I am indebted for both to the kindness of Captain J. R. Roberts, who prepared them himself in Gilgit. I have also utilised other specimens of the dialect which I have received from various quarters, but which are not here printed, and Colonel Biddulph's and Dr. Leitner's works mentioned in the List of Authorities.

The quantity of the vowels was not regularly marked in the Specimens as originally received. I have supplied the deficiency, so far as was possible, from Colonel Biddulph's and Dr. Leitner's vocabularies.

I. PRONUNCIATION.—Besides the usual pairs of short vowels, a (as in 'America,' or the u in 'nut') and  $\bar{a}$ , e and  $\bar{e}$ , i and  $\bar{v}$ , o and  $\bar{o}$ , u and  $\bar{u}$ , there are two very common sharpened vowels represented by  $\acute{a}$  and  $\acute{e}$  (here the 'does not represent the accent). These are pronounced like the a in 'have,' and the e in 'shell,' respectively.

There is one diphthong, represented in the List and Specimen by ei. Colonel Biddulph represents it by eyi. Other writers represent it by ai. The transliterations ai and ei probably represent local differences of pronunciation. The former is evidently the original.

The letters  $\bar{u}$  and  $\bar{o}$  are continually interchanged. Thus,  $d\bar{e}g\bar{o}$  or  $d\bar{e}g\bar{u}$ , he gave;  $b\bar{u}n$  or  $b\bar{o}n$ , we shall become. In  $m\bar{a}lus$  for  $m\bar{a}l\bar{o}s\acute{e}$ ,  $\bar{o}$  has been changed to u. The Gilgit specimens give the Agent case of  $r\bar{o}$ , he, as  $r\bar{o}s\acute{e}$ . I presume that this  $\bar{o}$  is to be pronounced as in German.

Final vowels, especially é, are over and over again elided. Thus, másé or más, by me; malosé or malus, by a father; dījété or dījét, to a daughter; gōtérō, gōtérū or gōtér, in a house; mishtō or misht, good.

When a final long vowel is elided, it often affects the vowel of the preceding syllable by epenthesis. Thus we have  $b\acute{e}in$  for  $b\acute{e}y\bar{a}n\bar{\imath}$ , she is becoming;  $t\bar{e}gun$  for  $t\bar{e}g\bar{a}n\bar{o}$ , he has made;  $pin\bar{e}gun$  for  $pin\bar{e}g\bar{a}n\bar{u}$ , he is seated;  $w\acute{a}tun$  for  $w\acute{a}t\bar{a}n\bar{u}$ , he has come.

As regards consonants, the most prominent peculiarity is the frequency with which letters which in India proper are aspirated here lose their aspiration. Examples are muk, a face, Hindöstānī mukh; koiki, to eat, H.  $kh\bar{a}n\bar{a}$ ; kojoiki, to ask, H.  $kh\bar{o}jn\bar{a}$ , to seek;  $b\bar{a}g\bar{o}$ , a share, H.  $bh\bar{a}g$ ;  $maj\bar{a}$ , among, H.  $m\tilde{a}jh$ ;  $s\bar{a}ti$ , with, H.  $s\bar{a}th$ . Indeed the only certain aspirate occurring in the List and Specimen is in the word  $phat\bar{u}$ , after, in which it is distinctly reported, as something peculiar, that the h is clearly heard. Less certain is the word dhog, joined. The original writer may intend to represent by dh, the sound of th in 'this.'

On the other hand, the spirant letters f (as in 'fan'),  $\underline{kh}$  (as the ch in 'loch') and  $\underline{th}$  (as the th in 'thin') are not uncommon. Thus, faroiki, to turn (compare Hindi  $phirn\bar{a}$ ); toiki or  $\underline{th}oiki$ , to do, to make (Sanskrit root  $dh\bar{a}$ , place); tei or  $\underline{th}ei$ , thy;  $\underline{kh}uk$ , a pig.

The existence of cerebral letters in Shinā is doubtful. Neither Colonel Biddulph nor Dr. Leitner recognises them, but some writers of specimens of Shinā which have been collected in the Chitral country from visitors from Gilgit write the word for 'house,'  $g\bar{o}t$ , and the Dative postposition as  $t\dot{e}$ , not  $t\dot{e}$ . The Shinā word for 'great' takes two different forms in the Specimen. We have  $bar\bar{o}$  kohner, a great famine;  $bod\bar{o}$   $d\bar{u}r$ , very far;  $bar\bar{o}$  puch, the elder son; and  $bod\dot{e}$   $bar\dot{e}$ -ji, for many years.\frac{1}{2}

The letter  $\underline{zh}$ , pronounced as the s in 'pleasure,' is interchangeable with jr. Thus,  $manu\underline{zh}\bar{o}$  or  $manujr\bar{o}$ , a man;  $\underline{zh}\bar{a}$  or  $jr\bar{a}$ , a brother. Similarly ch is interchangeable with tr, as in  $ch\acute{e}$  or  $tr\acute{e}$ , three; chakoiki or trakoiki, to see.

II.—NOUNS.—Gender.—There are two genders, masculine and feminine. Examples of feminine nouns are  $m\bar{a}l\bar{\imath}$  or  $m\tilde{a}$ , a mother;  $tik\bar{\imath}$ , bread;  $d\bar{u}r$ , distance;  $d\bar{e}r$ , belly. Nouns in  $\bar{o}$  form their feminines in  $\bar{\imath}$ . Thus,  $m\bar{a}l\bar{o}$ , father;  $m\bar{a}l\bar{\imath}$ , mother. Some nouns indicate gender by prefixing  $b\bar{\imath}r\bar{o}$ , male, and  $sonch\bar{\imath}$ , female. Thus,  $b\bar{\imath}r\bar{o}$  háren, a male deer;  $sonch\bar{\imath}$  háren, a female deer.

Number.—The nominative plural almost always ends in é. Examples are—

Singular. Plural. mālō, a father. mālé. manuzhō, a man. manuzhé. ashpō, a horse. ashpé. dōnō, a bull. doné.  $b\bar{a}m$ , a mare. bāmé. gō, gāo, a cow. gāvé. mūgar, a goat. mūgaré. háren, a deer. hárené. chai, a woman. chaivé. rupai, a rupee. rupaié. bandish, a command. bandishé.

¹ Since the above was put into type, Mr. Grahame Bailey has informed me that cerebral letters certainly do occur in Shinā,—in the name itself of the language there is a cerebral n,—but that they are not commonly marked in writing or recognized by Indian scribes. He says that the word for 'house' is certainly 'gōt,' not 'gōt.'

Other plurals are  $d\bar{a}r\dot{e}$ , sons;  $p\bar{e}z\bar{a}r\dot{e}$ , shoes. Of these there are no examples of the singular.

The following seem to form their plurals irregularly:—

Singular.	Plural.
di, a daughter.	$dar{\imath}jar{a}r\acute{e}.$
$\underline{sh}\widetilde{u}$ , a dog.	$\underline{sh}\bar{u}\bar{\imath}.$
$d\bar{e}s$ , a day.	$dar{e}sar{\imath}$ .
$\underline{kh}uk$ , a pig.	khukī, swine.

With regard to  $\underline{sh}\overline{u}\overline{\imath}$ ,  $d\overline{e}s\overline{\imath}$  and  $\underline{kh}uk\overline{\imath}$ , it may be noted that Colonel Biddulph makes all nouns, except those ending in  $\overline{o}$ , form their plurals in  $\overline{\imath}$ .

Case.—All nouns appear to be declined in the same way. We commence by giving the declension of  $manuzh\bar{o}$ , a man, and of puch, a son.

### Manuzhō, a man.

	Singular.	Plural.
Nom.	$manu\underline{zh}\bar{o}$ , a man.	manu <u>zh</u> é, men.
Acc.	manu <u>zh</u> ō, a man.	manu <u>zh</u> é, men.
Ag.	manuzhō-sé, by a man.	manu <u>zh</u> é-sé, by men.
Inst.	manuzhō-sāti, with a man.	manu <u>zh</u> é-sāti, with men.
Dat.	manu <u>zh</u> é-té, to a man.	manuzhō-té, to men.
Abl.	manu <u>zh</u> é-jō, from a man.	manu <u>zh</u> é-jō, from men.
Gen.	manuzhei, of a man.	manu <u>zh</u> ō, of men.
Loc.	manu <u>zh</u> é-rō, in a man.	manu <u>zh</u> ō-rō, in men.

#### Puch, a son.

Singular.	Plural.
Nom. puch, a son.	puché, sons.
Acc. puch, a son.	puché, sons.
Ag. puch-sé, by a son.	puché-sé, by sons.
Inst. puch-sāti, with a son.	puché-sāti, with sons.
Dat. puché-té, to a son.	puchō-té, to sons.
Abl. puché-jō, from a son.	puché-jō, from sons.
Gen. puchei, of a son.	$puch\bar{o}$ , of sons.
Loc. puché-rō, in a son.	$puchar{o}$ - $rar{o}$ , in sons.

Note that in the above a final vowel is very frequently elided, so that we have words like  $manu\underline{zh}\bar{o}s$ , for  $manu\underline{zh}\bar{o}-s\acute{e}$ ;  $manu\underline{zh}\acute{e}t$ , for  $manu\underline{zh}\acute{e}-t\acute{e}$ ; and  $manu\underline{zh}\acute{e}r$ , for  $manu\underline{zh}\acute{e}-r\ddot{o}$ .

It will be seen from the above that the only real case is the genitive. The other cases are formed by suffixing postpositions either to the nominative or to the genitive, ei, in the latter case, being contracted to  $\acute{e}$ . We shall now consider these cases one by one, dealing first with the genitive, and then with the other cases in the order given above.

The genitive singular is shown in the above declension as ending in ei. Thus, puchei, of a son. This ei is often written ai. Colonel Biddulph writes it é, and this occurs once or twice in the Specimen, and is the termination here employed before postpositions. Other examples of this case occurring in the List of Words and in the

specimen are  $m\bar{a}lei$ , of a father;  $d\bar{\imath}jei$ , of a daughter;  $a\underline{s}hpei\,til\acute{e}n$ , the saddle of the horse; chinché chēr $\bar{u}$ -jé, on the top of a hill (compare Colonel Biddulph's spelling above);  $k\bar{u}iei\,d\bar{u}k\bar{a}nd\bar{a}r\acute{e}$ -j $\bar{o}$ , from a shopkeeper of the village;  $j\bar{a}bei\,b\bar{a}g\bar{o}$ , the share of the property; guiei, (a man) of the country;  $\bar{u}nai$ , of hunger;  $kromei\,matlab$ , the meaning of the work (matlab being feminine).

The genitive plural always ends in  $\delta$ . Thus,  $m\bar{a}l\bar{o}$ , of the fathers;  $d\bar{i}j\bar{a}r\bar{o}$ , of the

daughters.

The Accusative is always the same as the nominative. Thus, agui-rō barōnō vich, neh pēzāré rései pā, put a ring on his finger and shoes on his feet.

The  $\Delta gent$  case plays a more important part in Shinā than in Indo-Aryan languages. In them the subject of a transitive verb is put into the agent case only when the verb is in one of the tenses derived from the past participle. In Shinā, on the contrary, the subject of a transitive verb is put into the agent case, in whatever tense (even the present or the future) the verb may be. Thus, not only have we  $m\acute{a}s\acute{e}$  (Agent case of  $m\acute{a}$ , I)  $\underline{shid\~egas}$ , I struck, but also  $m\acute{a}s\acute{e}$   $\underline{shidamus}$ , I am striking, and  $m\acute{a}s\acute{e}$   $\underline{shidam}$ , I shall strike.

This case is formed by adding  $s\acute{e}$  to the nominative. The final  $\acute{e}$  is often dropped, so that we find only s. Examples of its employment occurring in the Specimen are  $chun\bar{o}$ - $s\acute{e}$   $r\bar{e}g\bar{o}$ , the younger one said;  $chun\bar{o}$  puch- $s\acute{e}$   $asb\bar{a}b$   $jam\bar{a}$ - $t\bar{e}g\bar{o}$ , the younger son collected the property;  $j\acute{e}ki$   $\underline{kh}uk$ - $s\acute{e}$   $k\bar{a}s\bar{o}$ , (husks) which the swine were eating;  $k\bar{o}$ - $g\acute{a}$   $manujr\bar{o}k$ - $s\acute{e}$  ne  $d\bar{e}g\bar{o}$ , no man gave;  $m\bar{a}lus$  (with elision of final  $\acute{e}$ , and change of  $\bar{o}$  to u)  $r\bar{o}$   $pach\bar{e}g\bar{o}$ , the father saw him; tei  $m\bar{a}l\bar{o}$ - $s\acute{e}$  onus  $t\bar{e}gun$ , thy father has made a feast; and many others.

The Instrumental is formed by suffixing  $s\bar{a}ti$ , with. This word is used to mean both 'by means of' and also 'together with.' In the Specimens it is usually, but not always, suffixed to the nominative. Sometimes it is suffixed to the genitive. Examples of the use of this postposition are  $s\acute{a}i\acute{e}$ - (genitive of  $s\acute{a}h$ ) - $s\bar{a}ti$ , (married) with the sister;  $b\bar{a}li$ - $s\bar{a}ti$  gané, bind with ropes; guiārnėkė- $s\bar{a}ti$  dhog  $b\bar{u}$ , he became joined with a citizen; dilé- $s\bar{a}ti$  puroiki, to fill with husks; tomō  $s\bar{o}m\acute{e}$   $s\bar{a}ti$   $s\bar{b}uri\bar{a}r$   $t\bar{b}am$ , I may make rejoicing with my friends.

The Dative is formed by suffixing  $t\acute{e}$ , often reduced to t, to the genitive. Thus,  $m\bar{a}l\acute{e}-t\acute{e}$  or  $m\bar{a}l\acute{e}t$ , to a father;  $d\bar{i}j\acute{e}t\acute{e}$  or  $d\bar{i}j\acute{e}t$ , to a daughter;  $d\bar{u}r$  gui\'ek\'et\'e, to a far country;  $chun\bar{o}$ -s\'e  $tom\bar{o}$  bāb\'et\'e  $r\bar{e}g\bar{o}$ , the younger said to his father. Sometimes the postposition is suffixed to the nominative, as in  $ek\bar{o}t\acute{e}$   $h\bar{o}$ - $th\bar{e}g\bar{o}$ , he called to one (of his servants);  $jaw\bar{a}b\bar{o}$ - $maj\bar{a}$   $m\bar{a}l\bar{o}t\acute{e}$   $r\bar{e}g\bar{o}$ , in answer he said to his father. In two instances the postposition appears to have been dropped. These are,  $m\acute{a}s$  aisei  $puch\acute{e}$   $boht\bar{o}$   $mustek\bar{a}h$   $d\bar{e}g\bar{a}nus$ , I have given a great beating to his son;  $manujr\bar{o}ke$ , to a man (there were two sons). Examples of the dative plural are  $m\bar{a}l\bar{o}$ -t\'e or  $m\bar{a}l\bar{o}t$ , to the fathers;  $d\bar{i}j\bar{a}r\bar{o}$ -t\'e or  $d\bar{i}j\bar{a}r\bar{o}t$ , to the daughters;  $kach\bar{a}k$   $naukar\bar{o}$ -t\'e  $tik\bar{i}$   $b\acute{e}in$ , to how many servants is there bread;  $b\bar{a}b\bar{o}$ -s\'e  $tom\bar{o}$   $shadar\bar{o}$ -t\'e  $r\bar{e}g\bar{o}$ , the father said to his servants;  $kanchani\bar{o}$ -t\'e, to harlots.

The postposition of the *Ablative* is  $j\bar{o}$ , which in the singular is added to the genitive. In the plural it is added to the nominative. Examples are,  $m\bar{a}l\acute{e}-j\bar{o}$ , from the father or from the fathers;  $d\bar{i}j\acute{e}-j\bar{o}$ , from a daughter;  $d\bar{i}j\bar{a}r\acute{e}-j\bar{o}$ , from daughters;  $s\acute{a}i\acute{e}-j\bar{o}$   $zhig\bar{u}$ , taller than the sister;  $kulh\acute{e}-j\bar{o}$   $w\bar{o}\bar{i}$   $nik\bar{a}l\acute{e}$ , draw water from the well;  $d\bar{u}k\bar{a}nd\bar{a}r\acute{e}-j\bar{o}$ , from

a shopkeeper;  $d\bar{e}s\bar{i}-j\bar{o}$  phat $\bar{u}$ , after (a few) days;  $boht\acute{e}-j\bar{o}$   $mi\underline{sh}t\acute{e}$   $ch\bar{\imath}l\acute{e}$ , clothes better than all, the best clothes;  $naukar\acute{e}-j\bar{o}$   $ek\bar{o}t\acute{e}$   $h\bar{o}-\underline{th}\bar{e}g\bar{o}$ , he called to one from (among) his servants.

The Locative is formed by adding  $r\bar{o}$  (often written  $r\bar{u}$ )¹ to the genitive. The final vowel is often dropped. Thus,  $g\bar{o}t\acute{e}r$  (List No. 223) or  $g\bar{o}t\acute{e}-r\bar{o}$  (226), in the house;  $\acute{e}h$   $gui\acute{e}-r\bar{o}$  ek kohner  $w\acute{a}t\bar{o}$ , in that country a famine came;  $chech\acute{e}-r\bar{o}$ , in the field;  $agui-r\bar{o}$  (for  $agui\acute{e}-r\bar{o}$ ), on (his) finger.

Other postpositions.—Several other suffixes or postpositions occur in the Specimens, of which the following may be noted.

K added to a noun gives the force of an indefinite article. It is a contraction of ek, one. Thus,  $manu\underline{z}\underline{h}\bar{o}-k\acute{e}$ , of  $(or\ to)$  a man (there were two sons);  $gui\bar{a}rn\acute{e}-k\acute{e}-s\bar{a}ti$ , with a countryman;  $k\bar{o}-g\acute{a}$   $manu\underline{z}\underline{h}\bar{o}-k-s\acute{e}$  ne  $d\acute{e}g\~{o}$ , no man gave.

Ajé or 'jé means 'on.' Thus (Biddulph) gōté-ajé, on the house; aisei deiki-'jé tilén dé, put the saddle on his back; chinché chērū-'jé, on the top of a hill; ashpé-'jé pinēgun, he is seated on a horse; rō charchi-'jé wátō, he came on thought, he came to himself; chakei-'jé (nom. sing. chak) ditō, he fell on (his) neck.

 $K\bar{a}re\bar{o}$ , for. Thus,  $\underline{kh}uk\bar{\imath}$  cheroiki- $k\bar{a}re\bar{o}$ , for feeding swine. When added to pronouns these are put in the agent case; for examples see below.

 $Maj\bar{a}$ , among, in. Thus,  $\underline{shadar}$ - $maj\bar{a}$ , among (thy) servants;  $r\ddot{o}s\acute{e}$   $jaw\bar{a}b\bar{o}$ - $maj\bar{a}$   $m\bar{a}l\bar{o}$ - $t\acute{e}$   $r\bar{e}g\bar{o}$ , he in answer said to his father.

Kirih, under, as in oh tomā-kirih, under that tree.

 $Phat\bar{u}$ , behind, after. Thus,  $kaisei\ sh\bar{u}\bar{o}\ t\bar{u}$ - $j\bar{o}\ phat\bar{u}\ woyei$ , whose boy comes behind you?

 $\bar{A}p\acute{e}\ d\bar{e}s\bar{\imath}$ - $j\ddot{o}\ phat\bar{u}$ , after a few days. It will be noted that in both cases it governs the ablative.

Kach, near. Thus,  $tom\bar{o}$   $b\bar{a}b\acute{e}$ -kach bojam, I will go near (i.e. to) my father;  $kar\bar{e}$ - $g\acute{a}$   $r\bar{o}$  . . .  $g\bar{o}t\acute{e}$  kach  $b\bar{u}$ , when he . . . became near the house. Note that in both cases it governs the shortened form of the genitive.

Adjectives.—Adjectives ending in  $\bar{o}$  (and nearly all do so) form their feminine singular in  $\bar{\imath}$ , their plurals (both masculine and feminine) in  $\acute{e}$ . They agree with their nouns in gender and number, but do not, so far as the Specimens show, change for case. In some Shinā papers which I have seen the nominative plural masculine ends in  $\bar{\imath}$ , the feminine and the other masculine cases of the plural ending in  $\acute{e}$ . This is like Colonel Biddulph's nominative plural of nouns ending in a consonant, which also ends in  $\bar{\imath}$ , but it is not borne out by the Specimens, in which  $\acute{e}$  is always used throughout the plural. Perhaps the use of  $\bar{\imath}$  is a dialectic difference. It is certainly the rule in the Gurēzī dialect (vide post).

It appears that adjectives ending in  $\bar{o}$  are (as in the case of nouns) liable to drop the termination. We shall first take the adjective  $misht\bar{o}$ , good, in its various forms, and then some other adjectives which occur in the List and Specimens.

mishtō manuzhō, a good man. mishtō manuzhei, of a good man. mishté manuzhé, good men. mishté manuzhō, of good men.

mishtī chei, a good woman.

mishté cheiyé, good women.

mishté chīlé, good clothes.

oh mishté shidé, beat him well.

ané misht asī, this was good (i.e. proper) (that we should rejoice).

kāchō shūō, a bad boy.

kāchī mōteiek, a bad girl.

 $k\bar{a}ch$  yáoiké-beoiké-sāti karach-tēgō, he expended in bad walking and sitting (i.e. behaviour).

sheiō ashpei tilén, the saddle of the white horse.

bohtō mustekāh dēgānus, I have given a great beating.

mei mālō oh chunō goté-rō béi hanō, my father lives in that small house.

chunō puch-sé bohtī asbāb jamā-tēgō, the younger son collected all the property. tomō mālé-kach wátō, he went to his own father.

tomī dēr puroiki, to fill his own belly.

pūrī tikī laik béin, enough bread is found.

barō puch cheché-rō asū, the elder son was in the field.

ané bodé baré-ji, for these many years.

sonchī shū, a female dog.

sonché shūī, female dogs.

Adjectives are compared in the usual way, by placing the noun with which comparison is made in the ablative. Thus:—

sáić-jō zhigū hanō, he is taller than the sister.

bohté-jō mishtō, better than all, best.

bohté-jō othalō, highest.

bohté-jō mishté chīlé, the best clothes.

# III.—PRONOUNS.—The pronouns of the first and second persons are:—

		Thou.	We.	You.
Nom.	má	$t ar{u}$	béh	tsoh.
Agent	másé, más	tūsé, tūs	bésé, bés	tsosé, tsos.
Gen.	mei	tei, <u>th</u> ei	asei	<u>ts</u> ei.
Obl.	má	$tar{u}$	asō	tsō.

For the second person, the genitive singular is often written  $\underline{thei}$ . In the case of the agent, the final  $\acute{e}$  is often dropped. Examples of the employment of these pronouns are:—

má bojam, I will go.

má ash gānus-paiyūk, I walked to-day.

másé gunā tēgānus, I have done sin.

más tei khidmat tēgas, I did thy service.

mei chunomālei puché-té, to the son of my uncle.

mei mālō oh chunō gōté-rō béi hanō, my father lives in that small house.

mei mālei kachāk naukarō-té, to how many servants of my father.

mei ano puch mū asū, this my son was dead.

má mōchōt tihré, walk before me.

bāgō má-té dé, give the share to me.

ek chalé-gá mát ne dēgānō, thou didst not give to me even one kid.

béh bojon, we shall go.

bēsé shuriār tonas, we are making rejoicing.

tū bojé, thou wilt go.

tūsė ek chalé-gá ne dēgānō, thou didst not give even a kid.

tei <u>zh</u>ā wátun, neh tei mālō-sé onus tēgun, thy brother has come, and thy father has given a feast.

kéh waqat tei puch wátū, when thy son came.

kaisei shūō tū-jō phatū woyei, whose boy comes behind you?

Khudā warī gunā tēgānus tū mōchō, I have done sin against God (and) before thee.

It may be noted that some specimens purporting to represent the Shinā of Gilgit give a feminine plural of the pronoun of the second person, viz. <u>tsā</u>, you, agent <u>tsā</u>-sé. This form is not borne out by the present Specimen or List, nor is it mentioned by Colonel Biddulph. A similar feminine form does occur in Gurēzī.

There are at least three demonstrative pronouns, each of which can be used for the pronoun of the third person. These are  $\bar{o}$  or  $r\bar{o}$ , both used when the object referred to is remote, and  $an\bar{o}$  used when the object referred to is near.  $\bar{O}$  and  $r\bar{o}$  may therefore be translated 'he, she, it' or 'that,' and  $an\bar{o}$ , 'he, she, it' or 'this.' All three have distinct forms for the feminine in the singular. In the plural there is no distinction of gender.

The following forms of  $\bar{o}$  occur:—

Sing.		PLUE.
Masc.	Fem.	Com. Gen.
Nom. ō, oh	(?) éh	ai
Agent ōsé		(f) aisé
Gen. aisei		ainei
_ Obl. aisé	éh	aine, ainō

The following examples occur:--

rösé oh cheché-rō chanėgō, he sent him into his fields.

aisei deiki-'jé tilén dé, put the saddle on his back.

mas aisei puché bohtō mustekāh dēgānus, I have given a great beating to his son.

aisei zh a tomī sáié-jō zhigū hanō, his brother is taller than his own sister.

aisei goch, the price of that.

anéh rupai aisé-té dé, give this rupee to him.

ō mushai sáié sāti, with the sister of that man.

oh chuno gōté-rō béi hano, he lives in that s mall house.

éh guié-rō, in that country.

ai rupaié ghiné, take those rupees.
ainé-jō chunō-sé rēgō, from (among) them, the younger said.
asbāb ainō-majā bāgēgō, he divided the goods among them.
ai shadar-majā sāti té, put me among those servants.

The pronoun  $\hat{xo}$  is thus declined—

	Sing.	PLUE.
Masc.	Fem.	Com. Gen.
Nom. rō	réh	réh
Agent rösé	résé	résé
Gen. rései	rései	rénei
Obl. résé	résé	(?) réné, (?) rénō

It will be noted that the agent case singular is  $r\ddot{o}s\acute{e}$ , not  $r\ddot{o}s\acute{e}$ . In the original manuscript of the Specimen the two dots over the o are carefully marked wherever the word occurs. All other specimens of the Gilgit dialect which I have seen give  $r\ddot{o}s\acute{e}$ , and so also does Colonel Biddulph. The  $\ddot{o}$  is meant, I presume, to sound as in German.

The following examples occur of this pronoun:

 $r\bar{o}$  hun- $b\bar{u}$ , he arose.

 $r\bar{o}\ bod\bar{o}\ d\bar{u}r\ as\bar{u}$ , he was very far off.

rösé tomé asbāb ainō-majā bāgēgō, he divided his own property among them.

rései agui-rō barōnō vich, put a ring on his finger.

rösé résé-té rēgō, he said to him.

rését baneré, put on to him.

rösé kāreō ōnus dēga, for him thou gavest a feast.

The pronoun ano is thus declined—

S	PLUR.	
Мявс.	Fem.	Com. Gen.
Nom. ano	anéh, ané	anéh
Agent anisé	anésé	(?) anésé
Gen. anei '	anei	(?) anei
Obl. ané	ané	ané

## Examples are:-

mei anō puch mū asū, this my son was dead.

kaisé-jō anéh (fem.) gōch ginēgānō, from whom have you bought this?

ané (fem.) misht asī, this (thing) was right.

anéh rupai aisé-té dé, give this rupee to him.

ano ashpei umer, the age of this horse.

anisé kāreō rései mālō dárū wátū, for this reason his father came outside.

ané kromei jék matlab hanī, what is the meaning of this thing?

ané bodé báré-ji, during these many years.

ano Kashīré té kachāk dūr hanī, how far is it from here to Kashmir?

The Reflexive Pronoun is tomō, own, referring to any person, like the Hindōstānī apnā. It is treated like an adjective. Thus:—

aisei zhā tomī sáié-jō zhigū hanō, his brother is taller than his own sister.

chunō-sē tomō bābé-té rēgō, the younger said to his own father.

rösé tomé asbāb bāgēgō, he divided his own goods.

tomī dēr puroiki khiāl-tēgō, he wished to fill his own belly.

tomō bābé kach bojam, I will go to my own father.

má tomé shadar majā sāti té, put me among thine own servants.

tomō sōmé sāti, with my own friends.

#### Other pronouns are: —

Kō, who, both relative and interrogative; Agent sing. kō-sé; Gen. sing. kaisei; Obl. sing. kaisé. As an adjective, the oblique form is kéh. Examples,—kō-sé tei jāb fanā-tēgun, by whom thy property was wasted; kaisei shūō tū-jō phatū woyei, whose boy comes behind you? Kaisé-jō anéh gōch ginēgānō, from whom did you buy that? Kéh waqat tei puch wátū, at what time (i.e. when) thy son came.

 $j\acute{e}k$ , what, both relative and interrogative; plural  $j\acute{e}k\bar{\imath}$ . Examples,— $tei\ n\bar{o}m\ j\acute{e}k$   $han\bar{o}$ , what is thy name?  $j\acute{e}k\bar{\imath}\ \underline{kh}uk$ - $s\acute{e}\ k\bar{a}s\bar{o}$ , (husks) which the swine were eating;  $j\acute{e}k\ m\acute{a}\ kach\ han\bar{o}$ ,  $tei\ han\bar{o}$ , what is mine is thine.

kachāk, how much, how many, both relative and interrogative. Examples,—
anō ashpei kachāk umer hanī, how much age is there of that horse, i.e.
how old is it? kachāk dūr hanī, how far is it? dāré gōtér kachāk hané,
how many sons are there in the house? jābei bāgō má-té dé, kachāk mát
wán, give to me the share of the property, as many (things) as come to me.

 $k\bar{o}$ - $g\acute{a}$ , anyone,  $k\bar{o}$ - $g\acute{a}$  manu<u>zh</u> $\bar{o}k$ - $s\acute{e}$  ne  $d\bar{e}g\bar{o}$ , no man gave.

 $k\bar{o}$ -ek, a certain,  $k\bar{o}$ -ek  $manu\underline{sh}\bar{o}k\acute{e}$   $d\bar{u}$   $d\bar{a}r\acute{e}$   $asil\acute{e}$ , a certain man had two sons. kai- $kh\acute{e}n$ ,  $kar\bar{e}$ - $g\acute{a}$ , when;  $k\acute{e}h$ , why?

IV.—VERBS.—A.—Auxiliary Verbs and Verbs Substantive.—The Present Tense of the Verb Substantive has, in the singular, separate forms for the Masculine and for the Feminine. In the plural it is of common gender. It is conjugated as follows:—

I am. etc.

SING. PLUR.		
Ma-c.	Fem.	Com. Gen.
1. hanus	hanis	hanas
2. hanō	hané	hanat
3. hanō, hanū	hanī	hané

When used as an auxiliary verb, these forms are, as will be seen, generally shortened by the omission of the initial h.

The following examples (amongst others) of this tense occur in the List and in the Specimens:—

tū harkhén má sāti hanō, thou art ever with me.

jék má kach hanō, tei hanō, what is mine is thine.

tei nom jék hano, what is your name?

ano ashpei kachāk umer hanī, of his horse how much age is there, i.e. how old is it? (umer is feminine).

ané kromei jék matlab hanī, what is the meaning of this thing?

The Past Tense has two forms, a longer with l in the termination, and a shorter without l. Like the present, it has two genders in the singular only.

ا	L	W	as	,	e ¹	tc.	

Sing.		PLUR.	
Al asc.	Fem.	Com. Gen.	
l. asulus, asus	nsilis, asis	asilas, asas	
$2.$ asu $lar{o},$ as $ar{o}$	asilé, asé	asilat, asat	
3. asulv, asū	$asilar{\imath},asar{\imath}$	asilé, asé	

The form without l is the only one that is used as an auxiliary verb.

This tense is spelt by some authorities (including Dr. Leitner) with a double s. Thus, assus, which shows that the accent is on the first syllable.

There are several examples of the third person singular of the shorter form of this tense in the Specimen. We may quote two, one in the masculine and the other in the feminine gender.

ammáh rō kaikhén dārum bodō dūr asū, but when he was now a great way off. ané misht asī, this (thing, fem.) was good.

An infinitive hanoiki, to be, also occurs.

Other tenses of the verb substantive are supplied from the verb boiki, to become. Thus,  $b\acute{e}$ , having been;  $b\~{o}$ , be;  $b\~{o}m$  or  $b\~{u}m$ , I shall be, I am;  $b\~{o}n$  or  $b\~{u}n$ , we shall be, we are;  $b\acute{e}y\~{a}n\~{u}$ , he is becoming;  $b\acute{e}y\~{a}n\~{v}$  or  $b\acute{e}in$ , she is becoming;  $b\~{o}nas$ , we are becoming;  $b\~{u}$ , he became. Examples are:—

hun bōm, I will become arisen. yashki ne būn, I am not fit. dhog bū, he became joined.

With another infinitive, this verb takes the meaning of 'to begin' as in  $r\bar{o}$  garāb baiki  $b\bar{u}$ , he began to be poor. The same is the case in the Kāfir dialects.

The word  $b\bar{u}n$ , given in the above example as a form of the first person singular present-future, is really a first person plural,  $b\bar{u}n$  or  $b\bar{o}n$ , we are, used in the sense of the singular.

### B.—The Active Verb.

There is only one real tense of the Active verb, viz. the present-future, which, as its name implies, has the sense of the present and of the future. The usual sense is that of the future, the definite present being generally employed for the simple present. It may be observed that exactly the same condition of affairs exists in Kāshmīrī.

As for the other tenses, the past is formed by taking the past participle, to which, in the first and second persons, pronominal suffixes are added. In the case of transitive verbs, the past participle is formed by adding  $\bar{e}g\bar{o}$  or  $\bar{e}g\bar{u}$  to the root. In the case of intransitive verbs it is formed by adding  $\bar{o}$  or  $\bar{u}$  to the root. Sometimes intransitive verbs take the transitive form of the past participle, and *vice versâ*.

The remaining tenses are formed by suffixing auxiliary verbs to the present-future and past tenses.

A conditional mood is formed by suffixing  $aj\acute{e}$ , perhaps, to any form of the indicative mood.

Shiṇā is peculiar in its treatment of transitive verbs. In Indo-Aryan dialects, the subject is placed in the agent case when a transitive verb is in a past tense, and the latter is construed either passively, agreeing in gender with the object, or else impersonally. Thus,  $us-n\bar{e}$   $b\bar{a}t$   $kah\bar{i}$ , he said a word, literally, by him a word (feminine) was said;  $us-n\bar{e}$   $str\bar{i}-k\bar{o}$   $m\bar{a}r\bar{a}$ , he struck the woman, literally, by him with reference to the woman a striking was done.

In the case, however, of tenses not formed from the past participle, the sentence is construed actively, and the subject is put into the nominative case, with which (and not with the object) the verb agrees in gender, number and person. Thus, woh bāt kahtā-hai, he says a word; woh us-kō mārtī-hai, she strikes him.

In Shinā, on the contrary, when the verb is a transitive one, in whatever tense it may be, the subject is put into the case of the agent. Thus, we have not only  $r\ddot{o}s\acute{e}$  (agent case of  $r\ddot{o}$ )  $\underline{shid}\ddot{e}g\ddot{o}$ , he struck, but also  $r\ddot{o}s\acute{e}$   $\underline{shid}ei$ , he strikes or will strike. With this subject (although it is in the agent case) the verb agrees in number and person, and, so far as I can ascertain (though I am doubtful on the point), also in gender.

It is probable that this passive or impersonal construction of all the tenses of a transitive verb is borrowed from the Tibetan dialects spoken to the east of the Shinā country.

I now proceed to give the conjugation of the transitive verb <u>shidoiki</u>, to strike. Principal Parts.

Infinitive,—<u>sh</u>idoiki, to strike.

Present Participle,—(?) shidétō, fem. -tī, striking.

Past Participle,— $\underline{shid\bar{e}g\bar{o}}$ ,  $\underline{shid\bar{e}g\bar{u}}$ , fem.  $\underline{-g\bar{\imath}}$ , struck.

Conjunctive Participle,—shidé, having struck.

Gerund, - shidojé, on striking.

Noun of Agency, - shidoikik, one who strikes.

Notes.—The infinitive ends in oiki. It is also a verbal noun, and then means 'the act of striking.' It is frequently governed by postpositions, and in that case the specimen usually, but not always, makes it end in ke. Other instances of the use of the infinitive are puroiki khiāl-tēgō, he wished to fill; koiki dé, give to eat; bachoiki-gá natedoiki pārudū, he heard singing and dancing; árū bojoiki khush ne bū, he was not willing to go inside; kāch yáoiké-beoiké sāti, with bad walking and sitting (i.e. behaviour); cheroiki kāreō chanēgō, he sent (him) to graze; tei puch reoiké-té yashki, fit for calling thy son.

I cannot find any authoritative example of the present participle. The form which I have given is based on a stray word found in Dr. Leitner's Dardistan.

Past Participle.—The form  $\underline{shid\bar{e}g\bar{o}}$ , etc., is only used in the formation of the past tense. When used as a true participle, the form is probably  $\underline{shid\bar{o}}$  or  $\underline{shid\bar{u}}$ , and this form is sometimes employed for the past tense even in the case of participle, the form is probably  $\underline{shid\bar{o}}$  or  $\underline{shid\bar{u}}$ , and this form is sometimes employed for the past tense even in the case of participle, the form is probably  $\underline{shid\bar{o}}$  or  $\underline{shid\bar{u}}$ , and this form is sometimes employed for the past tense even in the case of transitive verbs, while it is the rule in the case of intransitive ones (see below). An example of a transitive verb is  $p\bar{a}rud\bar{u}$ , he heard (singing and dancing), the past tense of  $p\bar{a}r\acute{e}joiki$ , to hear.

It will be observed that this last mentioned past participle is irregular in other respects. There are doubtless many irregular past participles as in other cognate languages. Colonel Biddulph mentions only one,  $g\bar{o}$ , gone. I have collected the

following small list in the course of my limited reading:-

Infinitive.	Past Participle.
béioki, to sit. boiki, to become. bojoiki, to go. dijoiki, to fall. miroiki, to die. naiyoiki, to lose. pāréjoiki, to hear. woyoiki, to come.	béitő. bū. gō, gaō. ditō. mū, (mūé, they died). nát. pārudū. älō or wátó (Imperative wá, é; wám, I shall come).
woyorks, to come.	Coop of second (Target

Besides these,  $j\bar{\imath}n\bar{o}$ , alive; laik, found; and dhog, joined, are probably past participles of verbs the infinitives of which are unknown to me. In the above list I have included both transitive and intransitive verbs for the sake of completeness.

The Gerund is the shortest form of the past participle, governed by the postposition ajé, on.

The Noun of Agency is formed by adding k to the infinitive. In talab ginoiki shadar, a servant who receives wages,

The Conjunctive participle is formed by adding  $\ell$  to the root. When a root ends in a vowel contractions occur. The following are further examples of this participle:— $b\ell$ , having become;  $ar\ell$ , having brought;  $k\ell$ , having come;  $pach\ell$ , having seen; pi, having drunk;  $r\ell$ , having spoken;  $gy\ell$ , having gone;  $b\ell i$ , having sat;  $k\ell$ , having eaten. Most of these are given on the authority of Dr. Leitner. There is not a single instance of this participle in the specimen, and it does not play anything like the important  $r\ell l\ell$  that it does in India proper.

Imperative. <u>shidé</u>, strike thou; <u>shidy</u>á, strike ye. Other examples are  $b\bar{o}$ , go;  $k\acute{a}$ , eat;  $b\acute{e}$ , sit;  $w\acute{a}$ ,  $\acute{e}$ , come; miri, die;  $d\acute{e}$ , give;  $tihr\acute{e}$ , walk;  $th\acute{e}$ , do. The following imperatives in the father's order to his servants in the specimen are all plurals, but they are singular in form:—

walé, bring; baneré, put on; dé, give; teré, make.

Possibly the termination ré of baneré and teré indicates the plural.

#### Present-Future.

This tense was originally the present, but is now generally used in a future sense. It does not change for gender either in the singular or in the plural.

### I strike, I shall strike, etc.

Sing.	Plur.
1. másé shidam	bésé shidon, shidun
– 2. tūsé <u>s</u> hidé	$\underline{t}\underline{s}ose\ \underline{s}hidyar{a}t$
3. rösé (fem. résé) shidei	résé <u>s</u> hidén

The examples of this tense occurring in the Specimen are hun-bom, I will become arisen; bojam, I will go; ram, I will say; būn (plural for singular), I am (not fit); shuriār tham (often written them), I shall (i.e. may) make merry (with my friends); tū-jō phatū woyei, he comes behind you; kachāk mát wán, what things come to me.

The Present Definite is formed by suffixing the present tense of the verb substantive to the Present-Future. As stated above, the initial h of the auxiliary verb is generally

dropped, and when there are concurrent vowels at the junction of the two members of the compound, the vowels are lengthened or contracted into one. Thus,  $\underline{shid\acute{e}\text{-}han\~o}$  becomes first,  $\underline{shid\acute{e}\text{-}an\~o}$ , and then  $\underline{shid\acute{e}n\~o}$ . Again  $\underline{shid\acute{e}\text{-}han\~u}$  becomes  $\underline{shid\acute{e}\text{-}i\~an\~u}$ . Moreover, in this tense, the first person singular is irregular, the n of the auxiliary being changed to m. We thus find that this tense is conjugated as follows:—

I am striking, etc.

Sing.		PLUR.
Masc.	Fem.	Com, Gen.
1. másé <u>sh</u> idamus	másé shidémis	bésé <u>s</u> hidōnas
2. tūsé <u>s</u> hidēnō	tūsé <u>s</u> hidéné	<u>ts</u> osé <u>s</u> hidéyānat
3. rösé <u>sh</u> ideiānū	résé <u>s</u> hideiānī	résé <u>sl</u> udénén

The following examples of this tense occur in the Specimen:— $t\bar{o}nas$ , we are making;  $b\bar{o}nas$ , we are becoming. In  $b\acute{e}i$ -han $\bar{o}$  (List, 233), he is sitting, he dwells, the initial h of the auxiliary has not been dropped. In  $buskiy\bar{a}n$ , it (fem.) is to spare, the final  $\bar{\imath}$  has been dropped.

The *Imperfect* is formed by suffixing the shorter form of the past tense of the auxiliary verb to the present-future. The following is its conjugation:—

I was striking, etc.

Sin	PLUE.	
Masc.	Fem.	Com. Gen.
1. másé shidamasus	másé <u>s</u> hidam	bésé <u>s</u> hidōnasus
2. tūsé sħidéasō	tūsé <u>s</u> hidéasé	<u>ts</u> osé <u>s</u> hidéyasat
3. rösé <u>s</u> hideiasū, -asō	résé <u>s</u> hideiasī	résé <u>sl</u> ridénasé

The only example of this tense in the Specimen is the somewhat irregular  $k\bar{a}s\bar{o}$  for  $keias\bar{o}$ , he was eating (the husks which the swine were eating).

The third person of the past tense is the past participle itself, changed for gender or number. The first and second persons take pronominal suffixes. The following is therefore an example of its conjugation:—

I struck, etc.

Sin	Prur.	
Masc.	Fem.	Com. Gen.
1. másé <u>sh</u> idēgas	másé <u>sh</u> idēgis	bésé shidēgés
2. tūsé shidēga	tūsé <u>s</u> hidēgé	<u>ts</u> osé <u>s</u> hidēgét
3. rösé shidēgā, -gō	résé <u>s</u> hidēgī	résé <u>s</u> hidēge

The following examples of the past tense of transitive verbs occur in the List and Specimens:—

tēgas, I did (thy commands) (toiki); farēgas, I turned away (my face) (faroiki).

dēga, thou gavest (a feast) (doiki).

rēgō, he said (reoiki); bāgēgō, he divided (bāgoiki); jamā-tēgō, he collected (toiki); ehtiār-tēgō, he took (his journey); karach-tēgō, he spent; chanēgō, he sent (chanoiki); khiāl-tēgō, he wished; dēgō, he gave (doiki); pachēgō, he saw (pachoiki); tēgō, he did (toiki); hō-thēgō, he called (toiki); kojēgō, he asked (kojoiki).

tēgé, they made (rejoicing) (toiki).

Irregular is  $p\bar{a}rud\bar{u}$ , he heard  $(p\bar{a}r\acute{e}joiki)$ , which is treated like an intransitive verb. Note that the verb toiki, to do, is sometimes spelt thoiki.

The *Perfect* tense is formed by suffixing the present tense of the verb substantive to the past participle. Thus:—

#### I have struck, etc.

Sing.			PLUE.	
	Masc.	Fem.	Com. Gen.	
	1. másé shidēgānus	másé <u>s</u> hidēginis	bésé <u>s</u> hidēgenas	
·	2. tūsé shidēgānō	tū <b>s</b> é <u>s</u> hidēginé	<u>ts</u> osé <u>s</u> hidēgenat	
	3. rösé <u>sh</u> idēgānō, -nū	résé <u>s</u> hidēginī	résé <u>sh</u> idēgené	

The third person singular frequently appears in a contracted form. Thus,  $\underline{shid\bar{e}gun}$ , for  $\underline{shid\bar{e}g\bar{a}n\bar{u}}$ . Examples of this tense of transitive verbs occurring in the List and Specimen are:  $-d\bar{e}g\bar{a}nus$ , I have given (doiki) (List No. 228);  $t\bar{e}g\bar{a}nus$ , I have done;  $d\bar{e}g\bar{a}n\bar{o}$ , thou hast given (not a kid);  $t\bar{e}gun$ , (thy father) has made (a feast) (toiki);  $fan\bar{a}t\bar{e}gun$ , he has wasted.

The *Pluperfect* is formed by suffixing the past tense of the verb substantive to the past participle. Thus:—

I had struck, etc.

Sin	Plur.	
M asc.	Fem.	Com. Gen.
1. másé <u>sh</u> idēgāsus	másé <u>sh</u> idēgisis	bésé shidēgesas
2. tūsé shidēgāsō	tūsé <u>s</u> hidēgisé	tsosé shidegesat
3. rösé s <u>h</u> idégāsō, -sū	résé <u>s</u> hidēgis <b>ī</b>	résé <u>s</u> hidēge <b>s</b> é

No example of this tense occurs in the Specimen.

After allowing for the different formation of the past participle, the conjugation of an intransitive verb does not differ from that of a transitive one. It must, however, be remembered that the subject is put in the nominative, and not in the Agent case. It

will suffice to give briefly the conjugation of the irregular verb bojoiki, to go. This tense is irregular in the formation of its past participle. In other respects it presents nothing abnormal.

Infinitive,—bojoiki, to go. Other examples will be found under the transitive verb.

Present Participle,—(?)  $boj\acute{e}t\ddot{o}$ , fem.  $-t\ddot{\imath}$ , going. See remarks under the transitive verb.

Past Participle,— $g\bar{o}$ ,  $ga\bar{o}$ , gone. See remarks under transitive verbs. Other examples are  $b\acute{e}it\bar{o}$ , seated;  $b\bar{u}$ , become;  $dit\bar{o}$ , fallen;  $m\bar{u}$ , dead;  $w\acute{a}t\bar{o}$  or  $w\acute{a}t\bar{u}$ , come.

Conjunctive Participle,—(?) bojé, having gone.

Gerund,—(?) bojojé, on going.

Noun of agency, -bojoikik, one who goes.

Present-Future. I go, I shall go.

 Sing.	Plus.	
1. má bojam	béh bojōn	
2. tū bojé	<u>ts</u> oh bojyāt	
3. rō (fem. réh) bojei	réh bojén	

So wám, I come or shall come; woyei, he comes or will come; wán, they come or will come.

Present Definite, -ma bojamus, I am going, and so on.

Imperfect,-ma bojamasus, I was going, and so on.

Past.

## I went, etc.

Sı	Plur.	
Masc.	Fem.	Com. Gen.
1. $m\acute{a}~g\bar{a}s$	má gis	béh gés
2. $tar{u}$ $gar{a}$	tū gé	tsoh gét
3. $m{r}ar{o}$ $m{g}m{a}ar{o}, m{g}ar{o}$	réh gī	réh gé

The following examples of this tense occur in the Specimens:—  $v\acute{a}t\bar{o}$  or  $v\acute{a}t\bar{u}$ , he came;  $ga\bar{o}$ , he went;  $dit\bar{o}$ , he fell.

Perfect,—má gānus, I have gone, and so on. Other examples:—
pinēgun, he is seated (on a horse) (List No. 230); wátuz, (thy brother) has come.

Pluperfect, -má gāsus, I had gone.

#### Passive Voice—Causal Voice.

By adding  $\acute{ar}$  to the root, we make it either Causal or Passive. Thus,  $\underline{shidoiki}$ , to strike;  $\underline{shid\acute{a}roiki}$ , to cause to strike, or to be struck. In the present definite and imperfect,  $\bar{i}j$  is substituted for  $\acute{ar}$ , but not, apparently, in the present-future. According to Colonel Biddulph, the past participle is formed with  $g\bar{o}$ , so that the verb is apparently conjugated transitively. I have no means of checking this statement. It is possible that when the root has a causal meaning it is conjugated transitively, and when it has a passive meaning, intransitively.

The following are the principal tenses, as given by Colonel Biddulph. He does not give the personal pronouns, so that I cannot say whether the subject is put into the agent case or not:—

Present-Future,—<u>sh</u>idáram, I am being struck, or will be struck.

Present Definite,—shidījamus, I am being struck.

Imperfect,—<u>sh</u>idījamasus, I was being struck.

Past,—shidárēgas, I was struck.

Perfect, - shidárēgānus, I have been struck.

Pluperfect,—<u>sh</u>idárēgāsus, I had been struck.

#### V.—INDECLINABLES.

The negative is ne, not, as in ne  $d\bar{e}g\bar{o}$ , he did not give.  $Ni\tilde{\alpha}$  is 'no.' The copulative conjunction is either neh, and, or  $g\acute{a}$ , and, also, even. The latter is an enclitic, as in  $bachoiki-g\acute{a}$  natedoiki, singing and dancing.

# DARDIC SUB-FAMILY.

### DARD GROUP.

SHINĀ.

(Captain J. R. Roberts, I.M.S., 1899.)

(GILGIT.)

manujröké dāré asilé. Kō-ek dū Ainéio chunōsé tomo Them-from A-certain man-of two80ns were. by-the-younger his-own 'bābō, jābei bābété rēgō, bāgō máté dé. kachā k father, of-the-goods father-to it-was-said, the-share me-to give, how-much tomé wán.' Neh rösé asbāb ainō mát majā bāgēgō. Neb And by-him his-own goods they-come.' themme-to among was-shared. And phatū puchsé chunō bohti dēsījō asbāb jamā-tēgō, āpé the-younger a-few days-from after son-by allproperty collected-was-made, safar dür guiékété ehtiār-tēgō, neh állé asbāb neh tomé andfar country-to journey recourse-was-made, andtherehis-own goodsváoiké-beoiké sāti bēfāidā karach-tēgō. Neh kaikhén rösé kāch walking-sitting withuseless expenditure-was-made. Andbadwhen by-him guiérō éh ek barō kohner wátō, bohtī karach-tēgō, neh expenditure-was-made, thatcountry-in famine allgreatcame, and boiki-bū. Neh gaō  $r\bar{o}$ neh eh guiei  $r\bar{o}$ garib ek to-be-became (i.e. began). And hewent and thatof-country poor sāti dhog bū; neh rösé ohchechérō khukī guiārnéké by-him became; andhefield-in withjoined swine country-man-of der garolé chanego. Neh rösé tomī dilé sāti cheroiki kāreō by-him bellyof-corn-cob with was-sent. Andhis-ovonhuskfeeding for khuksé kāsō, neh jékī kō-gá puroiki khiāl-tēgō, by-the-swine was-being-eaten, which andany-even to-fill wish-was-made, charchijé wátō, rösé manujroksé résété dēgō. Neh karē-gá  $r\bar{o}$ ne when-also hethought-on came, by-him was-given. Andman-by him-to notkachāk naukarōté pūrī tikī laik mālei rēgō, 'neh mei servants-to enough bread found how-many father-of it-was-said, 'and my  $m\acute{a}$ ūnai mirījamus. Má buskiyān, neh béin. neh of-hunger am-dying. Iand I it-is-to-spare, ·is-becoming, and résété bābé kach bojam, neh ram. neh tomō hun-bom. him-to I-will-say, will-go, and my-own father near arisen-will-become, and tū mocho: tēgānus neh gunā "bābō. másé Khudā warī has-been-done-by-me theebefore; and " father. by-me Godbefore

tei puch reoikété vashki' ne būn. Má tomé talab ginoiki ai thy son saying-for fit not I-am. Methine-own wagetakerthose shadar té." majā sāti Neh rō hun-bū, neh  $tom\bar{o}$ mālé servants among with make." And hearisen-became, andhis-own father kach wátō. kaikhén dārum bodō dūr Ammáh rō asū, résé mālus rō near came. Buthe when now very far was, his father-by pachēgō, afsōs neh tēgō, neh hai-tēgō, neh résé chakeijé was-seen. and pitywas-made. and running-was-done. andhisneck-on ditō, neh résété má-thēgō. Neh puchsé aisété rēgō. he-fell. and him-to kiss-was-done. Andthe-son-by him-to it-was-said, 'bābō. másé Khudā warī gunā tēgānus neh  $t\bar{\mathrm{u}}$ möchö: father, by-me Godbefore has-been-done-by-me sinandtheebefore; nehtei puch reoikété yashki ne būn.' Ammáh bābōsé tomō and thy sonsaying-for fitnotI-am. Butby-the-father his-own <u>sh</u>adarōté rēgō, 'bohtéjō mishté chīlé walé.  $\mathbf{neh}$ rését baneré: servants-to it-was-said, 'all-than goodclothes bring-ye, him-to andput; nehrései aguirō barōnō vich. neh pēzāré rései рā, neh koiki andhisfinger-in ring put, andshoes(on-)hisfeet, and to-eat dé. neh shuriār teré; khētobal  $\mathbf{m}$ ei anō puch mū asū, neh give.andrejoicing make; because mythisson deadwas. and dūgniā jīnō bū;  $r\bar{o}$ nát asū. nehlaik bū. Neh shuriār again alivebecame: he lostwas, found andbecame.' Andrejoicing tēgé. was-made-by-them.

Tén rései barō puch chechérō ásū. Neh karē-gá rō wátō, neh Now his eldestson field-in was. And when-also he came, and göté kach bū. rösé bachoiki-gá natedoiki pārudū. Neh. the-house near became. by-him music-also dancing was-heard. And rösé naukaréjō ekōté hō-thēgō, neh kojēgō, 'ané by-him servants-from one-to calling-was-done, and it-was-asked, 'these iék hani?' matlab Neh rösé résété work (i.e. thing)-of what rēgō. meaning is? And by-him him-to it-was-said, 'tei wátun (or wátū), neh tei mālōsé onus 'thy brother come-is tēgun (or came), and thy by-the-father feast been-made-has khētobal rösé résété mishto bé tan-drust bé because dhog by-him him-to wellhaving-become healthy having-become joined bū. Neh rō khafa bū, neh árū bojoiki khush he-became. ne bū. And he angry became, and within to-gowilling notAnisé kāreō rései became. mālō dárů wátū. neh résété darkhās-tēgō. This for Neh his father outside came, him-to entreaty-was-made. And and

jawābō-majā mālōté 'traké, rösé rēgō, ané bodé answer-in the-father-to it-was-said, bu-him ' *see*, these many years-during más tei khidmat neh tei tēgas, bandishé kaikhén-gá muk was-done-by-me, and thy by-me thy service ordersever-even face not farēgas; neh dārum tūsé ek chalé-gá mát ne was-turned-by-me; andyetby-thee me-to one kid-even not dēgānō. anisé kāreō tomō sōmé sāti shuriār tham: my-own friends with rejoicing I-may-make: been-given-has-by-thee, thisforammáh kéh waqat tei puch wátū, kösé tei jāb kanchanioté butat-what timethysoncame, whom-by thy propertyharlots-to fanā-tēgun, tüsé rösé kāreō onus dēga.' Neh destroyed-been-made-has, by-thee himfora-feast was-given-by-thee.' And rösé résété rēgō, 'puch,  ${
m t}ar{
m u}$ harkhén má sāti hanō. neh by-him him-to it-was-said, 'son, always thoumewithart. and má-kach hanō, misht khētobal bésé tei hanō. Ané asī. whatever me-near thine Thisgood was (fem.), because is, is.by-us shuriār tonas neh khush bonas; khētobal tei 'anō irā rejoicing we-making-are and happy becoming-are; because thy this brother asū, neh dūgniā jīnō hanō; neh nát laik bū.' asū, nehdead was, and again alive is: and lost was, and found became.'

As an additional specimen of the Gilgit dialect, I give another rendering of the Parable of the Prodigal Son by Khan Sahib Abdul Hakim Khan, which I owe to the kindness of the late Sir Harold Deane, K.C.S.I. This version was not made in Gilgit, but in Chitral where the Khan Sahib was then stationed. The language of Chitral is, of course, Khō-wār, not Shinā, but Gilgit people come there, and no difficulties were found in making the translation.

I give this version in order that it may be used as a check upon the preceding one. It is needless to say that it does not possess the authority of a specimen prepared in Gilgit itself, but it has, nevertheless, a value of its own. Khan Sahib Abdul Hakim Khan has had so much experience in preparing specimens of languages of the country on the north-western frontier of India, and has shown so much skill in doing so, that we may be confident that the specimen which he has now provided accurately represents the words of the man who was the source of his translation. Shinā is an unwritten language, and the version now given was evidently made quite independently of Colonel Biddulph's Grammar and Vocabulary. In spite of numerous divergencies of spellings, such as mushāi for mushei or mushé, dāri for dāré, rēigu for rēgū, and so on, the language is substantially identical with that described by Colonel Biddulph, and is a remarkable testimony to the accuracy of that distinguished officer's work.

I do not propose to alter Khan Sahib Abdul Hakim Khan's spelling so to make it agree with that of the preceding Specimen. The variations of spelling add to the value of what he has written, and allow comparisons to be made, which will enable the student to grasp more accurately the rather fluctuating sounds of this language.

It will suffice to draw attention to a few forms which are not provided for in the preceding grammatical sketch. Towards the end of the Specimen we have  $han\bar{o}k$  for  $han\bar{o}$ , it is. In the phrase nato-su, was lost, the a of  $as\bar{u}$ , he was, has been dropped.

Note the use of a cerebral t in the dative postposition te and elsewhere.

The suffix k added to form an indefinite article, is common. Thus,  $k\bar{u}yeke-te$ , to a country;  $watand\bar{u}reke-s\bar{u}ti$ , with a native.

The use of the conjunctive participle is as common as it is rare in the preceding Specimen.

Note the frequent occurrence of the locative of the infinitive, used as a kind of gerund. Thus,  $way\bar{o}ke\text{-}r\bar{u}$ , on coming.

Tushomish, I would have become satisfied; dēnas, he would give; and one or two others are forms not provided for in the Grammar.

[No. 2.]

### DARDIC SUB-FAMILY.

DARD GROUP.

SHIŅĀ.

GILGIT DIALECT.

(CHITRAL.)

(Khan Sahib Abdul Hakim Khan, 1898.)

Ek mushāi dū dāri asile. Ainō-joh chunu puch-se mālo-te One man's two sons were. Of-them younger son father-to it-was-said, zhābe-joh măh-te jēkek ewājanto măh-te deh.' O mālo, tomo O father, own property-from me-to whatever falleth me-to give. zhābe-joh ainō maja bagē dēgu. Kachāk chhake-joh phaut own property-from them among having-divided gave. A-few days-from after chunu puch-se tōmo zhābe singalēgu dūr kūyeke-te gau; ādi own property collected distant country-to went; there having-gone nayēgu. Jēk-khēna-rū buto phash thēgu badmastī thē tomo zhāb own property debauchery having-done lost. When all consume did bigū, bigū. kūvaro kõnar 0 līcho Roh gē that country-in famine became, he in-want became. He having-gone wealthy watandāreke-sāti iust hū. 0 mushā-se o tōmo chhēcha-rū khūki became. That him own fields-in native-with joined man swine chhanīgu. O mushāi armān bei-asili, 'khūke-joh mute ei charōki grazing-for sent. That man's longing used-to-be, 'swine-from spare those tushomish." Kō-se resa-te na photi having-eaten satisfied-I-would-have-become.' Anyone him-to not would-give tomo jile-sati mori thegu, ' kachāk Ho phahmar wai did, 'how-many hired-servant Then senses-to having-come own self-with talk mai mālai tiki rino-joh baskiga beyani, māh uyano having-eaten my father's food of-them spare becomes, I hungry having-become rese-sāti tōmo mālō kachi bojam mor othē am-dying; having-risen own father near I-will-go him-with talk I-would-do. "O bābo, măh Khudāi ga tu muchhō sharminda biganus, măh thei puch bōki God and thee before ashamed have-become, I thy son to-be " O father, I chhore." Othē thē lāyiq noshi; măh tōmo būweke parulo fit am-not; me own hired-servant like having-made keep." Having-risen own mālo kachi gau. Lēkin roh dūr wayōke-rū mālo-se roh pashēgu, rese father near went. But he distant coming father him saw, his heart or life <u>sh</u>ābē bōtsyak digu. Puch-se ochē gau mālo resa-te having-burnt running went father him-to having-embraced kissgave. Son z 2 VOL. VIII, PART II.

mālo-te rēigu, 'O mālo, măh Khudāi ga tu muchhō sharminda biganus. God and thee before ashamed have-become. I said, 'O father, I father-to phatu thei puch bōki lāyiq noshi.' Mālo-se tōmo shadarō-te hukm am-not.' Father own servants-to order fitfrom-now after thy son to-be anesa-te banaryā, ek ate thigu, 'bōdo mishto chhīleke clothes having-brought this-person-to put-on, one made, 'much good anesa-te atē banarvā; ho kafshe-ek aguve-rū thyā, having-brought this-person-to put-on; shoesthis-person's finger-on put,<u>khushā</u>ni vāne mai puch mū-asū, thon. tiki khōn to merriment we-will-make, as-if my son dead-was, new food we-will-eat then Ei-se shuryār thēge. leigas.' jīnu bū: nato-su,  $n\bar{e}$ alive became; lost-was, again I-have-found-him.' They merriment made. Ādeo ei khēna-rū tomo chhēcha-rū asū. baro puch thatfields-in From-there Hiseldestsontime-at ownwas. wayōke-rū gōṭe-ṭe kachōke-rū ba<u>sh</u>ōki nate-dōki shongo resei kona-rū ga nearing music and dancing soundhouse-to his coming bashōki ga shadareke-te hō-thē rese-te khojegu, ʻjēk  $\mathbf{E}\mathbf{k}$ dito. servant-to having-called him-to enquired, "what One music and fell.nate-dōkvak hano?' O-se mor-thēgu, ' thei zhā jēk waton, is? Hedancing said. 'thy brother what hath-come, mishto-be-wato mālo-se roh thē thei tiki thē dēgun." father him welcome making thyfoodhaving-made has-given. bigū arū bujōki 0 khafa rak nē thiū. Mālo daru became inside Heannoyed going wish did-make. notFather outside julēgu. nikhē O-se tōmo roh juwāb digu, mālo-te 'in cheke, having-emerged him entreated. He his-own father-to answer gave, 'here look, achvāk barish tu-te khizmat thēganus; kē khēna-rū ga thei hukme-joh thee-to service I-have-done; any time-at so-many years also thy order-from ne thēganus; khizmat achyāk thōke-rū tus karē măh-te otherwise not I-have-done; having-done thou any-time so-much service me-to chhālak  $\mathbf{e}\mathbf{k}$ digā, ne tōmo yārāne-sāti gati-bē khē shurvārak kid one gave, own friends-with togetherhaving-eaten merriment walekin jek-kheneke-rū thei anūh puch them-tsiki; wato, kō-se thei I-would-have-made; but when thythis8092 came, thykanchaniyo-sāti nayegu, tus esei kāri tiki digā.' Mālo-se rese-te property prostitutes-with lost,thou his sake food gave.' Father him-to rēigu, 'O puch, tu hamēsha măh-sāti hano; mai jēk hanok, thei hano. Asosaid, 'O son, thou always me-with art; my whatever is. thine is. Usmunāsib asili, jēke-kāreo thei anuh shuryār <u>th</u>ōki zhā mū-asū nē

because

leigas.'

thy this brother dead-was again

to merriment making becoming was,

natō-su

nē

alive became; lost-was again I-have-found-him.'

jīnu

bū;

#### NUMERALS.

 $\mathrm{d} ar{\mathrm{u}}$ chē chār poe Ek sha sat ach nao dai ekāi bāi choñ One two three four seven eight nine ten eleven twelve thirteen fivesixchodai panzē shoë satāĩ ashtāĩ kunī bī bī-ga-dai do-beo fifteen sixteenseventeen eighteen fourteen nineteen twenty thirty forty do-beo-ga-dai chab-beo chab-beo-ga-dai chār-beo chār-beo-ga-dai shal. fiftysixty seventy eighty ninety hundred.

#### ASTÖRĪ.

No specimens have been received of the Shinā of Astor. According to Drew, the Shinā of Astor is the same as the Brōkpā of Dras, of which a full account is given on pages 186ff. It is described in Dr. Leitner's Dardistan, and closely resembles the Shinā of Gilgit, but in some respects follows Gurēzī. Thus the pronouns of the first person is  $m\bar{o}$ , not  $m\acute{a}$ , and that of the third person is  $\underline{z}h\bar{o}$ , instead of  $r\bar{o}$ . In the conjugation of verbs the infinitive ends in  $n\bar{o}$  instead of ki (compare Gurēzī on and the Dras  $n\bar{o}$ ). The present tense of the verb substantive is contracted, as in Gurēzī and Dras, thus  $m\bar{o}$   $h\bar{a}os$ , I am. In other respects the conjugation of the verb is practically the same as that of the Shinā of Gilgit, allowance being made for minor variations of spelling and pronunciation.

### CHILĀSĪ.

The Shinā of Chilās closely resembles the dialect of Astor, and no separate specimens are necessary. I devote a column to it in the List of Words which will show that the only variations are minor differences of pronunciation, and the preference for the cerebral letters t and d. The latter is hardly a local peculiarity; everywhere in the Shinā area these dotted letters are occasionally met with and are due to the use of the Paṣḥtō-Persian alphabet for recording the sounds. The truth probably is that in Shinā the t and d are pronounced somewhat as in English, neither cerebrals nor dentals but something between both, and are shown as one or other according to the personal equation of the writer. In no other way can I account for these varieties of spelling, and the question is one which can only be settled on the spot by a trained ear. It must therefore remain over for future decision.

#### GUREZI.

The valley known in English as Gurais and in Persian as Gurez, is called by its inhabitants Gorāī. It is about five miles long by half a mile broad, and contains some six villages with a total population of perhaps 1,500 or 2,000 souls. The people call themselves Dards,1 the principal inhabitants being Lun by tribe.2 Their language is a dialect of Shinā, and is said to be most closely connected with those spoken in Chilas, Kanē, and Dras. Although Gorāi is within thirty miles of the Kashmir Valley, with which it communicates by the Razdiangan Pass, 11,800 feet above the sea, the dialect is quite different from Kāshmīrī,—so different that an inhabitant of Gorāī and a Kāshmīrī, each speaking only his own mother tongue, would be quite unintelligible to each other.3 It is very much simpler than Kāshmīrī, having far fewer inflections, and is even simpler than Panjābī or Urdu, which it resembles in structure and syntax, though the vocabulary and inflections are almost entirely different.

The dialect frequently employs the sound of the sibilant in the word 'pleasure,' i.e. the French j, which is transcribed zh in the system of transliteration adopted for this Survey. We also meet the half-pronounced u and i at the end of a word which are so common in Kāshmīrī, and which are also found in some of the languages of Eastern Hindustan. These are represented by small letters above the line; thus,  $\bar{a}l^u$ , came;  $d\bar{o}n^u$ , a bullock;  $\bar{a}\underline{sh}ip^i$ , horses.

#### AUTHORITY-

The only work which gives any account at all of the dialect of Gurez is Dr. Leitner's Language and Races of Dardistan, Labore, 1877, which contains a few dialogues in Gurēzī (p. 41). These have been reprinted in the same author's Hunza and Nagyr Handbook, Calcutta, 1889.

The information hitherto available regarding this interesting dialect being so scanty, I have the greater pleasure in being able to give here the following notes on the Grammar of the language, for which I am indebted to the kindness of Sir James Wilson, K.C.S.I. I am also indebted to the same gentleman for much of the information contained in the preceding remarks, and for the translation of the Parable of the Prodigal Son, which is annexed. He wishes it to be understood that the notes are rough ones, and do not pretend to be either complete or very accurate.

The following are the principal points in which Gurezi, as exhibited by Sir James Wilson, differs from Gilgit Shinā:—

**Pronunciation.**—The letters r and j of Gilgit often become  $\underline{zh}$ . Thus we have  $\underline{zho}$  instead of  $r\bar{o}$ , he, and  $ma\underline{zh}a$  instead of  $maj\bar{a}$ , among.

**Nouns.**—The Nominative plural ends in  $\bar{e}$  or i. Puch, a son, makes its plural  $p\bar{e}$ , and sass, a sister, makes its plural  $saz\bar{a}r$  (compare Gilgit  $d\bar{\imath}$ , a daughter, plural  $d\bar{\imath}j\bar{a}r\dot{e}$ ).

Few nouns seem to change for the oblique form.  $Mu\underline{sh}\bar{a}$ , a man, drops the final  $\bar{a}$ in the agent and genitive singular, but retains it in the dative, and sass, a sister,

¹ So spelt by Drew. Sir James Wilson spells the word Dărd.

This tribe is not mentioned by Drew. I am indebted to Sir James Wilson for the information.

³ The relationship between Shinā and Kāshmīrī is dealt with elsewhere. Suffice it to say that there is a stock of vocables which are common to the two languages, and which are not met in any language of India proper.

changes to saz in all cases of the singular. In the plural all nouns take  $\bar{o}n$  in the dative case before the final t.

The case suffixes are very loosely employed. The only ones which have any fixity are those of the dative, which is t, or, with a junction vowel, at, it, or ut, and that of the locative, which is  $i\underline{zh}$   $(a\underline{zh})$ . The junction vowel is probably the remains of an oblique termination.

For the other cases we have:—

Agent.—se, si, is, s;  $e\tilde{i}$ ;  $\tilde{o}$ .

Abl.— $\tilde{o}$ , lo.

Gen.— $\tilde{o}$ .

Loc.— $i\underline{z}\underline{h}$  (=Gilgit  $r\bar{o}$ . Compare Gilgit  $r\bar{o}$ , Gurēzī  $\underline{z}\underline{h}o$ , he).

It will be seen from the above that  $\tilde{o}$  can be used for the Agent, the Ablative, or the Genitive.

In adjectives, the termination u corresponds to the Gilgit  $\bar{o}$ .

**Pronouns.**—Comparing the pronouns of the first person we have:—

Singu	LAR.	Plu	BAL.
Gilgit.	Gurēzī.	Gilgit.	Gurēzī.
 Nom. má	mo	béh	be
Ag. másé	meĩ	bésé	asei <u>zh</u>
Gen. mei	$mi\widetilde{o}$	asei	$as \widetilde{o}$
Dat. máté	mote	asōté	asonte

With the Gurēzī  $mi\tilde{o}$ , my, and  $as\tilde{o}$ , our, we can compare the Kāshmīrī  $my\tilde{o}n^u$  and  $s\tilde{o}n^u$ .

The pronoun of the second person is built on the same principle. It exhibits the same fluctuation between t and t as in Gilgit. In the plural it has a separate form for the feminine.

The pronoun of the third person  $\underline{zho}$  corresponds to the Gilgit  $r\bar{o}$ .

**Verb Substantive.**—The present is built on the form  $h\tilde{o}s$ , instead of hanus, I am. The past closely follows the longer form of the Gilgit dialect. There is a future,  $\bar{a}s$ , he will be (compare Pashai  $h\bar{a}s$ , he is), and a negative form,  $n\bar{s}sh$ , he is not.

Active Verb.—This closely follows the Gilgit conjugation. Transitive verbs do not always take the subject in the agent case. Sometimes the nominative is used. The past participle of transitive verbs does not appear to take  $g\bar{o}$ . The only doubtful case is the word razhau (Gilgit  $r\bar{e}g\bar{o}$ ), he said, in which the zh may be a corruption of g.

On the whole Gurēzī does not differ in its essence from Gilgit Shiṇā. Most of the variations can be explained as corruptions of Gilgit forms. The change of r to  $\underline{zh}$  will be understood when we remember that in Gilgit Shiṇā itself jr and  $\underline{zh}$ , and tr and ch, are in each case mutually convertible. Any real changes can be explained by the influence of the neighbouring Kāshmīrī.

With these preliminary remarks I here give Sir James Wilson's grammatical sketch and specimen.

## PRONUNCIATION.

A final u is sometimes distinctly pronounced, is sometimes hardly audible, and is sometimes not heard at all. So also a final i. Thus, butu, butu, or but, all (masc. sing.);  $\bar{a}\underline{shipi}$  or  $\bar{a}\underline{shipi}$ , horses (masc. pl.). In the following pages " and ' are generally written, but all three pronunciations are to be understood as thereby implied.

- $\tilde{a}$  as the a in hat.
- $\hat{a}$  as the  $\alpha$  in  $\alpha ll$ .
- $\bar{a}$  as the a in  $fath_{er}$
- $\check{e}$  as the e in met,  $h_{en}$ .
- as the same sound lengthened, the e in there, as pronounced in the north of England and in Scotland.
- is the ordinary long  $\bar{e}$ , pronounced like the a in mate. is the short sound of the foregoing, pronounced something like the é in the French word était.
- is the second o in promote.
- is the short sound of the preceding. It is the first o in promote, and is the o in the French word votre, as distinguished from vôtre.
- is the o in hot.
- as in German.

The ligatured letters,  $\underline{sh}$ ,  $\underline{sh}$ ,  $\underline{sh}$ ,  $\underline{sh}$ , and  $\underline{gh}$ , represent  $\hat{\omega}$ ,  $\hat{j}$ ,  $\hat{c}$ , and  $\hat{c}$  respectively. When not ligatured, kh and gh represent the well-known Deva-nagari letters. The mark ~ over a vowel nasalizes it.

### ARTICLE.

The definite article "the" is not expressed, but the indefinite article "a" is generally expressed by adding ek, ik, or ak to the noun, e.g.,  $q\bar{a}v \cdot ik$ , a cow.

	Masc. NOT	JNS.	
mu <u>sh</u> ā	man, pl. $mu$ <u>sh</u> ē.		$\mathbf{m}_{ullet}$
$b ar{a} l$	boy, pl. bāl.	chēī	woman, pl. chē-e.
$\begin{bmatrix} m\bar{a}l^u \\ b\bar{a}b \end{bmatrix}$	father.	mulā <b>i</b> ā <u>zh</u> i	girl. } mother.
$par{u}ch$ $rac{zh}{a}$	son. brother.	$mar{a}ar{\imath} \ dhar{\imath}$	daughter.
$\overline{d}ar{o}n^u$	bullock, pl. done	<b>s</b> a <b>ss</b>	sister.
bā <u>ts</u> ō karāil"	calf.	gāv bā <u>ts</u> ōī	$\mathrm{cow},\ \mathrm{pl}.\ gar{a}var{e}.$ heifer.
urand	lamb, m. and f	$\hat{e}_{\underline{s}\underline{h}}$	sheep.
<u>sh</u> ũ ā <u>sh</u> ip	m. and f. dog. m. and f. horse.		일본 경영한 경영 경영 경영 경영 (1982년) 기교의 경영 경영한 기계
chhatīl*	he-goat.		
chhāl	kid, m. and f.	$ar{a}ar{\imath}$	she-goat.

2 4.

### NOUNS—contd.

	Ma	asc.	F	em.		
	$par{u}_{\underline{s}h}$ "	cat, pl. $p\bar{u}\underline{sh}\bar{e}$ .	$par{u}_{sh}i$	f. ca	at, pl. <i>pu<u>sh</u>e</i> .	
	$mar{u} \underline{zh}$	rat, pl. $m\bar{u}\underline{zh}\bar{e}$ .				
	$kar{o}kar{o}$	$\operatorname{cock}$ , pl. $k\bar{o}k\bar{o}\bar{i}$ .	$kar{o}kar{o}ar{\imath}$	hen	, pl. <i>kōkōē</i> .	
	$bar{\imath}r^u$	male.	sõch	fem	ale.	
	$b ar{\imath} r^{\imath} \ ar{a} {\color{red} \underline{s} h} {\color{black} i} p$	male horse, pl. $\bar{a}$ $\underline{sh}ip^i$ .	sōch ā <u>sh</u> ip	fem	ale horse, pl. d	ī <u>sh</u> pē.
		OTHER	Nouns.			
	$oldsymbol{v}ar{o}ar{\imath}$	water.	lach	floc	k of sheep.	
	<u>kh</u> won	hill, pl. <u>kh</u> ānī.	batuk	duc	-	
	$t\bar{o}m$	tree, pl. $t\bar{o}m\bar{e}$ .	$g \hat{o} \underline{sh}$	hou	lse.	
	$b  ilde{a} t$	stone, pl. $b\bar{a}t^i$ .	sinn	rive	er.	
	$g \bar{\imath} r$	boulder, pl. gīrē.	hulo	larg	ge river.	
	$sar{u}ri$	sun, f., pl. sūri.	yab	sma	ll stream.	
	$y \bar{u} n$	moon, f.	$\underline{zh}ar{e}l$	fore	st.	
	$tar{a}r$	star, pl. <i>tārē</i> .	$kar{u}ar{\imath}$	f. vi	llage.	
	$a\underline{z}\underline{h}^u$	rain.	$\underline{zh}ut$		s-land.	
	hin	snow.	ich	bear		
	$mar{o}s$	month.	kākas	hill-	partridge.	
	$dar{e}s$	day.	$hangar{o}l$	$b\bar{a}rc$	sing deer.	
	$rar{a}t^i$	night.	$r\widetilde{o}s$	nius	k-deer.	
	$pich\bar{\imath}h$	m. father's brother.	kēl	ibex		
	$ph\bar{\imath}ph\bar{\imath}$	f, father's sister.	$chhim^u$	fish.		
	$dar{a}d^u$	m. father's father.	$kun\bar{u}l$	$\operatorname{pig}$	eon.	
	$dar{a}dar{\imath}h$	f. father's mother.	$m{k}ar{a}$	crov		
	bring	kite.	kuruhin	hail		
	$har{o}noldsymbol{z}$	goose.	angei	thu	nder.	
	$mar{o}t^i$	earth.	bichī <u>sh</u>	ligh	itning.	
	sōr	hoarfrost.	$lavar{\imath}t$	hou	se; building.	
	$lar{a}u$	dew.	$d\ddot{a}ra$	hou	sehold.	
			tiki	food		
		DAYS OF TE				
	Sunday	$Aitwar{a}r.$	Wedne		Bádhwār.	
	Monday	Sandarwār.	Thursda	ay	Bariswār.	
	Tuesday	$B\~ov\=ar.$	Friday		Zhuma.	
		Saturday	$Batwar{a}r.$			
		NAMES OF TI	HE MONTHS.			
	Wěhak	Balsākh.	Kārtik		Kātik.	
	$\underline{Zh}ista$	Jēṭh.	Mu <u>zh</u> h	ōrα	Magar.	
	Ha mõs	Hāŗ.	Poh		Pōh.	
	<u>Sh</u> āwana	Sāwan.	Māgah		Māgh.	
	Bhād <b>r</b> ēte'	Bhadru.	$Phar{a}gon$	rah	Phaggan.	
	A <u>sh</u> ta	Assu.	Chitra		Chēt.	
_						9 4

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#### Mushā-Man, masc.

	Sing.	Pl.
Nom.	$mu\underline{s}\underline{h}ar{a}$	$mu\underline{sh}ar{e}.$
Ag.	$mu\underline{s}\underline{h}$ - $e\widetilde{\imath}$	$mu\underline{sh}ar{e} ext{-}s.$
Gen.	$mu$ <u>$sh$</u> - $\widetilde{o}$	$mu\underline{sh}$ - $\widetilde{o}$ .
Dat.	$mu\underline{sh}ar{a}$ - $t$	mu <u>sh</u> -ōnt.
	Pūch—son, m	asc.
Nom.	$par{u}ch$	$par{e}.$
Ag.	$par{u}ch$ -se	$p\bar{e}$ -se.
$\mathbf{G}$ en.	$\bar{p}ar{u}ch extcolor{o}$	pe-õ.
Dat.	$par{u}ch$ -at	$par{e}$ - $ar{o}nt$ .
	$\it{Char{e}ar{\imath}}$ —woman, $\it{j}$	fem.
Nom.	$char{e}ar{\imath}$	$char{e}$ - $e$ .
Ag.	$char{e} ext{-}ar{o}$	$char{e} ext{-}is.$
Gen.	$c$ h $ar{e}$ - $\widetilde{o}$	$char{e}$ - $\widetilde{o}$ .
Dat.	$char{e} ext{-}it$	$char{e} ext{-}ar{o}nt.$
	Sass—sister, f	em.
Nom.	8488	sazār.
Ag.	saz-õ	sazār-is.
Gen.	saz-õ	sazār-~.

Note.—There is a curious dearth of words distinguishing between the male and female of animals. This is done by prefixing the word  $b\bar{\imath}r$  (male), or  $s\bar{o}ch$  (female), e.g.:—

sazār-ont.

bīr ā <u>sh</u> ip	male horse.   sōch	$\bar{a}\underline{sh}ip$ mare.	
$bar{\imath}r$ $\underline{sh}\widetilde{u}$	male dog. soch		

saz-ut

Dat.

#### ADJECTIVES.

Adjectives agree with their nouns in gender and number, but do not alter with the case of the noun. This rule applies also to genitives in  $\tilde{o}$ , which change it to  $\tilde{\imath}$  in the fem. sing. and masc. plural and  $\tilde{\imath}$  in the fem. plural. [The rule as to the formation of the feminine is not complete, as will appear from the following examples.]

bar	mu <u>sh</u> ā	great man.
bari	chēī	great woman.
$mi\widetilde{o}$	ā <u>sh</u> ip	my horse.
mẽ	ā <u>sh</u> ip ⁱ	my horses.
meii	ā <u>sh</u> ip	my mare.
mẽ	ā <u>sh</u> ipe	my mares.

### ADJECTIVES—contd.

ā āyã anu ani ane ania	mu <u>s</u> chēc mu <u>s</u> chēc mu <u>s</u> chē	$egin{array}{lll} ar{a} & ar{a} & ar{s} h ar{i} p^3 \ ar{a} & ar{s} ar{i} ar{o} & h ar{o} \ ar{a} & ar{s} ar{i} & h ar{a} \ ar{s} h ar{e} & ar{s} ar{e} & h ar{a} \ ar{o} & ar{o} \ ar{o} & ar{o} \ $	,	these m	omen's h	orses. l. ood. ood.
anos		Sing.		Pl		- 5·····
				٨خ		
.=:=	Masc.	good.	Fem.	Masc. <i>sīē</i>	Fem. 87e.	
$sar{\imath}ar{o}$		0	ba <b>ri</b>		bari	
bar	<b>7</b> .	great.	a <u>ts</u> aki	bar ataah	-	
$a\underline{ts}ab$		bad.	<u>u vs</u> a kr	$a\underline{ts}ak$	a <u>ts</u> a	KU.
$\frac{zh}{ig^u}$		long.				
$\underline{kh}ut^{i}$		short.				
chun		small.	a, 7, =*			
$\underline{zh}\bar{a}r'$		old.	$egin{aligned} zhar ari. \ \ddots \end{aligned}$	~	~	
$mi\widetilde{o}$		my.	meiĩ ₁≀ ∴≃	$m\widetilde{e}$	$m\widetilde{e}$ .	
$th\widetilde{o}$		thy.	$\underline{th}ei\widetilde{i}$	$th\widetilde{e}$	$\underline{th}\widetilde{e}.$	
asõ		our.				
$\underline{ts}\widetilde{e}$		your.	~	<b>.</b> ~	- ~	
$ar{a}s\widetilde{o}$		of that man	n. asen	$ ilde{a}s\widetilde{e}$	$ar{a}s\widetilde{e}$ .	
<u>sh</u> ō		white.				
$k\ddot{o}n^u$		black.				
$l\bar{o}l^u$		red.				
kumi		yellow.				
$but^u$		all.		$but^i$		
$mi\underline{sh}$	$t^u$	good.	mi <u>$sh$</u> $ti$	mi <u>sh</u> ta	mi <u>sl</u>	iti.
tush a	$\bar{a}r$	much, man	y.			
mutt		other.				
$b reve{e} n g$		both.				
$t ar{o} m$		own.				
			IMUK	ERALS.		
1	ek.		12 bāī.		30	$ch\bar{\imath}h.$
<b>2</b>	$dar{u}.$		13 chöi.		40	dō bīh.
3	$char{e}.$		14 chōdei		50	dō bīh ga deii.
	chār.		15 panzil	ei.	60	chö bīh.
	pun <u>sh</u> .		16 <u>sh</u> ōin.		70	chö bīh ga đ <b>e</b> ii.
6	$\frac{1}{sha}$ .		17 satāi.		80	char bīh.
7	sat.		18 a <u>sh</u> tāi		90	char bīh ga deii.
8	$a\underline{sh}t.$		$19$ kuny $\bar{\imath}$		100	<u>sh</u> al.
9	$na\widetilde{u}$ .		$20$ $b\bar{\imath}h$ .		200	$d\bar{u}$ $\underline{sh}$ $al$ .
10	deii.		21 bīh ga	ek.	300	chē <u>sh</u> al,
11	akāi.		$22  bih \ ga$		1000	sās.
			etc.			

### PRONOUNS.

1st person—					
1	Sing.		Plu		
Nom. and Acc.	M. and F	•		and F.	
			$b\epsilon$	-	
$oldsymbol{Agent}$	$me ilde{i}$			$se \widetilde{\imath} \underline{zh}$ .	
Genitive	$mi\widetilde{o}$		as	· <b>ĉ.</b>	
Dative	mote		as	onte.	
2nd person—					
t	Sing.		Plur	•	
NT a see	M. and F.		м.	F.	
Nom.	tu		$\underline{ts}\widetilde{o}$	$\underline{ts} ilde{a}$ .	
Agent	$\underline{th}\widetilde{o}$		$\underline{tse\~izh}$	$\underline{ts} \tilde{a}  se.$	,
Genitive	$\underline{th}\widetilde{o}$		$\underline{ts}\widetilde{e}$	$\underline{ts}ar{a}nar{o}$ .	
Dative	tute		$\underline{ts} ar{o}nte$	tsönte.	
3rd person—					
• • • • • • • • • • • • • • • • • • •	Sing			Plur.	
Nom.	м.	F.	М.	and F.	
	$\underline{zho}$	$\underline{zh}\check{e}$	<u> 2</u>	he.	
Agent	<u>zh</u> ěsi	<u>zh</u> ĕsõ	<u> 2</u> .	henizh.	
Genitive	$\underline{zh}$ ěs $\widetilde{o}$		z	hen $ar{e}\widetilde{o}$ .	
Dative	<u>zh</u> ĕsit			unut.	
		Fem. Sing.		Plur. M.	Plur. F.
anu this		an <b>i</b>		ani	$ne ilde{a}.$
$ ilde{a}$ that		$ar{a}$		ā	
parā yonder		$parar{a}ar{\imath}$		<i>u</i>	āyā.
zho who (re	elative)	Trus and			
kōī who?	•	$kar{o}ar{\imath}$		<b>.</b>	
$\underline{zh}\bar{c}g$ what?		ħU¢		$k\bar{o}\bar{\imath}$	kōiā.
kōż some, a	ny	$kar{o}ar{\imath}$		$kar{o}oldsymbol{ ilde{\imath}}$	kajāk.
					казак

### VERBS.

## Auxiliary Verb.

## · PRESENT—I am.

		Sir	g.		Plur	
		М.	F.		M.	F.
1.	mo	$h\widetilde{o}s$	has	be	h <b>ã</b> s	
2.	tu	hõ	$h\dot{a}$	$\underline{ts}\widetilde{o}$		has.
3.	<u>zl</u> o	$h  \widetilde{o}$	h <b>ĩ</b>	<u>z</u> ne	hānt hã	hant.
			Past-I w	as.		
	1.	Sing M. asu <b>lus</b>	f. F. <i>Csilis</i>		Plur. M. and F.	
	2.	asulo	a <b>si</b> le		asilis. asilit.	
	3.	asul	<b>a</b> sil		usil.	

### FUTURE-I shall be.

	Sing.	Plur.
1.	$ar{a}s ext{-}im$	as-on.
2.	$ar{a}s extbf{-}e$	$ ilde{a}s ext{-}at.$
3.	ās -	$ ilde{a}s$ - $in$ .

### Negative Verb.

#### I am not.

	Sing.	Plur.
1.	$n ar{\imath} \underline{sh}$ - $is$	nī <u>sh</u> -is.
2.	$n\bar{\imath}\underline{sh}$ - $e$	$n\bar{\imath} \underline{sh} \cdot it.$
3.	$n\bar{\imath}\underline{sh}$	$n\bar{\imath}sh.$

#### Active Verb.

#### IMPERATIVE.

The 2nd singular imperative is the root of the verb; e.g.  $b\check{o}h$ , go;  $tiki\ kha$ , eat bread;  $v\check{o}i\ p\bar{\imath}h$ , drink water. The 2nd person plural is formed by adding  $\bar{a}$  to the root; e.g.  $v\bar{o}\bar{\imath}$   $p\bar{\imath}a$ , drink water;  $khali\bar{a}$ , get out.

#### FUTURE—I shall speak.

	Sing.		Plur.
1. 2.	mose rāz-im tuse rāz-e		bese rāz-ōn. <u>ts</u> õse rāz-at.
3.	<u>zh</u> use rāz-e		<u>zh</u> ese rāz-in.
		T 1.1	

#### Past—I did.

	Sing.		Plur.
1.	$me\widetilde{\imath}\ \underline{th}ar{a}s$		bĕsi <u>th</u> ī-is.
2.	$th\tilde{o}$ $th\bar{a}$		<u>ts</u> õsi <u>th</u> ī-it.
3.	<u>zh</u> ěseĩ <u>th</u> āu		<u>zh</u> enijh <u>th</u> ī-e.

Note.—The past tense of a transitive verb may be used either with the nominative or agent case of the subject, and in either case agrees with it in person. The forms given for the pronouns of the 1st and 2nd persons plural, are apparently variants from those given above.

#### PAST-I came.

	Sing.	Plur.
1.	mo āl-us	be āl-is.
2.	tu āl-o	tsõ āl-it.
3.	$\underline{zho} \ ar{a}l^u$	<u>zh</u> e āl-e.

#### PAST-I went.

	Sing.	Plur.
1.	mo gās	be gē∙u≈.
2.	tu gā	tsõ gē-it.
3.	<u>zh</u> o gau	<u>zh</u> e gē.

### PRESENT TENSE.

The present tense is formed by adding the present tense of the auxiliary verb to the future, e.g.—

#### PRESENT-I am doing.

Sing.	Plur.
1. mose thim hos	bese $th$ ōn h $\widetilde{a}s$ .
2. $tuse \frac{h}{\hbar} \tilde{e} h \tilde{o}$	<u>ts</u> õse <u>th</u> iāt hānt.
3. zhuse <u>th</u> ēī hô	$\underline{zh}ese\ \underline{th}ar{e}in\ m{h}\widetilde{a}.$

#### List of Verbs.

Root.	Meaning.	Infinitive.	Pres. Part.	3rd Sing. Past.	3rd Sing. Fut.
$th\check{e}$	do, make.	<u>th</u> iōn	$\underline{th}eih\widetilde{u}$	$thar{a}u$	$\underline{th}ar{e}ar{\imath}.$
ĕħ	come.	ōņ	$eih\widetilde{u}$	$ar{a}l^u$	$ar{e}ar{\imath}.$
$b\check{o}h$	go.	bojhō $n$	$bar{o}jh\widetilde{u}$	$g ar{a} ar{u}$	$b \bar{o} \underline{z} \underline{h}$ .
khă	eat.	khōṇ	$\pmb{k}\pmb{h}ar{a}h\widetilde{\pmb{u}}$	$khiar{a}u$	$khar{a}$ .
$s\check{o}h$	sleep.	sōņ	$seih\widetilde{u}$	$sutt^u$	$s ilde{e}i.$
$b\check{e}ih$	sit.	<b>b</b> ĕōņ	$b\check{e}h\widetilde{u}$	$b\check{e}ht^u$	bĕe.
$p \overline{\imath} h$	drink.	$par{\imath}ar{o}n$	$p ar{\imath} h \widetilde{u}$	$piar{a}u$	p ie.
wali	fall.	$waliar{o}n$	$waleih\widetilde{u}$	walau	wale i.
chōk bŏh	get up.	$char{o}kbar{o}n$	$c$ hōk $beih\widetilde{u}$	$ch\bar{o}kbil^u$	chōkubei.
bei	become.	$beihar{o}n$	$beih\widetilde{u}$	$\mathcal{L}il^u$	bei.
$\underline{sh}ilar{a}$	be ill.	$\underline{sh}iliar{o}n$	$\underline{sh}ilar{a}h\widetilde{u}$	$\underline{sh}ilar{a}l$	$\underline{sh}ilar{a}.$
uni (?)	be hungry.	unzāilōņ	unz $ar{a}ilh\widetilde{\widetilde{u}}$	$unyar{a}il$	
yās	go on.				
hun bŏh	get up.				
de	give.	$dear{o}n$	$deih\widetilde{u}$	$d ilde{a}u$	$de\bar{\imath}.$

A question is signified by adding  $d\bar{a}$  to the verb, e.g.—

tu  $\bar{a}n$  $h\tilde{o}$   $d\bar{a}$ ?Art thou here? $\underline{ts}\tilde{o}$   $\bar{a}n\bar{e}hi$  $h\bar{a}nt$   $d\bar{a}$ ?Are you just here?

The 1st person plural is not used for the 1st person singular, as in Urdū, nor is the 2nd person plural used for the 2nd person singular as in English.

The present tense of the auxiliary verb has different forms for the masculine and feminine, e.g.  $h\tilde{o}$ , he is;  $h\tilde{i}$ , she is.

#### EXAMPLES.

thố gōsh kôn hố?		Where is thy house?
thố nỗm zhōg hố?		What is thy name?
mið nồm Gafār hồ		My name is Gafār.
meĩ gão pa <u>sh</u> ãs hữs		I have seen the cow.
me <b>î</b> döne pa <u>sh</u> ãs hữs		I have seen the bullocks.
me <b>ĩ</b> võ <b>i</b> piã hữs		I have drunk water.
그렇게 하는 사람이 가장이 하는 것이 없었다. 그는 사람들은 그를 다 먹었다.		Thou hast drunk water.
ēseī krum <u>th</u> āu		He did the work.

### Examples—contd.

āseĩ dōn" pa <u>sh</u> au	•	•	•		•	He saw the bullock.
āseī gāo pa <u>sh</u> au	•	•	•	•	•	He saw the cow.
āseī dōne pa <u>sh</u> au	·•		•	•	7	He saw the bullocks.
āseĩ gāwe pa <u>sh</u> au	•		•			He saw the cows.

### ADVERBS.

$char{e}$	now.	$a\underline{zh}a$	above.
karega	at some time, any time.	kharte	below.
$n\widetilde{\widetilde{e}}$	not.	$dar{a}r\widetilde{o}$	outside.
kare	when?	$a\underline{zh}\widetilde{o}$	inside.
kyĕ	why?	$l\bar{o}ko$	quickly.
$kadar{a}t$	how?	chhūt chhūt	slowly.
$anar{a}t$	thus.	inne	hither.
$adar{a}t$	SO.	$ar{a}wari$	thither.
ān	here.	$ar{a}ni\widetilde{o}$	hence.
sad	there.	$ar{a}d\widetilde{o}$	thence.
kön	where?	$ar{a} \underline{sh}$	to-day.
könit	whither?	$lar{o}_{sh}t$	to-morrow.
$k\bar{o}n\widetilde{o}$	whence?	$bil\bar{a}h$	yesterday.
parāda	yonder.	$bar{a}s$	in the evening.
Pw. co.s.		$char\iota d$	the day after to-morrow.

### POSTPOSITIONS.

$\widetilde{o}$	of, sign of genitive.	$e  ilde{\imath}$ , $s i$	by, sign of agent case.
-t, te, it, at	to, sign of dative.	khaire	under.
$i \underline{z} \underline{l} \underline{\iota}$	to, at, on, in.	ma <u>zh</u> a	between.
$\tilde{o}$ , $lo$	${f from.}$	$muth \tilde{o}$	before.
$ar{e}l$	near.	~	c behind.
$se\~{\imath}$	along with.	$par{a}t\widetilde{o}m{n}$	{ after.

### CONJUNCTIONS.

ge, ga, ha and.	W // C.1 C.	but.
bara then, again.	si ki	because, that.

#### PRESENT TENSE.

The present tense is formed by adding the present tense of the auxiliary verb to the future, e.g.—

#### PRESENT-I am doing.

Sing.	Plur.
1. mose thim hõs	bese thōn hãs.
2. $tuse \ \underline{th}\bar{e} \ h\widetilde{o}$	<u>ts</u> õse <u>th</u> iāt hānt.
3. zhuse thēī hõ	$\underline{zh}ese$ $\underline{th}ar{e}in$ $ar{h}\widetilde{lpha}.$

#### List of Verbs.

Root.	Meaning.	Infinitive.	Pres. Part.	3rd Sing. Past.	3rd Sing. Fut.
<u>th</u> ĕ	do, make.	<u>th</u> iōn	$\underline{th}eih\widetilde{u}$	$\underline{th}ar{a}u$	$\underline{th} ar{e} i$ .
$\overline{\check{e}h}$	come.	$ar{o}n$	$eih\widetilde{u}$	$ar{a}l^u$	$ar{e}ar{\imath}$ .
bŏh	go.	$bojhar{o}n$	$b ar{o} j h \widetilde{u}$	$g ar{a} ar{u}$	bō <u>zh</u> .
kha	eat.	$kh\bar{o}n$	$kh\bar{a}h\widetilde{u}$	$khiar{a}u$	$khar{a}$ .
sŏh	sleep.	sõņ	$seih\widetilde{u}$	$sutt^{u}$	$s ar{e} i.$
bĕih	sit.	<b>b</b> ĕōņ	$oldsymbol{b}reve{e}h\widetilde{u}$	$b \check{e} h t^u$	bĕe.
$p\bar{\imath}h$	drink.	$p ar{\imath} ar{o} n$	$par{\imath}h\widetilde{u}$	$piar{a}u$	$p\bar{\imath}e.$
wali	fall.	waliōn	$waleih\widetilde{u}$	walau	walei.
chōk bŏh	get up.	$char{o}kbar{o}n$	$c$ hõ $k$ b $ei$ h $\widetilde{u}$	$ch\bar{o}kbil^u$	$ch\"okubei.$
bei	become.	$beihar{o}n$	$beih\widetilde{u}$	$bil^u$	bei.
$\underline{sh}ilar{a}$	be ill.	<u>sh</u> iliōn	$\underline{sh}ilar{a}h\widetilde{u}$	$\underline{sh}ilar{a}l$	$\underline{sh}ilar{a}.$
uni (?)	be hungry.	unzāilōņ	unz $ar{a}ilh\widetilde{\widetilde{u}}$	unyāil	
$yar{a}s$	go on.				
hun bŏh	get up.				
de	give.	$dear{o}n$	$deih\widetilde{u}$	$d\bar{a}u$	$de \bar{\imath}.$

A question is signified by adding da to the verb, e.g.—

tu ān hổ dā? Art thou here?

<u>ts</u>ố ānēhi hānt dā? Are you just here?

The 1st person plural is not used for the 1st person singular, as in Urdū, nor is the 2nd person plural used for the 2nd person singular as in English.

The present tense of the auxiliary verb has different forms for the masculine and feminine, e.g.  $h\tilde{o}$ , he is;  $h\tilde{i}$ , she is.

#### EXAMPLES.

thố gōsh kôn hố?	. Where is thy house?
thố nỗm zhōg hố?	. What is thy name?
miố nỗm Gafār hố	. My name is Gafār.
meĩ gão pa <u>sh</u> ãs hữs	. I have seen the cow.
meî dōne pashãs hûs	. I have seen the bullocks.
meî vōi piã hũs	. I have drunk water.
$th\widetilde{o}\ var{o}i\ pie\ h\widetilde{a}$ .	. Thou hast drunk water.
ēseī krum <u>th</u> āu	. He did the work.

### Examples—contd.

āseĩ dōn" pa <u>sh</u> au	•	6	•	•		He saw the bullock.
āseĩ gāo pa <u>sh</u> au	•	•	•	•	•	He saw the cow.
āseĩ dōne pa <u>sh</u> au	·•	•	•	•	•	He saw the bullocks.
āser gāwe pa <u>sh</u> au		•	•	•	·	He saw the cows.

### ADVERBS.

*
orrow.
1

### POSTPOSITIONS.

$\tilde{o}$ of,	sign of genitive.	$e \widetilde{\imath}$ , $s i$	by, sign of agent case.
-t, te, it, at to,	sign of dative.	khaire	under.
$i \underline{z} \underline{h}$	to, at, on, in.	ma <u>zh</u> a	between.
$\tilde{o}$ , $lo$	from.	$muth \widetilde{o}$	before.
$ar{e}l$	near.	_,~	behind.
$se \widetilde{\imath}$	along with.	pātõ <b>n</b>	{ after.

### CONJUNCTIONS.

ge, ga,	ha and.	amma but.	
bara	then, again.	si ki because, t	that.

[No. 3.]

### DARDIC SUB-FAMILY.

### DARD GROUP.

SHINA.

GURĒZĪ DIALECT.

(Sir James Wilson, K.C.S.I., 1898.)

Si duõ zhõ chunei bāl asil. mālit dũ Ek mushāt These two from by-the-young were. to-father man-to twosons  $\boldsymbol{A}$ ēik, hissa deh.' mo-te Bara sēsi Bāb. zhabõ razbau. 'Father, from-the-goods me-to the-share will-come, give.' Thento-them said, Barah  ${
m zhar ek}$ dēzõ patõ, chunobage dau. püch-se zhab butu all having-divided he-gave. Thensomedays after, the-young son-by goodssafar mulk-at thau: dür butu jama-thē, tōmu he-made; then country-to journey allhaving-collected, a-distant his-own butu zhab khārich thāu. Zhe seĩ zhu zhab butu khārich spent he-did. When by-him that wealth all pleasure-to all goods hun-bila. drāg Zhu zhu-mulk-azh bar manuzh ho thāu. happened. Thathe-had-made, that-country-in great famine man became mulk-õ ekēl nökar běhtu. Zhěsi Zho gau  $\underline{\operatorname{ch}}$ chhēnyau hungry. He went that country-of to-u-man servant sat. By-him he-was-sent tome chhēchōni sorõt rāchh. 'Zhuse sörse khākh dileh akönt khum his-own field-into to-pigs herding. 'What pigs eat husksmy-own eating thēi-asul.' Bara <u>zh</u>ēs khôn nế dēn asil. Bara zhěsit fikruzh I-shall-make.' Then they eating not giving were. Thento-himin-thought razhau. 'Mio bāb kach tushār nökar-önt tikīh tushār hĩ. came, by-him said, 'My father with many servants-to food much Mo nironu mirijim-hos. Mo chokuboi tōm bāb-il bōzhim, zhĕsit möse-I hungry am-dying. I standing-up own father-to will-go, to-him I: rāzim, "Vo bāb. mēĩ Khudāi ge muthõ gunāī tu thās. Mo will-say, "O father, by-me and thee before GodsinI-have-done. I zhěsit laiak nush-is, zh es rāzin-bil tho pūch hũ. Mo tōmi nökari-hānau to-this fit am-not, they will-say thy Meson it-is. oron servant-like kāli." Bara chōku-bōī tōmu māl-el ālu. Zhěse dür pāshī consider." Thenstanding-up own father-to he-came. By-him far having-seen mālus darbak thē bösi-dē māchi thau. Hō by-father running having-made having-given-embrace kissing he-made. And pujh-se mālit razhau, 'Vo bāb. Khudāī ge mēĩ tu muthõ gunāi by-son to-father was-said, 'O father, by-me Godand thee before sin

Mo zhesit laiak nush-is, zhes rāzin-bil thās. thõ hũ.' Amma pūch Ι to-thisfitam-not, theywill-say done. thyson it-is. Butnōkarō-vāri mālei tōm razhau. 'Butizho sië chilakhōi khaliā, zhesit own servants-towards he-said, ' Of-all by-father get-out, to-him good clothes zhěse hātizh vāzhi viyā, zhěsẽ peont bunveā: pāezār bunyāyā; bara hishand-on ring put-on, his put-on; feet-to shoesput-on: thenwe khushi thon: si-ki zho mio puch asul, zhinila: khōn,  ${f m}{ar {f u}}$ bara let-eat, pleasure let-make; for thismysondeadwas, again he-lives : bara hāt āl. Zhĕ khush lip bilu asul, bili. again to-hand has-come.' They happy became. lost been was.

Chē zhĕsõ bar püch  ${
m chh}ar{
m e}{
m chh}$ asul. Zho ehnātion gōzh-ēl He house-near coming Now hisgreatsonin-field was. dancing krū pārūd.  $\mathbf{H}_0$ sēseĩ ek nokar-kit hōthē khōzhin thau. bāshōn noise heard. And by-him a servant-to calling question he-made, singing zhōg hũ?' Zhĕsi zhĕsit ra zhau, 'Thő zhā Thõ bābei 'Nu āl. 'Thy brother came. what is?' By-him to-him said, Thy father-by zhönu lādu hũ.' Bara hũ. siki hõ zhā sēsit khushi thau thybrother living gotis.' Then to-him. pleasure he-made has, because Zhēseĩ-kār bilu. 'Mo azho në buzhim.'  $m\bar{a}l$ darõ āl. malāl 'I inside not will-go.' For-this-cause father outside came. anger became. razhau, 'Chake. jhawāb mālit zhěsit madār thau. Zhěsi möse By-him answer to-father he-said, 'Listen, to-him entreaty he-made. khidmat thās,  $me\tilde{i}$ karĕgĕ thõ razhon-it thēĩ ani barzhont I-made, by-me at-any-time thy saying-to thy service theseyears-to āio chhāl në zāt mo-te thās, amma thô badal  $n\tilde{e}$ thou at-any-time me-to goat kid not thou-gavest, I-did. butcontrary not khushi thim; amma kare ālu hũ an^u shulõ-seĩ siki mo-se tome own friends-with pleasure shall-make: butwhen come is this that I zhĕsĩ-kar bārī kanzhĕrō-seĩ khyau hũ, thõ zhab hõ pūch, thõ for-him eaten has, by-thee great harlots-with thy goods thy son, · Vo zhësit razhau, pūch, tu khushī thā hũ.' Mālus .0 son, thou By-father to-him said. always made is.' pleasure asul, asunt khushī Lazim butu zhab hõ.  $th\tilde{o}$ mosei hano, mio Proper it-was, for-us thine is. all goods with-me art, my asul, zhunu bil; lip bil asul. zhā f mar uthõ thon, siki anu became; lost became dead was, living was. thy brother for this making, hāt ālu.' bara again to-hand came.'

### BROKPA OF DRAS.

According to Drew, the Brōkpā of Dras is the same as the Shiṇà of Astor. Specimens of true Astor Shiṇā have not been received, but I am indebted to the kindness of Mr. R. T. Clarke, I.C.S., for the following Specimens of Dras Brōkpā. They were obtained with considerable difficulty, and allowance must be made for this fact in considering the inconsistencies which appear here and there.

Dras and Astor are much nearer to Kashmir than is Gilgit, and hence the Brökpā is now and then mixed with Kāshmīrī idioms. Curiously enough, in the conjugation of the verb substantive it seems to have been influenced by the Burushaskī of Hunza-Nagar which lie far to the north beyond Gilgit. It looks as if the inhospitable highlands in which Brökpā is now spoken were once inhabited by speakers of Burushaskī.

We are fortunate in having ready to our hand a short grammar and vocabulary of Dras Brökpā on pp. 40 and following of Shaw's article on *Stray Arians in Tibet* quoted in the list of authorities on <u>Shinā</u>. The following account of the grammar is based partly on this article and partly on the Specimens and List of Words and Sentences given by Mr. Clarke.

I.—PRONUNCIATION.—As compared with the Shinā of Gilgit, the Brōkpā of Dras shows considerable divergencies of pronunciation. We may note the following points.

As in Gilgit, the vowels  $\bar{o}$  and  $\bar{u}$  are practically interchangeable. A good example is  $bask\bar{o}ch\bar{o}k$  or  $bask\bar{o}ch\bar{u}k$ , a servant.

Vowels are frequently nasalised for no apparent reason. We may note in this connection that past participles end in  $\bar{o}$  or au, and that the au is constantly nasalised. Thus, we have both dau and  $da\tilde{u}$ , he gave. It is possible that, in this case, the nasalisation is a relic of an old neuter gender.

We have noticed that in Gilgit Shinā zh and jr are interchangeable. It is probable that this distinction of spelling indicates a slightly different pronunciation. If that is the case the inconsistencies of spelling observed in the Specimens indicate that the two sounds are liable to be confused. In Dras Brökpā, there is a similar pair of sounds, which I represent by zh and zhr, respectively. Shaw describes the latter sound as follows. It is 'intermediate between an r and a French j or the z in "azure"; that is, the r is not clearly trilled but slurred over; while the tongue is almost in the position for an r a stream of air is passed, without vibration of the tip, between it and the palate. Thus in the word potzhro, grandson, the sound is intermediate between potro and potjo (as in English we may sometimes hear people pronounce the word "trill" almost like "chill"). As in Gilgit Shinā, these two sounds are commonly interchanged in the Specimens and List. Often both spellings of the same word are found almost side by side.

Very similarly, as in Gilgit ch and tr are interchangeable, in Dras Brökpā there is a pair which I transliterate ch and  $t\underline{sh}r$ , respectively. Again, these two are often confounded, and, moreover, tr often appears in the place of  $t\underline{sh}r$ .

K often appears instead of g. Thus,  $g\bar{a}$ , and, also, becomes ka in  $d\ddot{u}$ -bio  $k\bar{a}$   $d\bar{a}i$ , two twenties and ten, fifty, but is preserved in  $m\bar{o}r\bar{e}$ - $g\bar{a}$ , to me also. So we have  $k\bar{u}\bar{\imath}$ , a country, as compared with Gilgit gui. Again, we have  $\underline{z}h\bar{o}k$  or  $\underline{z}h\bar{o}g$  (Gilgit  $j\acute{e}k$ ), what?

Ch is optionally interchanged with  $\underline{sh}$ , as in puch or  $pu\underline{sh}$ , a son;  $pa\underline{sh}au$  (Gilgit  $pach\bar{e}y\bar{o}$ ), he saw. In  $\underline{ts}hil\bar{e}$  (Gilgit  $ch\bar{\imath}l\dot{e}$ ), clothes, it has become  $\underline{ts}h$ ; similarly Gilgit chai becomes  $\underline{ts}ha\bar{\imath}$  or  $ch\bar{e}\bar{\imath}$ , a woman.

 $\underline{Ts}$  becomes chh in  $chh\bar{o}$  or  $\underline{ts}\bar{o}$  (Gilgit  $\underline{ts}oh$ ), you.

Gilgit chh becomes  $\underline{ts}h$  in  $a\underline{ts}h\bar{\imath}$  (G.  $achh\bar{\imath}$ ), an eye.

The letter  $\underline{zh}$  is very common. It is not only often used instead of  $\underline{zh}r$ , but it also represents a Gilgit j in  $a\underline{zh}\bar{a}$  (G. ajah), up;  $\underline{zh}\bar{o}k$  (G.  $j\acute{e}k$ ), what? and  $\underline{zh}ab$  (G.  $j\bar{a}b$ ), property. It represents a Gilgit s in  $d\bar{e}\underline{zh}\bar{i}$  (G.  $d\bar{e}s\bar{i}$ ), days. It sometimes represents a Gilgit r, as in  $\underline{zh}\bar{o}$ , he.

Aspirated consonants are more common than in Gilgit. Thus we have both  $kh\bar{a}$  and  $k\bar{a}$  (Gilgit  $k\dot{a}$ ), eat. Note the form  $uthil\bar{o}$ , not  $uthil\bar{o}$ , he arose. The spelling with a dental th also occurs in the corresponding Kāshmīrī root  $w\check{o}th$ .

**II.—NOUNS.—Gender.—**There are several instances of the feminine. We may quote  $d\tilde{e}r$ , the belly;  $\underline{zhush}$ , anger;  $\underline{sh\tilde{u}r\tilde{a}}$ , rejoicing;  $tik\tilde{\imath}$ , a loaf (2nd Specimen). As pointed out above, the nasalised participles in  $a\tilde{u}$  may possibly be remains of an old neuter gender.

**Number.**—The singular number is emphasised by adding ek, one, to the end of a word. In such cases the e is elided after a vowel, and the remaining k may be taken as the equivalent of the indefinite article. Thus,  $bask\bar{o}ch\bar{o}-k$ , a servant;  $ang\bar{e}lu-k$ , a ring;  $\bar{e}sh\bar{a}-k$  or  $\bar{e}chh\bar{a}-k$ , a day, one day.

The plural ends in  $\bar{e}$  or  $\bar{\imath}$ . I have not discovered any rule as to which is to be employed. The following examples of plurals occur in the List and Specimens. We do not know the singular forms in all cases.  $D\bar{\imath}\underline{z}h\bar{a}r\bar{e}$  (sing.  $d\bar{\imath}$ ), daughters;  $\underline{z}hak\bar{o}r\bar{e}$ , men;  $d\bar{o}n\bar{e}$  (sing.  $d\bar{o}n\bar{o}$ ), bulls;  $g\bar{a}v\bar{e}$  (sing.  $g\bar{a}\bar{o}$ ), cows;  $chhur\bar{e}$  (sing.  $chhur\bar{e}$ ), deer;  $b\bar{o}\underline{s}h\bar{e}$ , kisses;  $\underline{t}\underline{s}hil\bar{e}$ , clothes;  $krum\bar{e}$ , works;  $\bar{a}\underline{s}hp\bar{\imath}$  (sing.  $\bar{a}\underline{s}hp$ ), horses;  $\underline{s}h\bar{u}\bar{\imath}$  (sing.  $\underline{s}h\bar{u}$ ), dogs;  $\underline{s}hun\bar{\imath}$ , swine;  $bask\bar{o}ch\bar{\imath}$  (sing.  $bask\bar{o}ch\bar{o}$ ), servants;  $paiz\bar{a}r\bar{\imath}$ , shoes. As regards  $\underline{z}hak\bar{o}r\bar{e}$ , it looks as if this word (List No. 124) is really a dative plural, which is erroneously shown as a nominative. The List also shows  $b\bar{a}b\bar{o}$ , a father, as making its nominative plural  $b\bar{a}ba\bar{\imath}$  or  $b\bar{a}b\bar{e}l\bar{a}$ . If these forms are correct,  $b\bar{a}ba\bar{\imath}$  is probably another way of spelling  $b\bar{a}b\bar{c}$ . The other I am unable to explain. It looks like a Pashai, not a Shinā, form.

Case.—The Brökpā of Dras has two forms of the Agent case, one ending in  $s\bar{a}$  or  $s\bar{e}$ , which I call Agent I, and another ending in the singular in various vowels, generally  $\bar{i}$ , and in the plural in  $zh\bar{a}$  or  $zh\bar{e}$ . The latter I call Agent II. Agent I is used for the subject of a transitive verb in all tenses except the past. Agent II is used for the subject of a transitive verb in the past tense. The terminations  $s\bar{a}$  and  $zh\bar{a}$  are those given by Shaw. The Specimens and List have regularly  $s\bar{e}$ . They have both  $zh\bar{a}$  and  $zh\bar{e}$  for the Agent II.

The following paradigms of declension are based on those given by Shaw: -

### $E\underline{sh}$ or $e\underline{zh}$ , a ewe.

	Singular.	Plural.
Nom.	$e\underline{s}\underline{h}$ or $e\underline{z}\underline{h}$	$e\underline{z}\underline{h}ar{e}_{f lpha}$
Agent I.	$e \underline{sh}$ - $s  ilde{a} \; ( extbf{-} s  ilde{e})$	
Agent II.	$e\underline{z}\underline{h}u$	$e\underline{z}\underline{h}ar{e}$ - $sar{a}$ (- $sar{e}$ ).
Acc.	$e\underline{z}\underline{h}u$	$e\underline{zh}ar{e}$ - $\underline{zh}ar{a}$ (- $\underline{zh}ar{e}$ ).
Dat.	$e \underline{z} \underline{h} u$ - $r ar{e}$	$e\underline{z}\underline{h}\bar{o}$ .
Abl.	$e \underline{z} \underline{h} u$ - $\underline{z} \underline{h} ar{o}$	$e\underline{z}\underline{h}ar{o}$ - $rar{e}$ .
Gen.	$e \underline{z} \underline{h} ar{o}$	$e\underline{z}\underline{h}ar{e}$ - $\underline{z}\underline{h}ar{o}$ .
Loc.	$e \underline{zh} u  ext{-} \underline{zh}  ilde{a} \ ( ext{or} \  ext{-} \underline{zh}  ilde{e})$	$e\underline{z}\underline{h}ar{o}$ .
		$e\underline{zh}\bar{e}$ - $\underline{zh}\bar{a}$ (or - $\underline{zh}\bar{e}$ ).
	7.	
	$\bar{\mathcal{A}}i$ , a she-goat.	
	Singular.	Plural.
Nom.	$\ddot{a}i$	$ar{a}iar{e}.$
Agent I.	$ar{a}i ext{-}sar{a}$ $( ext{-}sar{e})$	
Agent II.	$ar{a}iar{o}$	$\tilde{a}iar{e}$ - $sar{a}$ (- $sar{e}$ ).
Acc.	$ar{a}m{i}$	$ar{a}iar{e}$ - $ar{z}har{a}$ (- $ar{z}har{e}$ ).
Dat.	$ar{a}i$ - $rar{e}$	$ar{a}iar{o}$ .
Abl.	ā <b>i-</b> <u>zh</u> ō	āiō-rē.
Gen.	$ar{a}iar{o}$	āiē- <u>zh</u> ō.
Loc.	$ar{a}i$ - $ar{z}har{a}$ (or - $ar{z}har{e}$ )	āiō.
		$\bar{a}i\bar{e}$ - $\underline{z}\underline{h}\bar{a}$ (or - $\underline{z}\underline{h}\bar{e}$ ).
	$G\bar{o}\underline{zh}r$ , a house.	
	Singular.	Plural.
Nom.	$gar{o} zh r$	gōzhrī.
Agent I.	$gar{o} z h r$ - $sar{a} \ (-sar{e})$	$gar{o} \underline{zh}rar{\imath} ext{-}sar{a}$ (- $sar{e}$ ).
Agent II.	gō <u>zh</u> rī	$g\bar{o}\underline{zh}r\bar{\imath}$ - $\underline{zh}\bar{a}$ (- $\underline{zh}\bar{e}$ ).
Acc.	gozhr or gozhr-rē	$g\bar{o}\underline{zh}r\bar{o}  ext{ or } g\bar{o}zhr\bar{o}\cdot r\bar{e}.$
Dat.	gō <u>zh</u> r-rē	gō <u>zh</u> rō-rē.
Abl.	$gar{o} \underline{zh} r$ - $\underline{zh} ar{o}$	9 <u> 7 - 7 - 7 - </u>

 $g\bar{o}\underline{zh}r\bar{i}\underline{-zh}\bar{a} \text{ (or }\underline{-zh}\bar{e}).$ The above declensions are not quite identical with those given by Mr. Shaw, as I have made a few alterations on the strength of the language of the Specimens. On the other hand they do not, as will be seen from the following remarks, altogether agree with the Specimens. I shall now discuss each case separately.

gō<u>zh</u>rī-<u>zh</u>ō.

gōzhrō.

 $g\bar{o}\underline{zh}r\underline{-zh}\tilde{a} \text{ (or } \underline{-zh}\bar{e})$ 

gō<u>zh</u>rō

Gen.

Loc.

Agent I.—With pronouns the termination  $s\bar{e}$  is almost the only one used in the Specimens. There is only one occurrence of a noun in this case. Here the termination is  $s\bar{u}$ , not  $s\bar{e}$ , and  $s\bar{u}$  also occurs once as the termination of the Agent I of a pronoun-The two examples are  $m\bar{a}l\bar{o}$ -s $\bar{u}$  grun  $di\hat{u}$ , the father is giving a feast, and  $m\bar{u}$ -s $\bar{u}$   $\underline{kh}\bar{u}$   $\underline{sh}\bar{v}$ thiam-bili, I might have made rejoicing. In the latter example, thiam is in the preAgent II.—Wherever a singular substantive occurs in this case it ends in  $\bar{\imath}$ . Thus,  $m\bar{a}l\bar{\imath}$   $da\tilde{\imath}$ , the father gave;  $b\bar{a}l\bar{\imath}$   $ra\underline{z}hau$ , the son said. For the plural we have  $ren\bar{o}-\underline{z}h\bar{a}$   $kuti\bar{e}$ , they struck;  $sen\bar{o}-\underline{z}h\bar{a}$   $\underline{s}h\bar{u}r\bar{a}$   $thi\bar{e}$ , they made merry. In the second Specimen, we have  $Baghd\bar{u}r\bar{o}-j\bar{e}$   $kh\bar{\imath}l\bar{\imath}$ , Baghd $\bar{u}r$  ate. Here  $j\bar{e}$  is simply another way of spelling  $\underline{z}h\bar{e}$  (see the locative, below), and the noun is put in the plural, apparently as an honorific form.

Accusative.—According to Shaw the accusative of  $e\underline{zh}$  is  $e\underline{zh}u$ , while in the case of the other two nouns it is the same as the nominative or as the dative. In every case in which the accusative of a noun substantive occurs in the Specimens, it is the same as the nominative.

Instrumental.—Shaw gives no form for this case. Two instances of the instrumental occur in the Specimens,  $viz.:-\underline{sh}\bar{u}ra-\bar{\imath}-t\bar{a}$ , with joy (he would have filled his belly), and  $gh\bar{a}s-r\bar{e}$ , (he would have filled his belly) with grass. In the first instance,  $t\bar{a}$  has been added to the agent. The second instance is the same in form as the dative.

**Dative.**—This is usually formed by adding  $r\bar{e}$  (compare Persian  $r\bar{a}$ , and Gilgit  $t\dot{e}$ ), before which a noun ending in  $\bar{o}$  drops its final letter. Thus,  $b\bar{a}b\bar{o}$ , a father, dative  $b\bar{a}b-r\bar{e}$ ;  $m\bar{a}l\bar{o}$ , a father, dative  $m\bar{a}l-r\bar{e}$ ;  $manu\underline{s}h\bar{o}$ , a man, dative  $manu\underline{s}h-r\bar{e}$ . Other instances of this case are  $d\bar{\imath} \underline{z} \underline{h} \bar{a} - r\bar{e}$ , to a daughter;  $bask\bar{o}ch\bar{o}k - r\bar{e}$ , to a servant (in which the final  $\bar{o}$  of  $bask\bar{o}ch\bar{o}$  is protected by the k suffixed). In the plural we have  $b\bar{a}b\bar{o}\cdot r\bar{e}$ , to fathers;  $d\bar{z}\underline{k}\bar{a}r\bar{o}$ - $r\bar{e}$ , to daughters. Sometimes (compare Gilgit  $k\acute{e}$ ) we have a kainserted before the  $r\bar{e}$ . Thus,  $mu\underline{s}h\bar{a}-ka-r\bar{e}$ , to a man (there were two sons);  $k\bar{u}\bar{i}-ka-r\bar{e}$ , (he went) to a (far) country;  $ra\underline{x}h\bar{a}$ -ka- $r\bar{e}$ , to (thy) order (I did not do disobedience). This ka, like the k in  $bask\bar{o}ch\bar{o}k$ - $r\bar{e}$ , is the suffix of the indefinite article. In one case  $r\bar{e}$  is weakened to  $r\bar{\imath}$ , viz.:—in  $t\bar{u}$ - $r\bar{\imath}$ , (I have sinned) to (i.e. before) thee. The Gilgit suffix  $t\acute{e}$ appears in khudāī-tē, (I have sinned) to (i.e. before) God. In mālē-lī bōzhum, I will go to (my) father, unless mālē-lī is a copyist's slip for mālētē, rē or rī has become lī. After verbs of saying, the dative of the person addressed sometimes takes wart, near. Thus, mālī razhau baskōchō-warī, the father said to the servants (plural); razhau mālēwari, or razhau māl-rē, he said to the father. In mālē-wari, mālē is for mālai, the Gilgit genitive.

**Locative.**—It will be convenient to consider the locative before the ablative. Shaw makes it end in  $r\bar{e}$ , like the dative, but in the List and Specimens it always ends in  $\underline{zh}\bar{e}$  or  $\underline{zh}\bar{a}$  (also spelt  $j\bar{e}$  or  $j\bar{a}$ ). It will be noticed that, in the plural, the Agent II takes the same termination. Examples of the locative are  $g\bar{o}\underline{sh}\underline{-zh}\bar{e}$ , in the house;  $\underline{zh}\underline{a}\tilde{u}\underline{-zh}\bar{a}$ , in a country;  $k\bar{u}\bar{\imath}\underline{-zh}\bar{a}$ , (he sent him) into a field;  $t\underline{sh}r\bar{e}\underline{sh}\underline{-zh}\bar{a}$ , (the elder son was) in the field. With this termination we may compare the Gilgit  $aj\acute{e}$  or  $'j\acute{e}$ , or, perhaps, the Gilgit  $r\bar{o}$ , with change of r to  $\underline{zh}$ .

Ablative.—The typical letter of the ablative is  $\bar{o}$ . The most common suffix is  $\underline{zh}\bar{o}$  or  $j\bar{o}$ , which is connected with the  $\underline{zh}\bar{e}$  of the locative. Thus,  $b\bar{a}b\bar{e}-\underline{zh}\bar{o}$ , from the father;  $kup\bar{e}-\underline{zh}\bar{o}$ , from the well;  $vany\bar{o}-j\bar{o}$ , from a shopkeeper;  $a\underline{sh}e-\underline{zh}\bar{o}$ , from him. In the plural, we have  $b\bar{a}b\bar{e}-\underline{zh}\bar{o}$ , from fathers.  $Kach\bar{o}$ , from near, also occurs, as in  $d\bar{z}\underline{zh}\bar{a}-kach\bar{o}$ , from the daughter;  $manu\underline{zh}\bar{e}-kach\bar{o}$ , from a man:  $d\bar{z}\underline{zh}\bar{a}r\bar{e}-kach\bar{o}$ , from daughters;  $b\bar{a}br\bar{e}-kach\bar{o}$ , from fathers.  $T\bar{o}$  is also used, as in  $t\bar{a}-t\bar{o}$ , thereafter, then;  $s\bar{a}d\bar{o}-t\bar{o}$ , afterwards;  $b\bar{a}br\bar{e}-\underline{zh}\bar{a}-t\bar{o}$ , from in the fathers (an ablative of a locative);  $\underline{zh}ak\bar{o}-\underline{zh}\bar{a}-t\bar{o}$ , from

among the men;  $sen\bar{e}$ - $\underline{zh}\bar{a}$ - $t\bar{o}$ , from among them;  $t\underline{sh}r\bar{e}\underline{sh}\bar{i}$ - $\underline{zh}\bar{a}$ - $t\bar{o}$ , from in the fields. It will be noticed that, as in Gilgit, the ablative suffix is, in the singular, added in the oblique form, and, in the plural, to the nominative. The same is true of the locative and of the Agent II plural.

Genitive.—Shaw makes the genitive, both singular and plural, end in  $\bar{o}$ , and this has been reproduced in the above paradigm. We have examples of this in (List No. 223)  $th\bar{o}$   $b\bar{a}b\bar{o}$   $g\bar{o}\underline{z}hr-\underline{z}h\bar{e}$ , in your father's house;  $Ka\underline{s}hir\bar{o}$   $\underline{s}h\bar{i}sh$ , a Kāshmīrī's head (Specimen II);  $\bar{e}chh\bar{a}k\bar{o}$  safar, a journey of one day;  $umr\bar{o}$  safar, a journey of a lifetime. Several different forms of the genitive are given in the grammatical portion of the List. Thus, we have the Gilgit termination ai in  $b\bar{a}bai$ , of a father;  $d\bar{i}zha\bar{i}$  (also  $d\bar{i}zh\bar{o}$ ), of a daughter;  $b\bar{a}b\bar{e}lai$ , of fathers. In No. 116, 'of daughters' is translated  $d\bar{i}zh\bar{a}r\bar{o}-r\bar{e}$ , which is evidently a dative of possession. In No. 125, 'of men' is  $zhak\bar{a}l\bar{i}$  (cf. the form  $m\bar{a}l\bar{e}l\bar{i}$  of the dative). No. 120 gives  $manuzh\bar{o}$   $g\bar{o}sh$  for 'of a man,' which seems to mean really 'the man's house.'

Other postpositions. Kāryō is 'for,' as in sēsēi kāryō, for that, therefore.

To give the sense of 'with' we have  $-s\bar{\imath} n\bar{a}l\bar{a}$ . Thus,  $bask\bar{o}ch\bar{o}-s\bar{\imath} n\bar{a}l\bar{a}$ , with servants;  $par\bar{u}l\bar{o}-s\bar{\imath} n\bar{a}l\bar{a}$ , with friends;  $dar\bar{\imath}ch\bar{e}-s\bar{\imath} n\bar{a}l\bar{a}$ , with harlots. Compare Panjābī  $n\bar{a}l$ .

 $Kach\bar{o}$ , from near, has already been mentioned.  $Wary\bar{o}$ , connected with  $war\bar{\imath}$ , the sign of the dative, has the same meaning.

Adjectives.—Shaw states that adjectives do not seem to change for gender. There are, however, several instances in the List and Specimens in which we see adjectives changing when in agreement with a feminine noun. On the other hand they do not seem to change usually for number or case. We may quote the following examples:—siō manuzhō, a good man; sī chēī, a good woman; siō zhakōrē, good men; sī chē, good women; kachī mulai, a bad girl; siō manuzhē kachō, from a good man; miō māl-rē, to my father. In thānē baskōchō-sī nālā, with thy servants, the adjective thānō has changed for number. Other examples will be found under the head of participles. Comparison is made as in Gilgit.

III. PRONOUNS.—Shaw gives the following forms for the pronoun of the first person. I have added a few forms occurring in the Specimens:—

 $M\widetilde{\tilde{o}}$ , I.

	Sing.	Flur.
Nom.	$m\widetilde{o}$	bē
Agent I.	$m\widetilde{ar{o}}$ -s $ar{a}$ (-s $ar{e}$ ), $mar{u}$ -s $ar{u}$	$bar{e}$ - $sar{a}$ (- $sar{e}$ )
Agent II.	$m  ilde{\imath}$	assō- <u>zh</u> ā (-z <u>h</u> ē)
Acc.	mõ	assō
Dat.	$m\widetilde{ec{c}}$ - $rar{e}$	assō-rē
Abl.	$m\widetilde{o}\cdot \underline{zh}\overline{o}$	assõ- $zh$ õ
Gen. 💌	miõ	assõ
Loc.	$m\widetilde{o}$ - $\underline{zh}\widetilde{a}$ $(-\underline{zh}\widetilde{e})$	assō- <u>zh</u> ā (- <u>zh</u> ē)

There is also a possessive pronoun,  $mi\bar{a}n\bar{o}$  or  $mi\tilde{a}n\bar{o}$ , my, mine, and  $ass\bar{a}n\bar{o}$ , our. In the Specimen we have  $m\bar{o}\bar{\imath}$ , used as a feminine possessive pronoun in  $\underline{sh}\bar{o}g$   $m\bar{o}\bar{\imath}$   $h\tilde{a}k$ , what is mine.  $B\bar{e}$ , we, corresponds to the Gilgit  $b\acute{e}h$ , while  $mi\bar{a}n\bar{o}$  and  $ass\bar{a}n\bar{o}$  must be compared with the Kāshmīrī  $my\bar{o}n^u$  and  $s\acute{o}n^u$ .  $M\bar{u}$ - $s\bar{u}$  occurs in the Parable in  $m\bar{u}s\bar{u}$  thiambil $\bar{\imath}$ , I might have made.

The declension of the pronoun of the second person is as follows:-

 $T\bar{u}$ , thou.

	Sing.	Plur.
Nom.	tū	° <u>ts</u> ē, (fem.) <u>ts</u> ī
Agent I.	$tar{u}$ -s $ar{a}$ (-s $ar{e}$ )	$\underline{t}s ilde{o}$ - $sar{a}$ (- $sar{e}$ )
Agent II.	$tar{o}, tar{h}ar{o}$	$\underline{t}\underline{s}ar{o}$ - $\underline{z}\underline{h}ar{a}$ (- $\underline{z}\underline{h}ar{e}$ )
Acc.	$tar{u}, tar{h}ar{o}$	<u>ts</u> ō
Dat.	$tar{u}$ - $rar{e},tar{u}$ - $rar{s}$	<u>ts</u> ō-rē
Abl.	$tar{u}$ - $zar{h}ar{o}$	<u>ts</u> ō- <u>zh</u> ō
Gen.	$tar{o}, tar{h}ar{o}, tar{u}ar{i}$	<u>ts</u> ō, <u>ts</u> ōã
Loc.	$tar{u}$ - $zhar{a}$ (- $zhar{e}$ )	$\underline{t}sar{c}$ - $\underline{z}har{a}$ (- $\underline{z}har{e}$ )

There is a possessive pronoun,  $\underline{th}\bar{a}n\bar{o}$  or  $t\bar{a}n\check{o}$ , thy, thine, and  $\underline{ts}\bar{a}n\bar{o}$ , your. In the Specimens the singular forms are generally  $\underline{th}\bar{o}$ ,  $\underline{th}\bar{a}n\bar{o}$ , etc., while Shaw always gives  $t\bar{o}$ ,  $t\bar{a}n\bar{o}$ , etc. Forms beginning with  $\underline{ts}$  are often spelt with  $\underline{chh}$ . Thus,  $\underline{chh}\bar{o}$ ,  $\underline{chh}\bar{a}$ ,  $\underline{chh}\bar{a}n\bar{o}$ , etc. In the Specimens we have two forms of the genitive in agreement with feminine nouns. They occur in the phrases  $\underline{tha\bar{a}}$   $\underline{kh}\underline{idmat}$   $\underline{th}\bar{as}$ , I did thy service;  $\underline{tha\bar{a}}$   $\underline{razh}\bar{a}$ - $\underline{ka}$ - $\underline{re}$ , to thy command;  $\underline{zh}\bar{og}$   $\underline{mo\bar{i}}$   $\underline{ha\bar{a}}$ ,  $\underline{the\bar{i}}$   $\underline{bil}$ , what is mine, is thine.  $\underline{Tu}$ - $\underline{ri}$ , as a dative, has been discussed under the head of the dative of substantives. With  $\underline{ts}\bar{o}$  and  $\underline{chh}\bar{a}n\bar{o}$  compare the Kāshmīrī  $\underline{ts}^ah$ , thou,  $\underline{chy}\bar{on}^n$ , thy. The plural  $\underline{ts}\bar{o}$  has a feminine  $\underline{ts}\bar{a}$ . I have only met this form in the nominative. It probably occurs in all cases as in Gurēzī Shiṇā.

The pronoun of the third person is identical with the Demonstrative pronouns. There are several of these. The Proximate Demonstrative pronoun is  $n\bar{o}$  or  $an\bar{o}$ , this, he, she, it.  $N\bar{o}$  is thus declined:—

	$N\bar{o}$ , this, he, she, it.	
	Sing,	Plur,
Nom.	$nar{o}$ , $nar{u}$ ; fem. $nar{\imath}$	nī
Agent I.	$nar{o}$ - $sar{a}$ (- $sar{e}$ ), $nar{u}$ - $sar{a}$ (- $sar{e}$ ),	$nar{\imath}$ - $sar{a}$ $(-sar{e})$
	$ ext{fem. } nar{\imath} ext{-}sar{a} \; ( ext{-}sar{e})$	
Agent II.	$nisar{\imath}$	$ninar{o}$ - $\underline{zh}\hat{a}$ $(-\underline{zh}ar{e})$
Acc.	nisē	ninō
Dat.	nisē-rē	ninō-rē
Abl.	nisē- <u>zh</u> ō	ninō- <u>zh</u> ō
Gen.	nisī, nisēi	nine
Loc.	nisē- <u>zh</u> ā (- <u>zh</u> ē)	$uin\bar{o}$ - $\underline{zh}\bar{a}$ (- $\underline{zh}\bar{e}$ )

Ano is declined in exactly the same way. Thus, ano  $\tilde{a} \underline{shp} - r\bar{e}$ , to this horse; ano  $\tilde{ropai}$ , this rupee; ano  $\tilde{krume}$ , these works. Compare  $any\tilde{o}$ , from here.

There are several forms of the remote demonstrative pronoun, that, he, she, it. They no doubt have different meanings, as in Gilgit Shinā, but no materials are available for distinguishing the various shades. The simplest form is the pronoun  $s\bar{o}$ , of which the following instances appear in the Specimens:—

Sing. Nom.  $s\bar{o}$ , as in  $s\bar{o}$   $t\underline{sh}r\bar{e}\underline{sh}\bar{a}$ - $t\bar{o}$   $\bar{a}l\bar{o}$ , he came from in the fields.

Agent II. sēsī, as in sēsī chhakrē, he wasted.

Dat.  $s\bar{e}s\bar{a}-r\bar{e}$ , as in  $s\bar{e}s\bar{a}-r\bar{e}$   $\underline{zh}\bar{e}-g\bar{a}-n\bar{a}$   $n\bar{e}$  mut $\bar{o}$ , to him nothing remained.  $S\bar{e}s\bar{a}$  is here evidently another form of  $s\bar{e}s\bar{e}$ . Compare  $\underline{zh}\bar{a}$  and  $\underline{zh}\bar{e}$ .

Gen. sēsō, as in sēsō bārō bāl, his eldest son; sēsēi, as in sēsēi mālō drō khātō, his father came outside.

Plur. Agent II. senō-zhā, they (made merry).

Abl. senē-zhā-tō, from among them (the younger said to the father).

As an adjective, we have  $s\bar{e} \, \underline{zh} a\tilde{u} - \underline{zh} \tilde{a}$ , in that country;  $s\bar{o} \, wa\underline{kh} s\tilde{a}$ , at that time;  $s\bar{e} \, b\bar{u}r\bar{o} - r\bar{e}$ , to them all.

Very similar are the forms of a pronoun  $\bar{o}$ , au, or  $\bar{a}\bar{o}$ . Thus:—

Sing. Nom.  $\tilde{o}$ , au,  $\tilde{a}\tilde{o}$ ; fem.  $\tilde{a}$ . Thus,  $\tilde{o}$   $bai-h\tilde{a}\tilde{o}$ , he is sitting; au  $k\tilde{e}s\tilde{e}-\underline{zh}\tilde{o}$   $muligay\tilde{a}$ , from whom did you buy that?

Acc. The same as the nominative when used as an adjective, as in  $\bar{a} \ r\bar{o}pai \ ar\bar{e}$ , take that rupee. Otherwise we have  $as\bar{e}$ , as in  $as\bar{e} \ si\bar{o}$ -thē  $kut\bar{e}t\bar{a}t\bar{o}$ , after having beaten him well.

Dat.  $as\bar{e} - r\bar{e}$ , as in  $an\bar{\imath}$   $r\bar{o}pai$   $as\bar{e} - r\bar{e}$   $d\bar{e}$ , give this rupee to him.

Abl.  $as\bar{e} - \underline{zh}\bar{o}$ , as in  $\bar{a}$   $r\bar{o}pai$   $as\bar{e} - \underline{zh}\bar{o}$   $ar\bar{e}$ , take that rupee from him.

Gen. asō phiā-jē, on his back; asō bāl, (I have beaten) his son.

Plur. Gen.  $\bar{a}n\bar{o}$ , of them (List).

The Gilgit ro, he, she, it, that, is also used. It has a feminine throughout, and is thus declined:—

	SING.		PLUE.		
	Masc.	Fem.	Masc.	Fem.	
Nom.	rō	$rar{e}$	rē .	rā	
Agent I.	rō-sā, (-sē)	$rar{e}$ - $sar{a}$ , $(-sar{e})$	$rar{e}$ - $sar{a}$ , (- $sar{e}$ )	$rar{a}$ - $sar{a}$ , (- $sar{e}$ )	
Agent II.	(?) rīsī	rēsī	renō- $zhar{a}$ , (- $zhar{e}$ )	$ranar{o}$ - $zh$ $ar{a}$ , $(-zh$ $ar{e})$	
Acc.	(?) rōsā	rēsē	renō	ranō	
Dat.	(?) rōsē-rē	rēsē-rē	renō-rē	ranō-rē	
Abl.	(?) rōsē- <u>zh</u> ō	rēsē- <u>zh</u> ō	renō- <u>zh</u> ō	ranō• <u>zh</u> ō	
Gen.	(?) rōsō	rēsō	renō	ranō	
Loc.	(?) rōsĕ- <u>zh</u> ā, (- <u>zh</u>	$ ec{e} angle   rar{e}sar{e}-z\underline{h}ar{a},(-z\underline{h}ar{e})$	$renar{o}$ - $zhar{a}$ , $(-zhar{e})$	$ranar{o}$ - $zhar{a}$ , (- $zhar{e}$ )	

Shaw gives no forms for the Acc., Dat., Abl., Gen. and Loc., Sing. Masc.  $Res\bar{a}n\bar{o}$  occurs as a Gen. Sing. Masc. in the List of words (Nos. 27 and 28). It is really a possessive pronoun like  $mi\bar{a}n\bar{o}$ , mine, etc. No other form of this pronoun occurs in the List or Specimens, but there is a pronoun  $\underline{z}h\bar{o}$ , he, which is probably a dialectic form of it. It is not given by Shaw, but the following instances occur in the first Specimen:—

Sing. Nom.  $\underline{zh}\bar{o} \ rut\bar{o} \ b\bar{o}\bar{\imath} \ i\underline{ph}\bar{a}l\bar{o}$ , he arrived safe and sound.

Dat.  $\underline{\underline{zh}}\underline{\bar{e}s}-r\underline{\bar{e}}\ bany\bar{a}$ , put ye on him. Gen.  $\underline{\underline{zh}}\underline{\bar{e}s}\bar{a}n\bar{o}\ aluk$ , his portion.

zhēsānī dēr (fem.), his belly.

Finally, there is a pronoun,  $per\bar{o}$  or perau, he, she, it, that. Shaw shows it as a plural, viz:— $per\bar{o}$ , they, gen. plur.  $per\bar{a}n\bar{o}$ , their, which is also used as a base for the oblique cases. The following forms occur in the List:—

Sing. Nom. perau or pero (No. 26).

Agent I. perau-sē, as in perau-sē tiras charē $y\tilde{a}$ , he is grazing cattle,

Agent II. perāsī, as in perāsī kutau, he struck.

Gen.  $per\bar{a}s\bar{o}$ , as in  $per\bar{a}s\bar{o}$   $j\bar{a}$   $s\bar{a}$ - $j\bar{o}$   $\underline{s}h\bar{o}ra\tilde{u}$   $ha\tilde{u}$ , his brother is taller than his sister.

Plur. Nom.  $per\bar{a}$  (No. 29). Possibly this is feminine, or it may be another spelling for  $per\bar{e}$ , as  $\underline{zh}\bar{a}$  is for  $\underline{zh}\bar{e}$ .

Agent II. perānō-zhē, as in perānō-zhē kutiē, they struck.

The genitive, perānō, their, given by Shaw, is evidently one of the set of possessive pronouns. To recapitulate, these possessive pronouns are as follows:—

 $mi\bar{a}n\bar{o}$ , $mi\tilde{a}n\bar{o}$ ,mine. $ass\bar{a}n\bar{o}$ ,ours. $\underline{th}\bar{a}n\bar{o}$ , $t\bar{a}n\bar{o}$ ,thine. $\underline{ts}\bar{a}n\bar{o}$ , $chh\bar{a}n\bar{o}$ ,yours. $res\bar{a}n\bar{o}$ , $\underline{sh}\bar{e}s\bar{a}n\bar{o}$ ,his. $ren\bar{a}n\bar{o}$ , $per\bar{a}n\bar{o}$ ,theirs.

There is no instance of a Reflexive pronoun in the List or Specimens. Shaw gives the Gilgit  $tom\bar{o}$ .

The Relative pronoun is  $k\bar{e}$ , who, and the Interrogative is  $k\bar{o}\tilde{i}$ , who? In the remaining cases of the singular they are identical in form. Thus:—

Nom.  $k\bar{e}$ , who;  $k\bar{o}\hat{i}$ , who?

Agent I.  $k\bar{e}$ - $s\bar{a}$  (- $s\bar{e}$ )

Agent II.  $k\bar{e}s\bar{i}$ 

Acc.  $k\bar{e}s\bar{e}$ Dat.  $k\bar{e}s\bar{e}-r\bar{e}$ 

Abl.  $k\bar{e}s\bar{e}$ - $zh\bar{o}$ 

Gen. kēsō

Loc.  $k\bar{e}s\bar{e}-\underline{z}h\bar{a}, (-\underline{z}h\bar{e})$ 

No instances of the plural occur in the List or Specimens, nor is that number given by Shaw.

The neuter Interrogative pronoun is  $\underline{zh}\bar{o}k$  or  $\underline{zh}\bar{o}g$ , what? Shaw does not mention it. The following forms appear in the Specimens:—

anī zhōg krumē haũ, what works is (i.e. are) these?

zhōbaī bilī, what became. Here zhōbaī appears to be a feminine, but I confess that I do not understand it.

'Why?' is zhōk-rē thêotō, literally, 'making for what?'

Other pronominal forms are kachā or kachāk, how much? how many? zhē-gā or  $\underline{zh}\bar{e}\cdot g\bar{a}$   $\underline{zh}\bar{e}\cdot g\bar{a}$ , anything.

#### IV.-VERBS.-

A. Auxiliary Verbs and Verbs Substantive.—The present and past tenses of the Verb Substantive closely follow the Shina of Gilgit. In the present tense the letter n is liable to be weakened to a mere nasalisation of the succeeding vowel. The present is conjugated as follows:—

	Sing.		PLUE.	
	Masc.	Fem.	Masc.	Fem.
1	mõ hānōs or hãs	mõ hānis, haîs	bē hānis or hãs	bē haĩs
2	tū hānō, hā <b>õ</b>	tū hānī, haĩ	tsō hānet, hãt	tsā haĩt
3	$r$ ō $h$ ā $n$ ō, $h$ ā $\widetilde{o}$ , $h$ a $\widetilde{u}$ $k$	rē hānī, haĩ	$rar{e}\ h\widetilde{ar{a}},\ h\widetilde{ar{a}}k$	rā haniē (? hāniē)

'I am,' etc.

Another word for 'is' is thēnā, apparently a plural for a singular, and probably meaning literally 'they make.' It occurs in thano nom zhok thena, what is your name? (List No. 220). Compare the Gawarbati thana.

The Past tense is conjugated as follows:—

'I was,' etc.

	S	ING.	Pr	Plub.		
	Masc.	Fem.	Masc.	Fem.		
1	mõ āsilus, āsilōs	mõ āsiliis (or -līs)	bē āsiles	bē āsilies		
2	tū āsilō	tū āsiliē (or -lī)	<u>ts</u> ō āsilet	<u>ts</u> ā āsiliet		
3	rō āsilō	rē āsiliē (or -lī)	rē āsilē	rā āsiliē		

I have not come across any forms corresponding to the Gilgit asus, etc.

The verb 'to become' is irregular in some of its forms. I give the following conjugation, which is founded on that of Shaw, with additions from the List and Specimens. When no feminine form is shown it is the same as the masculine.

BRÖKPĀ OF DRAS.

### Present-Future, 'I become,' 'I shall become.'

	Sing.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
1	born	*** 464	bon	
2	bē <u>s</u> ħ	******	$bar{a}t$	bātē
3	bē <b>ī</b>	·	ben	benī

### Present Definite, 'I am becoming,' etc.

,	Sing.		PLUE.	
	Masc.	Fem.	Masc.	Fen.
1	bomōs	bomiis	bonas	******
2	bē, bē <u>s</u> ħ	••••	$bar{a}t$	•••••
3	benō	$benar{\imath}$	benā	(?) benā

### Imperfect, 'I was becoming,' etc.

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fern.
1	bomālōs	bomāliis (or -līs)	$bonar{a}les$	bonālies
2	$biar{a}lar{o}$	biāliē (or -lī)	$biar{a}$ le $t$	$biar{a}liet$
3	$biar{\imath}lar{o}$	$biar{a}liar{e}$ (or - $lar{e}$ )	ben <b>ālē</b>	benāliē (or -lē)

### Past, 'I became,' etc.

	Sr	NG.	PLUR.	
	Masc.	Fem.	Masc.	Fow.
1	bilōs	biliis (or -līs)	biles	bilies
2	bilō	biliē, bilī	bilet	biliet
3	$bilar{o},bil$	biliē, bilī	bilen, bilē	bilien, biliē, bilī

### Pluperfect, 'I had become,' etc.

	Sing.		P	LUE.
	Masc.	Fem.	Masc.	Fem.
1	bilālōs	bilāliis (or -līs)	bilāles	bilālies
2	$bilar{a}lar{o}$	$bilar{a}liar{e}~( ext{or}~-lar{\imath})$	$bilar{a}let$	$bilar{a}liet$
3	bilālō	bilāliē (or -lī)	$bilar{a}lar{e}$	bilāliē (or -lī)

Infinitive:  $b\bar{o}n\bar{o}$  or  $b\bar{e}\bar{o}n\bar{o}$ , to become. Also, as a future participle, to be become.

Conjunctive Participle :  $b\bar{o}\bar{\imath}$ ,  $b\bar{e}$ , having become.

Gerund :  $b\bar{e}$ - $t\bar{o}$ , on having become. Imperative :  $b\bar{e}$ , become thou.

The form of the past tense of this verb looks as if it had been affected by the influence of the Burushaski of Hunza-Nagar. Compare the Burushaski bilah, it is. Similarly, as will be seen in the following examples, bil, literally 'he became,' is used to mean 'he is.'

The following examples of this verb occur in the List and Specimens:-

Tū kachō-gā bilōs gunāhgār, before thee also I became a sinner.

 $\underline{Zh}\bar{o}g\ m\bar{o}\bar{\imath}\ h\tilde{a}k$ ,  $\underline{th}\bar{e}\bar{\imath}\ bil$ , what is mine is (lit. became) thine.

Kachā barsh bil, how many years is (i.e. are) there, how old is (this horse)?

Mudā bilō, he became needy.

 $\underline{E}\underline{sh}\bar{a}k$   $\underline{zh}\bar{o}ba\bar{\imath}$   $bil\bar{\imath}$ , one day what happened ?  $kh\bar{u}\underline{sh}\bar{\imath}$  thiam-bil $\bar{\imath}$ , rejoicing might have been made by me.

 $\underline{Sh}\bar{u}r\bar{a}\ b\bar{e}\bar{o}n\bar{\imath}\ \underline{sh}\bar{a}\ asil\bar{\imath},$  joy to be become was proper, it was proper to rejoice.

Hun  $b\bar{o}\bar{i}$  ras  $bil\bar{o}$ , having become erect, he started; i.e. he stood up and started.

 $D\bar{e}\underline{zh}\bar{\imath} \ \underline{tsh\bar{e}k} \ bil\bar{a}$ - $b\bar{e}t\bar{o}$ , on a few days having become, *i.e.* having passed.

B. Active Verb.—The conjugation of the finite verb follows Gilgit Shinā in its main principles. As already pointed out, there are two forms of the Agent case, one employed before all tenses of a transitive verb except the past tense and those formed from it, and the other used before the past tense of a transitive verb and those tenses which are formed from it. Neuter verbs, of course, have the subject in the nominative.

The following is the conjugation of the transitive verb kutino, to strike:-

Infinitive:  $kutin\bar{o}$ , or  $kuty\bar{o}n\bar{o}$ , to strike. Present Participle:  $kuti\tilde{e}st\bar{o}$ , striking.

Past Participle: kutō or kutau.

Future Participle: kutyōnō, to be struck, fit to be struck.

Conjunctive Participle: kutē, having struck.

Gerund: kutē-tō, kutē-tā, kutē-tā-tō, on having struck.

The Infinitive almost always ends in  $\bar{o}n\bar{o}$ , not in oiki as in Gilgit.  $\bar{O}n\bar{o}$  is evidently connected with the Kāshmīrī form ending in untl. Other examples are  $chary\bar{o}n\bar{o}$ , (he sent him) to feed (swine);  $th\bar{e}\bar{o}n\bar{o}$ , (fit) to make (me thy son). A dative occurs in the same meaning in the form  $th\bar{e}\bar{o}n\bar{a}$ - $r\bar{e}$ , (fit) for making (me thy son). Two examples of an infinitive with k are, however, found in the Specimens, as verbal nouns. They are  $talm\bar{o}k$ , dancing, and  $sinm\bar{o}k$ , singing.

No example of the Present Participle occurs in the Specimens. The form given in the List is taken from Shaw. With the termination  $st\bar{o}$ , we may compare the common termination  $st\bar{e}$ , stai, of the Kāfir languages.

The Past Participle ends in  $\bar{o}$  or au. The latter is sometimes nasalised. Thus,  $kuta\tilde{u}$ . Examples will be found under the past tense, the third person singular of which is identical with the past participle.

The Future Participle is the same in form as the Infinitive, but is an adjective. It has the force of the Latin Gerundive, and means 'what is to be struck,' etc. Like the infinitive it is evidently connected with Kāshmīrī. Two examples occur in  $\underline{sh\bar{u}r\bar{u}}$   $th\bar{e}\bar{o}n\bar{i}$   $\underline{sh\bar{u}r\bar{u}}$   $b\bar{e}\bar{o}n\bar{i}$   $sh\bar{u}$   $asil\bar{i}$ , it was proper to make rejoicing and to become joyful. Here  $\underline{sh\bar{u}r\bar{u}}$ , rejoicing, is feminine, and  $th\bar{e}\bar{o}n\bar{i}$  and  $b\bar{e}\bar{o}n\bar{i}$  are adjectives agreeing with it, the sentence, translated literally, being 'rejoicing to be made, rejoicing to be become, was proper.'

The following additional examples of the Conjunctive Participle occur in the Specimens:—baghē, having divided; kharchī thē, having made expenditure.

Most of the examples of the Gerund which are found in the Specimen are gerunds of neuter verbs. I give them here for the sake of convenience. The following examples occur:  $-g\bar{e}-t\bar{a}-t\bar{o}$ , on going;  $b\bar{e}-t\bar{o}$ , on having become;  $iph\tilde{o}-t\bar{o}$ , on having reached;  $th\bar{e}\bar{o}-t\bar{o}$ , on having made, *i.e.* on having said (twice in this sense).

Imperative: kutē, strike thou; kutyā, kutiā, strike ye.

Other examples (both transitive and intransitive verbs) are  $b\bar{o}$  or  $b\bar{o}\underline{z}h\bar{e}$ , go thou;  $kh\bar{e}$  or  $k\bar{e}$ , eat thou; bai, sit thou;  $\bar{e}$ , come thou;  $b\bar{e}$ , become;  $mir\bar{\imath}\underline{s}h$  or  $mir\bar{\imath}\underline{s}h$ , die;  $d\bar{e}$ , give;  $th\bar{e}$ , do;  $ar\bar{e}$ , take (List No. 235);  $chhur\bar{e}$ , keep.

 $b\bar{o}\underline{zh}\bar{a}$ , go ye;  $di\bar{a}$ , give ye (No. 227);  $bany\bar{a}$ , put ye on (clothes);  $\underline{sh}i\bar{a}$ , put ye;  $kh\bar{a}$ , eat ye;  $pi\bar{a}$ , drink ye;  $thi\bar{a}$ , make ye.

	SIN	G.	Plur.	
	Masc.	Fem.	Masc.	Fem.
1	mõ-sē kutem		bē-sē kutōn	
2	tū-sē kutē, kutē <u>sh</u>	•••••	<u>ts</u> ō-sē kutiāt	<u>ts</u> ā-sē kutiāt
3	rō-sē kutēī	rē-sē kutīī	rē-sē kuten	rā-sē kuten

Present-Future, 'I strike,' 'I shall strike,' etc.

In the first person singular, the vowel of the last syllable varies, and I have not noted any rule on the subject. Examples are  $b\bar{o}\underline{z}\underline{h}um$ , I will go; razam, I will say.

Present Definite, 'I am striking,' etc.

	SING.		Plue.	
4	Masc.	Fem.	Masc.	Fem.
1	mõ-sē kutēmus, kutmus	mõ-sē kutēmis, kutmis	bē-se kutōnas	•••••
2	tū-sē kutāō, kutaŭ	(?) tū-sē kutar	<u>ts</u> ō-sē kutiāt	<u>ts</u> ā-sē kut <b>i</b> āt
3	rō-sē kutēnō, kutēũ	rē-sē kutēnī	rē-sē kutēnā, kutyōnā	rā-sē kutēnī

Other examples of this tense are mirizhimus, I am dying;  $bea\tilde{u}$ , he sits, he lives (List No. 233);  $a\tilde{u}$ , he comes (No. 239);  $di\tilde{u}$ , he is giving (a feast). Most of these are neuter verbs, but are here given for the sake of convenience. In  $charey\tilde{a}$ , he is grazing (List No. 229), we have a slightly varying form of the third person singular. Compare the Gilgit chareianu.

Imperfect, 'I was striking,' etc.

	Sing.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
1	m <b>õ-s</b> ē kutemālōs	mõ-sē kutemālīs	bē-sē kutōnāles	bē-sē kutōnālies
2	$tar{u}$ -s $ar{e}$ $kutar{a}lar{o}$	tū-sē kutāliē (or -lī)	<u>ts</u> ō-sē kutiālet	<u>ts</u> ā-sē kutiāliet
3	rō-sē kutēlō	rē-sē kutēliē (or -lī)	rē-sē kutenālē	rā-sē kutenāliē (or -lī)

No examples of this tense occur in the Specimens.

In the Brōkpā of Dras the tenses formed from the past participle do not take the suffix  $\bar{e}g\bar{a}$ , as in Gilgit Shinā. The Past tense is formed directly from the past participle, the third person singular being identical with it. The latter ends in  $\bar{o}$ , au or  $a\tilde{u}$ , all of which are merely varieties of spelling, unless  $a\tilde{u}$  is, as is possible, a relic of an old neuter gender.

The other forms will be learnt from the following paradigm:—

Past, 'I struck,' etc.

	Sing.		Prog.	
	Masc.	Fem.	Masc.	Fem.
1	mī kutās	mī kuties, kutīs	assō- <u>zh</u> ā kuties	assō- <u>zh</u> ā kuties
2	tō kut <b>ā</b>	tō kutē	<u>ts</u> ō- <u>zh</u> ā kutiet	<u>ts</u> ā- <u>zh</u> ā kutietī
3	sēsī kutō, -au, -aũ	rēsī kutī	renō- <u>zh</u> ā kutiē	ranō- <u>zh</u> ā kutiē

According to Shaw, some verbs form the first person masculine singular in  $\bar{o}s$  instead of  $\bar{a}s$ , and also terminate the second person masculine singular with  $\bar{o}$  instead of  $\bar{a}s$ . There are no instances of this occurring in the case of transitive verbs in the List or Specimens, but some intransitive verbs form the first person masculine singular in us, and the second person masculine singular in  $\bar{o}s$ . See below, under the head of intransitive verbs.

Examples of this tense are  $di\bar{a}s$ , I gave (List No. 228);  $th\bar{a}s$ , I did (sin);  $mul\bar{i}-gay\bar{a}$ , thou houghtest (No. 240);  $n\bar{e}\ d\bar{a}$ , thou didst not give (a kid);  $ra\underline{z}hau$ , he said; dau or  $da\tilde{u}$ , he gave;  $chhakra\tilde{u}$ , he wasted;  $pa\underline{s}hau$ , he saw;  $nir\bar{a}\ da\underline{s}hta\tilde{u}$ , he felt compassion;  $b\bar{o}\underline{z}h\bar{e}$  (plur. masc.) dau, he gave kisses; thau or  $tha\tilde{u}$ , he did (in the

second Specimen,  $t\bar{o}lam\ thau$ , she made weighment);  $par\bar{u}d\bar{o}$ , he heard;  $khu\underline{z}hau$ , he asked;  $s\bar{e}s\bar{i}\ \underline{z}hab\ b\bar{u}r\bar{o}\ chhakr\bar{e}$  (apparently for  $chhakri\bar{e}$ ), by him all things were wasted (the grammar of this sentence is obscure);  $\underline{s}h\bar{u}r\bar{a}\ thi\bar{e}$ , they made rejoicing ( $sh\bar{u}r\bar{a}$  is feminine).

In the second Specimen  $\underline{sh\bar{a}t\bar{\imath}s}$  is translated both 'he remained' and 'she sat.' Similarly in the same Specimen, we have  $d\bar{e}-\underline{sh}\bar{a}t\bar{\imath}s$ , he put, and also 'he remained.' I am unable to analyse these forms. They all look like first persons feminine.

The Pluperfect is also used with the meaning of the Perfect. It is thus conjugated:—

	Sine.			PLUR.	
	Masc.	Fem.	Masc.	Fem.	
	mī kutālōs	mī kutālīs	assō- <u>zh</u> ā kutiāles	asso- <u>zh</u> ā kutiālies	
2	tō kutālō	tō kutāliē (or -lī)	tsō- <u>zh</u> ā kutiālet	tsā- <u>zh</u> ā kutiāliet	
3	sēsī kutālō (or -a $u$ or -a $\widetilde{u}$ )	rēsī kutāliē (or -lī)	renō- <u>zh</u> ā kutiālē	ranō- <u>zh</u> ā kutiāliē (or -lī)	

Pluperfect, 'I had struck,' 'I have struck.'

This tense is frequently employed in the sense of a simple past, when the action happened some time back. Examples of it are  $gay\bar{a}lus$ , I bought (No. 241);  $sing\bar{a}la\tilde{u}$ , he collected;  $v\bar{e}\bar{a}l\bar{o}$ , he sent;  $n\bar{e}\ di\bar{a}l\bar{\iota}$ , no (one) gave (him anything,  $\underline{z}h\bar{e}g\bar{a}$ , anything,  $\underline{b}eing$  treated as a feminine);  $kh\bar{\iota}l\bar{\iota}$ , he ate (bread, fem.) (2nd Specimen).

Several of the above examples show that the third person of the Past and Pluperfect tenses of transitive verbs agrees with the object in gender. This is denied by Shaw. In the other tenses the subject is in the Agent I case, which appears to be now but a simple variety of the nominative, and the verb does not agree with the object in gender.

As an example of the conjugation of an intransitive or neuter verb, I give the verb  $b\bar{o}\underline{z}h\bar{o}n\bar{o}$ , to go. It will be observed that, as usual, this verb is irregular in its past tense.

Infinitive:  $b\bar{o}\underline{zh}\bar{o}n\bar{o}$  (for  $bo\underline{zh}y\bar{o}n\bar{o}$ ), to go. Present Participle:  $b\bar{o}\underline{zh}\widetilde{e}st\bar{o}$ , going.

Past Participle: gau, gone.

Future Participle: bozhono, about, or fit, to be gone.

Conjunctive Participle: bōzhē, having gone.

Gerund:  $b\bar{o}\underline{zh}\bar{e}$ - $t\bar{o}$ ,  $b\bar{o}\underline{zh}\bar{e}$ - $t\bar{a}$ ,  $b\bar{o}\underline{zh}\bar{e}$ - $t\bar{a}$ - $t\bar{o}$ , on having gone.

No other examples of the Infinitive or of the Present Participle occur in the List or Specimens. Examples of the Past Participle will be found under the Past Tense. An example of the Future Participle  $b\bar{e}\bar{o}n\bar{z}$  will be found under Transitive Verbs. There are no other examples of the Conjunctive Participle. For the Gerund, we have the examples already given under Transitive Verbs.

Imperative:  $b\bar{o}$  or  $bo\underline{z}h\bar{e}$ , go thou;  $bo\underline{z}h\bar{a}$ , go ye.

Other examples are given under the head of Transitive Verbs.

DARD GROUP.

### Present-Future, 'I go,' 'I shall go,' etc.

	Sing.		Plue.	
	Masc.	Fem.	Musc.	Fem.
1	$m\widetilde{\widetilde{\sigma}}$ bōz $\underline{h}$ u $m$		bē bō <u>zh</u> ōn	••••
2	tū bō <u>zh</u> ē		$\underline{t}\underline{s}$ ō $b$ ō $\underline{z}\underline{h}$ $ar{a}t$	<u>ts</u> ā bō <u>zh</u> āt
3	rō bō <u>zh</u> ēī	rē bō <u>zh</u> īī	rē bō <u>zh</u> en	rā bō <u>zh</u> en

### Present Definite, 'I am going,' etc.

	Sing.		PLUE.	
	Masc.	Fem.	Masc.	Fem.
1	mõ bō <u>zh</u> umus	mõ bō <u>zh</u> umis	bē bō <u>zh</u> unas or bōnas	•••••
2	$tar{u}$ hō $z h ar{a} ar{ar{o}}$ , bō $z h a \widetilde{u}$	(?) tū bōzhaĩ	$\underline{ts}$ ō $b$ ō $\underline{zh}$ ā $t$	<u>ts</u> ã bō <u>zh</u> āt
3	rō bō <u>zh</u> ĕnō, bō <u>zh</u> ōn, bō <u>zh</u> ēũ, or bō <u>zh</u> aũ	rē bō <u>zh</u> ēnī	rē bā <u>zh</u> ēnā	(?) rā bō <u>zh</u> ēnī

# Other examples of this tense will be found under the head of Transitive Verbs. Imperfect, 'I was going,' etc.

	Sin	G.	PLUR.		
	Masc.	Fem.	Masc.	Fem.	
1	mõ bōzhumālōs	mõ bō <u>zh</u> umālīs	bē bōnāles	bē bōnālies	
2	tū bō <u>zh</u> ālō	tū bō <u>zh</u> āliē (or -lī)	$\underline{t}\underline{s}$ ō bō $\underline{z}\underline{h}ar{a}let$	<u>ts</u> ā bō <u>zh</u> āliet	
3	rō bō <u>zh</u> ālō	rē bō <u>zh</u> āliē (or -lī)	rē bō <u>zh</u> ēnālē	rā bōzħēnāliē (or -lī)	

No examples of this tense occur in the Specimens.

Past, 'I went,' etc.

	Sing.		PLUE.		
	Masc.	Fem.	Masc.	Fem.	
1	mõ gäs	mõ gyes	bē gyes	bē gyēes	
2	tū gā	tū gyē, gĩ	<u>ts</u> ō gyet	<u>ts</u> ā gyet₹	
3	rō gau	rē gyē, gī	rē gyē	rā gyē	

Other examples of this tense are  $y\bar{a}tus$ , I went; mutus, I remained;  $bait\bar{o}$ , thou didst sit (i.e. art living) (with me);  $bait\bar{o}$ , he sat (i.e. dwelt);  $\underline{k}\underline{h}\bar{a}t\bar{o}$ , he came (outside). It will be observed that, in these, the first person singular ends in us, and that the second and third person masculine of the same number end in  $\bar{o}$ , not  $\bar{a}$  or au.

Pluperfect,	١	had	gone,'	'I have	gone,	etc.
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	Sing.		FLUE.		
	Masc.	Fem.	Mase.	Fem.	
1	$m\widetilde{o}$ $g\overline{a}l\overline{o}s$	$m\widetilde{\widetilde{\sigma}}\ g\widetilde{\imath}l\widetilde{\imath}s$	bē gāles	bē gīlies	
2	$tar{u}~gar{\imath}lar{o}$	tū gāliē (or -lī)	<u>ts</u> ō gālet	<u>ts</u> ī gāliet	
3	$rar{o}~gar{a}lar{o}$	rē gāliē (or -lī)	rē gālē	rā gāliē (or -lī)	

Other examples are  $uthil\bar{o}$ , he arose;  $m\bar{o}\bar{a}l\bar{o}$ , he died;  $n\bar{o}t\bar{o}\bar{a}l\bar{o}$ , he was lost;  $i\underline{p}h\bar{a}l\bar{o}$ , he was got, he arrived;  $\bar{a}l\bar{o}$ , he came;  $\bar{a}l\bar{i}$  (his sense, fem.) came.

Conditional tenses for all kinds of verbs are formed by adding the syllable  $t\bar{o}$  to the simple present or to the pluperfect. This involves certain changes in these tenses, and we get the following forms for the verb  $b\bar{o}\underline{z}\underline{h}\bar{o}n\bar{o}$ , to go.

Present Conditional, 'if I go,' etc.

	Sing.	Plur.
1	$m\widetilde{o}\ b\widetilde{o}_{zh}$ ēt $ar{o}$	bē bō <u>zh</u> untō
2	tū bō <u>zh</u> ētō	<u>ts</u> ō bō <u>zh</u> āttō
3	rō bō <u>zh</u> ēītō	rē b <u>ōzh</u> ētō

The above forms appear to be of common gender. At least Shaw, from whom the paradigm is taken, gives no feminine forms, and I have not met any in the course of my reading. In Specimen I we have puri-to, he would have filled.

Past Conditional, 'if I had gone,' etc.

	Sing.		PLUE.	
	Masc.	Fem.	Masc.	Fem.
1	$m\widetilde{\widetilde{\sigma}}~gar{a}lar{c}star{c}$	mõ gālāstō	bē gālestō	bē gālāsetō
2	$t ar{u} \; g ar{a} ar{l} ar{c} t ar{c}$	$tar{u}~gar{a}lar{a}tar{o}$	<u>ts</u> ō gālettō	<u>ts</u> ā gālātetō
3	<b>r</b> ō gyiltō	rē $gi$ e $lt$ ō	rē gyiltō	rā gālātō

Transitive verbs form these tenses in exactly the same way. For both, the subject is put into the Agent I case. Thus,  $m\tilde{o}$ -sē kutētō, if I strike;  $\underline{ts}\bar{o}$ -sē kutiāttō, if you strike;  $m\tilde{o}$ -sē kutālōstō, if I had struck;  $r\bar{o}$ -sē kutiltō, if he had struck.

We may note with regard to these conjugations that, after the  $\underline{zh}$  of  $b\bar{o}\underline{zh}\bar{o}n\bar{o}$ , an i is always omitted. Exactly the same rule applies in Kāshmīrī. Thus,  $kuti\bar{a}t$ , you strike, but  $b\bar{o}\underline{zh}\bar{a}t$ , not  $b\bar{o}\underline{zh}i\bar{a}t$ , you go.

The only trace of a passive voice in the Specimens is the word  $mir\bar{\imath}\underline{zh}\bar{\imath}mus$ , I am dying. The List gives the force of the passive by a periphrasis. 'I am struck' becomes 'he is striking me,' and so on.

The Negative Particle is  $n\bar{e}$ . 'No' is  $nu\underline{sh}$ .

[No. 4.]

### DARDIC SUB-FAMILY.

DARD GROUP.

SHINA.

(Brokpā of Dras.)

(R. T. Clarke, Esq., I.C.S., 1899.)

### SPECIMEN I.

Ek mūshākarē bāl dū asilē. Sēnēzhātō biyālō bālī One man-to Them-among-from the-younger son twowere. by-the-son 'mõrē miãnū razhau. hissa ōn-haũk mālrē baghē "me-to the-father-to it-was-said, my portion to-come-is having-divided deh. Mālī daũ baghē. Dēzhī tshēk bilā-bētō. By-the-father it-was-given having-divided. Daysfew having-been-on, qive.' zhēsānō aluk zhab singālaŭ, dūr kūīkarē biyālō bālī was-collected, far country-to hisportion property the-younger by-the-son būrō lūndagī chhakraŭ. Getato zhab thetāh Sēsī gau. wickedness alldoing was-wasted. By-him he-went. Going-on property zhab būrō chhakrē. sē <u>zh</u>aŭzhā drāk uthilo. Sēsārē allwas-wasted, that country-in famine arose. Him-to property zhaŭzhā bilō. Sādoto sē zhē-gā-nā nē mutō, mudā he-became. Afterwards that country-in anything-even-not not remained, needySādōtō sēsī kūīzhā zhanglo baskocho baito. chökilī zhānō by-himfield-in wildAfterwards. servant sat.(?) man (?) near zhēsānī dēr charyono vēālō. Shūrāitā purito shūnī hisbelly would-have-filled feeding-for he-was-sent. Gladness-with pigsdiālī. Sādōtō sēsārē zhē-gā-zhē-gā  $n\bar{e}$ ghāsrē. Sēsārē was-given. Afterwards him-to anything-anything notgrass-with. Him-to hã. baskochī Sē būrōrē-gā 'miõ mālrē kachāk nariã ālī. Them all-to-also 'my father-to servants are. how-many senses came, mirīzhīmus.  $\mathbf{M}\widetilde{\mathbf{o}}$ miānō mirōnō tapkhi muchai;  $\mathbf{m}\widetilde{\mathbf{o}}$ anī tushī am-dying. I comfortably is-spare; Ihere hungry mybellyful "tūrī-gā chhargam Gētātō razam, mālēlī bōzhum. " thee-to-also sin . I-will-say, father-to will-go. Having-gone-on thās. Mõ push thēổnārē Khudāī-tē-gā chhargam was-done-by-me. . I son making-for God-to-also sinwas-done-by-me, baskochūk nālā phashtē Chēh thānē baskochosī mutus. lāiq nē servant-one withequal I-remained. Now thy servants not2 D 2 VOL. VIII, PART II.

bilo, mālē bōī wari chhurē." Hun ras ālō. father-of set-out he-became, he-came. keep."; Erect having-become neardashtaŭ, darbak nirā pashau, Mālī dūr By-the-father at-a-distance he-was-seen, compassion was-felt, running he-took, dau. bālī Tātō bō<u>sh</u>ē razhau hatwā, shōtārē Then by-the-son kisses were-given. it-was-said neck-to hand-putting, kachō-gā bilōs mālō. tũ gunāhgār, 'aī Khudāi mālrē, from-near-also O father, theeI-became a-sinner, the-father-to, gunāhgār, tūr push bilōs  ${
m thar{e}ar{o}nar{o}}$ lāiq nē "mutus." from-near-also I-became a-sinner, thyson making-for fit not I-remained. baskocho 'siō Sādoto mālī razhau warī, tshile khōī by-the-father it-was-said the-servants near, 'good robes Then capbanyā; ekangeluk arē angūzhā ring-one having-brought put-ye-on(-him);having-brought onefinger-to banyā.' paizārī arē zhēsrē Mālī shiā. bara having-brought put-ye-on.' and shoes him-to By-the-father put-ye-on, 'khā, Miỗ bāl warī, shūrā thiā. razhau būrō piā, it-was-said allnear (i.e. to), 'eat, drink, rejoicing make-ye. Myson zhanīlo; notoālo, i<u>ph</u>ālō.' mōālō, kutē Tātō senōzhā shūrā lived; was-lost, was-got.' Then by-them rejoicing died,again (?)was-made.

wakhsā sēsõ bārō bāl tshrēshzhā Sō asilō. Sō That time-at hisgreatHе son field-in was.  $\operatorname{gr}\widetilde{\eth}$ ālō shrëshizhato ēlē i<u>ph</u>ālō. I<u>ph</u>õtō talmök sinmök he-reached. Having-reached dancing singing house fields-in-from camenear Sēsī baskochokre, parūdō. mashō thaũ. Thētātō By-himservant-a-to calling was-heard. was-made. Having-made-on khuzhau. 'anī <u>zh</u>ōg krumē haũ? Sēsī razhau. it-was-asked. ' these what works is? By-him it-was-said, 'your ālō. Sēsē kāryō zhā thō mālosū grun diũ, zhokre came. That-of for brother your the-father a-feast is-giving, what-for thaõ zhō rutō bōī iphālo.' Sēsārē zhush he safe-and-sound having-been doing (i.e. cause) reached.' Him-to anger alī, gözhrārē nā Sēsēi gau. mālō drô khātō, thau, house-to he-went. came, not Hisfather outcame, it-was-done (i.e. said), ~ tshē gōzhrārē.' Bālī razhau mālē warī. ' kachāk 'g0 house-to. By-the-son it-was-said the-father-of ' how-much near, umrīrē thai khidmat thās; thai ra<u>zh</u>ākarē miphēr service . was-done-by-me; thy age-for thycommand-to transgression by-me nā thās. **Eshak** zhōbaī bilī kachāk ek chhālē mōrē-gā was-done-by-me. Day-one what not became me-to-also kid even one

mūsū-gā dā, parūlōsī nālā <u>khūsh</u>ī thiam-bilī. nē notwas-given-by-you, I-also friends with merrimentmade-might-have. "Zhōkrē," thēštō. darīchēsī nālā daulat " What-for," having-made (i.e. having-said)-on, harlots withwealth thē <u>kh</u>archī ālō, sēsēi kāryō <u>th</u>ō grun he-came, forexpenditure $having ext{-}made$ him-of by-you a-feast dā. Māli ra<u>zh</u>au, ' pu<u>sh</u>, mõsī tū magā By-the-father it-was-said, 'son, thouever was-given-by-you.' mebaitō. hãk, mõĩ <u>th</u>ēi bil.  $\underline{\mathbf{Sh}}\mathbf{\bar{u}}\mathbf{r}\mathbf{\bar{a}}$ Zhōg with (art-)seated (i.e. livest). What mine thinebecame. is,Rejoicing āsilī; "zhōkrē," thēõtō. shūrā bēōnī  $\underline{\mathrm{sh}} \bar{\mathrm{a}}$ thēōni <u>th</u>ō rejoicing to-become properwas; "why," having-said-on, your to-make  ${f zh}ar a$ mōālō, kutē zhanīlō; nōtōālō, lādō.' bivālō younger brother died, againlived; was-lost, was-got.

## [No. 5.]

# DARDIC SUB-FAMILY.

## DARD GROUP.

## SHINA.

(Brökpā of Dras.)

(R. T. Clarke, Fsq., I.C.S., 1899.)

# SPECIMEN II.

1. Zhun phatthē, Kashirō shīshchē kutēh. Snake having-left, a-Kashmīrī's head crush.

If you have to choose between killing a snake or a Kāshmīrī, kill the Kāshmīrī.

2. <u>Kharth</u>ē wās, <u>ōmth</u>ē <u>kh</u>ās.

Descent come, ascent go-up.

A hunting proverb. The hunter should go up hill when the game is coming down.

3. Magēlē dādō, bish nē dādō.

Rope was-burnt, the-strand not was-burnt.

### A Marriage Song.

4. Bābrē <u>Kh</u>atījā laī.

The-father-to <u>Kh</u>atījā daughter.

Karaī ūnō de-shātīs. Bābṛē, etc.

Basket pillow he-put. The-father-to, etc. Sultārē wōī dē-shātīs. Bābrē, etc.

Sultā-to water remained. The-father-to, etc.

Ek tikī Baghdūrōjē khīlī. Bābṛē, etc. One loaf Baghdūr-by was-eaten. The-father-to, etc.

Bābṛē ēchhākō safar.

The-father-to day-one-of journey.

Khatījā umrō safar.

<u>Khatījā life-of journey.</u> Dīzhārē umrō safar.

Daughter-to life-of journey.

 $\underline{ ext{Kh}}$ atījā sõn tõlam  $\underline{ ext{th}}$ au.  $(By-)\underline{ ext{Kh}}$ atījā gold weighment was-made.

Bilai  $\underline{Zh}$ ān  $\underline{sh}$ ētī dau. By-the-father-in-law  $\underline{Zh}$ ān behind she-was-put. Ropī zhanolī shātīs.

Rōpī snake-on she-sat.

Mā Husainī pu<u>sh Kh</u>atījā dī parūlā.

Mā Husainī's son <u>Kh</u>atījā daughter fit-were.

Bābṛē, etc.

The-father-to, etc.

#### FREE TRANSLATION.1

The father has Khatījā for his daughter. (Refrain repeated after each verse.)

Baghdur remained in the verandah.

He used a basket for a pillow.

There is water in Sulta (the name of a place).

Baghdur (the bridegroom) ate a loaf.

The father has to go a journey of but one day.

But Khatījā (the bride) has to go a journey lasting her whole life.

The daughter has to go a journey lasting her whole life.

Khatījā weighed out gold and gave it in presents.

Jān, her father-in-law, took her up behind him on the horse.

She sat upon the snake of Ropī (the name of the tribe to which her co-wife belongs. The co-wife is the snake).

Mā Husainī's son (i.e. Baghdūr) and the damsel Khatījā are a worthy pair.

¹ No free translation was sent with the original. The song is not free from difficulty, and I may have misinterpreted some passages.

## BRŌKPĀ OF DĀH-HANŪ.

Dah and Hanu are in the east of Baltistan, close to the frontier of the province of The inhabitants are Shins, and their language, though much mixed with Ladākh. Western Tibetan, is still Shinā in its essence. Full accounts of these Brokpas will be found in Drew's Jummoo and Kashmir, and in Shaw's article on Stray Arians in Tibet quoted in the list of authorities on Shinā.1 The specimen annexed and the list of words have been provided through the kindness of Mr. R. T. Clarke, I.C.S., Settlement Officer of Baltistan. Every care has been taken to make them correct, but, in recording a new and unwritten form of speech, mistakes and inconsistencies are sure to occur. In editing the specimen, I have altered the spelling here and there to agree with that of Shaw's sketch of the dialect, but in no case has the representation of the essential pronunciation of any word been altered.

The following grammatical sketch is based partly on Shaw's grammatical notes and vocabulary and partly on the Specimens. I believe that I have incorporated all the information given by Shaw:-

I. Vocabulary.—Many words are borrowed from Tiketan. Especially common is the so-called Tibetan article  $p\bar{o}$ , fem.  $m\bar{o}$ .  $P\bar{o}$  is added to any noun, whether of Tibetan origin or not, and does not appear to affect the sense in any way. Thus, zhap or zhap-pō, Sometimes even Tibetan case-suffixes are used as in (List No. 24)  $t\bar{\imath}$ - $ph\bar{\imath}\bar{a}$ , of property. thee;  $m\bar{e}r\bar{e}-l\bar{a}$ , to compassion.

Adjectives usually follow the nouns they qualify, thus following the Tibetan, and not the Aryan idiom. In such cases, they, and not the nouns they qualify, take the casesuffixes. A good example is būnī dūrī-ku-rā, to a far country.

The following is a list of words occurring in the Specimen which I have identified as of Tibetan origin:—

kapshā, shoe পাম'-প' Borrowed from Prs.

Konjok, God হুলার মাইবা skal-pō, share শ্বাব skit-pō, happy \$5'\(\frac{2}{3}\) khril, embrace व्यापाय gullūs, clothes र्वाउ (१) grī, neck अवीत्र grun, feast মার্বার chuk, all ইবা chhar, waste এর্র্ব্বা to consume. chhüng, to become agr'a thub, is found and that-pā, pleased agz zı  $d\bar{a}$ , to  $\xi\xi'$  (means with in Tib.). dugs-mī, servant, Purik รูปุจาติ

dun, feast ፮፯ ጃ nispā-chan, sinner ইম্যাত্র phak, swine খ্ৰা biü, son 📮 zāsh-kun, dearth এম'ব্লীর্ <u>इति</u> के k, day व्या zhi-t, saw বাইাম্য yātō, companion W'ž' yok-po, servant বার্থবার lā, to Q' lan, answer qu luli-mo, harlot, Purik ชาวังสา shumat, asked g'A'(?) sak, all, Purik 🖏 T ospā, worthy axil

¹ Mr. Francke's Ladakhi Songs, mentioned among the authorities on Shina, contain several specimens of this dialect, which unfortunately reached me too late to be consulted in the preparation of the present sketch.

II. **PRONUNCIATION.**—As in the Brōkpā of Dras, the vowel scale is very indefinite. A final  $\bar{a}$  seems to be always interchangeable with  $\bar{e}$ . Thus we have  $r\bar{a}$  or  $r\bar{e}$ , to;  $\underline{zh}\bar{a}$  or  $\underline{zh}\bar{e}$ , on, exactly as in Dras. The vowel  $\bar{a}$  sometimes even becomes  $\bar{o}$  or u, as in  $ch\bar{o}rr$ , for  $ch\bar{a}r$ , four;  $r\bar{o}$  (as well as  $r\bar{a}$ ,  $r\bar{e}$ ), to;  $p\tilde{u}\underline{sh}$ , for  $p\tilde{a}ch$ , five.  $\bar{O}$  often becomes  $\bar{u}$ , as in  $d\bar{u}$ , for  $d\bar{o}$ , two;  $n\bar{u}$ , for  $n\bar{o}$ , nine.

The consonantal system is the same as in Dras. The two special consonants  $t\underline{sh}r$  and  $\underline{zh}r$  occur also here. In addition to the letters already discussed; Shaw mentions a  $\underline{dh}$ , pronounced like the th in the English 'this.'

There is a strong tendency to harden soft letters, frequently accompanied by disaspiration. Examples are  $kirm\bar{o}$  (Tibetan  $girm\bar{o}$ ), a rupee;  $t\bar{e}$  (Sanskrit  $dh\bar{a}$ ), to do (standard Shiṇā  $th\bar{e}$ ); gip (for jib or jibh), a tongue;  $g\bar{a}$  or  $k\bar{a}$ , and, also;  $\underline{zhap}$  (standard Shiṇā  $j\bar{a}b$ ), property. In  $b\bar{u}t$ , a devil, we see Eranian influence.

Initial j becomes g in gip, a tongue (see above), and  $gy\ddot{u}n$  (Sanskrit  $jy\bar{o}tsn\bar{a}$ ), moon.

Ch and chh often become  $\underline{sh}$ , as in  $p\widetilde{u}\underline{sh}$ , for  $p\widetilde{a}\underline{ch}$ , five;  $\underline{sh}\overline{a}$ , for  $\underline{chha}$ , six. In  $\underline{tshresh}$  (standard  $\underline{Shin}\overline{a}$   $\underline{chech}$ ), a field, the initial  $\underline{ch}$  has become  $\underline{tshr}$ . On the other hand, in  $\underline{ashre}$ , for  $\underline{ash}t$ , eight,  $\underline{sh}$  has become  $\underline{shr}$ .

In the word  $ap\underline{sh}$ , a horse, for  $a\underline{sh}p$ , the two consonants have been interchanged. An initial h is sometimes dropped, as in  $h\ddot{u}a$  or  $\ddot{u}\ddot{a}$ , he was.

Occasional instances occur of epenthesis, by which a vowel is modified by a succeeding one. Thus we have  $t\underline{sh}rig\bar{a}$ , a woman, but  $t\underline{sh}r\ddot{u}g\bar{o}y\bar{u}$ , women:  $n\bar{o}r\bar{o}$ , good; feminine  $n\ddot{u}r\bar{\imath}:bi\underline{zh}\bar{a}$ , twenty;  $d\bar{u}$  (not  $d\ddot{u}$ )  $bu\underline{zh}\bar{u}$   $d\bar{a}\underline{sh}$ , fifty:  $h\bar{u}$ - $r\bar{a}$ , in them;  $h\bar{u}$ - $r\bar{u}$ - $n\bar{o}$ , from among them:  $g\bar{o}l\bar{o}$ , a bullock;  $g\bar{o}l\bar{e}$ , bullocks:  $\bar{a}$ , a she-goat;  $\bar{o}y\bar{o}$ , she-goats.

III. NOUNS.—The Article.—As in Dras and Gilgit, the numeral  $\bar{e}k$ , one, is suffixed to nouns to give the force of the indefinite article. It takes various forms. Examples are  $b\bar{u}n\bar{\imath}\ d\bar{u}r\bar{\imath}-ku-r\bar{a}$ , to a distant country;  $pun\ ab\bar{a}\underline{s}\underline{h}-k\bar{u}\bar{\imath}-n\bar{o}$ , in a riotous way;  $m\bar{u}\underline{s}\underline{h}-\bar{e}k\bar{o}-ch\bar{\imath}-s\bar{u}m\bar{a}$ , with a man;  $naukar-ku-r\bar{a}$  lan det, he gave a call to a servant. The first two examples show that when an adjective follows a noun, the article is appended to the adjective.

It is possible that the Tibetan suffix  $p\bar{o}$  is sometimes employed as a definite article, but this is by no means always the case.

Declension.—The following declensions are based on those given by Shaw:—

Ei, a ewe.

	Sing.	Plur.
Nom.	$ar{e}i$ .	ēiā.
Agent I.	ēi-sā.	ēiā-sā.
Agent II.	$ar{e}i$ - $yar{a}$ .	$ar{e}ian$ - $yar{a}$ .
Acc.	ēi- <u>zh</u> ā.	ēian- <u>zh</u> ā.
Abl.	ēi- <u>zh</u> ā-nō.	ēian- <u>zh</u> ā-nō.
Gen.	$ar{e}iar{a}.$	ēian.
Dat.	$ar{e}iar{a}$ - $rar{a}$ .	$ar{e}i$ an- $dar{a}$ .
Loc.	$ar{e}iar{a}$ - $rar{a}$ .	$ar{e}ian ext{-}dar{a}$ .

## $\bar{A}$ , a she-goat.

	Sing.	Plur.
Nom.	$ar{a}.$	$ar{o}yar{o}$ .
Agent I.	$ar{a}$ -s $ar{a}$ .	$\bar{o}y\bar{o}$ - $sar{a}$ .
Agent II.	$ar{a} extbf{-}yar{a} extbf{.}$	$ar{o}yar{o}$ - $yar{e}$ .
Acc.	$ar{a}$ - $\underline{z}\underline{h}ar{a}$ .	$ar{o}yon ext{-}\underline{z}\underline{h}ar{a}$ .
Abl.	$ar{ ho}$ - $ar{z} h ar{a}$ - $nar{o}$ .	ōyon- <u>zh</u> ā-nō.
Gen.	$ar{o}yar{a}$ or $ar{a}s$ .	$ar{o}yon$ .
Dat.	$ar{a}$ - $rar{a}$ .	$ar{o}yon ext{-}dar{a}$ .
Loc.	$ar{a}$ -r $ar{a}$ .	$ar{o}yon ext{-}dar{a}$ .
	$Gar{o}t$ , a house.	
	Sing.	Plur.
Nom.	$g ar{o} t$ .	$gar{o}tar{\imath}$ .
Agent I.	$gar{o}t ext{-}sar{a}$ .	$gar{o}tar{\imath}$ - $sar{a}$ .
Agent II.	$gar{o}t ext{-}yar{a}$ .	$gar{o}tin$ - $yar{a}$ .
Acc.	$gar{o}tar{a}$ - $ar{z}har{a}$ .	$gar{o}tin$ - $ar{z}har{a}$ .
Abl.	$g ar{o} tar{a}$ - $ar{z} ar{l} b ar{a}$ - $n ar{o}$ .	$gar{o}tin$ - $dar{o}$ - $nar{o}$ .
Gen.	$gar{o}tas.$	$oldsymbol{g} ar{o} tin$ .
Dat.	$gar{o}tar{a}$ - $rar{a}$ .	$gar{o}tin$ - $dar{a}$ .
Loc.	$gar{o}tar{a}$ - $rar{a}$ .	$g ilde{o}tin ext{-}dar{a}.$

In all the above, in the Specimens, the suffixes ending in  $\bar{a}$  are often written with  $\bar{e}$ . Thus,  $y\bar{e}$  for  $y\bar{a}$ ,  $zh\bar{e}$  for  $zh\bar{a}$ ,  $r\bar{e}$  for  $r\bar{a}$ . Also instead of  $zh\bar{e}$ , we often have  $ch\bar{e}$  or  $ch\bar{\imath}$ .

Shaw gives the following additional examples:—

	Sing.		Pr	UR.
Nom.	Gen.	Obl.	Nom.	Gen. & Abl.
gō, a cow	gōs	$gar{o}$	$(gar{o}ar{a})$	$(g\bar{o}an)$
$gar{o}lar{o}$ , a bullock	gōlos	$gar{o}lar{o}$	$g\ddot{o}lar{e}$	gölen
biü, a boy	biüs	biü	Ъē	bēn
$t \underline{sh} r i g ar{a}$ , a woman	$t \underline{sl}$ r $\ddot{u} g ar{o} y ar{a}$	t <u>s</u> hrügē	$(t \underline{s} \underline{h} r \ddot{u} g ar{o} y ar{u})$	(tshrügōyan)
$bar{o}$ , a father	$(bar{o}s)$	$(bar{o})$	$bar{o}dar{a}$	$bar{o}oldsymbol{d}an$

In the above, words written in parenthesis are not given by Shaw.

Turning now to the List of words and the Specimens, we find that the declensional forms follow those given by Shaw very closely.

Gender is not clearly indicated in the case of nouns. In adjectives we have:—

mū<u>sh</u> nōrō, a good man. t<u>sh</u>rigā nürī, a good woman. t<u>sh</u>rügōyū nōrā, good women. This seems to show that adjectives ending in  $\bar{o}$  form their feminine in  $\bar{i}$ , with an epenthetic change of the preceding vowel, while the feminine plural ends in  $\bar{a}$  (or  $\bar{e}$ ), without any epenthetic change. In past participles of verbs, the plural ends in  $\tilde{e}$ , whether masculine or feminine, vide post.

**Number.**—The plural is generally formed by adding a vowel, and its oblique cases (including the genitive) usually end in the same vowel shortened and followed by n. I have not found any rule on which the selection of the vowel depends. The following instances of the plural appear in the List and in the Specimens. In the case of the word  $m\bar{u}\underline{s}\underline{h}$ , the plural is given as  $m\bar{u}\underline{s}\underline{h}$ - $p\bar{o}$ , men (List 124). This is very doubtful.

$bar{o}$ , father $molar{e}i$ , a daughter $mar{v}sh$ , a man $tshrigar{a}$ , a woman	Nom.  bōdā  molēiā  (?) mū <u>s</u> ħ-pō	Gen. & Obl. bōdan molēian
molēi, a daughter mū <u>sh</u> , a man	molēiā	molēian
mū <u>sh</u> , a man		
	(?) mū <u>s</u> h-pō	madah mum
$t \underline{sh} r i g ar{a}$ , a woman	,	$mar{u} \underline{sh}$ - $pun$
	$-ts$ ļ $r\ddot{u}gar{o}yar{u}$	t <u>sl</u> irügōyan
apsh, a horse	$ap\underline{s}h\overline{i},ap\underline{s}h\overline{a}$	(?) apshin, apshan
raghudmā, a mare	$raghudmiar{o}$	(?) raghudmion
chughlā, a bull	chulānī (sic)	(?) chulānin
gōlō, a bullock	gölē	$g\"{o}len$
$g\overline{o}$ , a cow	$gar{o}ar{a}$	(?) $gar{o}an$
shiin, a dog	<u>s</u> ħ <b>üē</b> ō	(?) <u>s</u> hüan
khīmō, a bitch	khīmōā	. (?) khīmōan

Regarding the use of  $p\bar{o}$  to form the plural (if it does do so), we may note that  $\underline{zhap-p\bar{o}}$ , in the Specimen, is translated 'properties.'

Case.—The Agent I ends in  $s\bar{a}$  (or  $s\bar{e}$ ), as in Dras. As elsewhere, it is employed for the subject of transitive verbs which are not in the past tense. It has quite lost the force of the agent, and must be translated as a nominative.

The Agent II is employed before the past tense of transitive verbs. Its suffix is  $y\bar{a}$  (or  $y\bar{e}$ ). Thus,  $bi\ddot{u}-y\bar{a}$  razit, the son said;  $m\bar{u}\underline{sh}-p\bar{o}-y\bar{a}$   $b\bar{o}$  charist $\bar{a}$   $t\bar{e}$ , the man made (i.e. sent) him to feed (swine). In the Specimen there are one or two irregularities. In  $bi\ddot{u}s$   $\underline{zhap}-p\bar{o}$  lut tet, the son collected the properties,  $bi\ddot{u}s$  is in the form of the genitive instead of being  $bi\ddot{u}-y\bar{a}$ . If this is not a mistake,  $bi\ddot{u}s$  may be a contracted form of  $bi\ddot{u}-s\bar{a}$ , the Agent I. In  $b\bar{o}-s\bar{a}$  dun chhūng, we have the Agent I used with the intransitive verb chhūng, become. The sentence is literally 'by the father a feast became,' i.e. the father made a feast.

The Accusative ends in  $\underline{zh}\bar{a}$  (or  $\underline{zh}\bar{e}$ ). Thus,  $m\bar{\imath}$ - $y\bar{a}$  tes  $bi\bar{u}$ - $\underline{zh}\bar{a}$  kutet, I have beaten his son (List No. 228);  $ph\bar{o}$ - $\underline{zh}\bar{a}$  kut $\bar{e}$ - $t\bar{o}$ , after beating him (No. 236).

The typical letter of the Ablative is  $\bar{o}$ , as in Dras. The usual suffix is  $n\bar{o}$ . Thus,  $chh\bar{u}d\bar{o}ur-n\bar{o}$ , from the well;  $y\bar{a}r\bar{\imath}-n\bar{o}$ , from before, hence, before, as in  $m\bar{\imath}$   $y\bar{a}r\bar{\imath}-n\bar{o}$   $b\bar{o}$  (List No. 238), walk before me.  $Y\bar{a}r\bar{\imath}-n\bar{o}$  by itself is used as suffix of the Ablative as in  $m\bar{u}\underline{sh}$   $n\bar{o}r\bar{o}-y\bar{a}r\bar{\imath}-n\bar{o}$ , from a good man. Similarly we have  $put\bar{o}-n\bar{o}$ , behind.

Another suffix is  $d\bar{e}\bar{o}$  or  $d\bar{o}$  (cf.  $d\bar{a}$ , the suffix of the dative). Thus,  $b\bar{o}$ - $de\bar{o}$ , from a father;  $tes\ mol\bar{e}i$ - $d\bar{o}$ , than his sister (List No. 231);  $y\bar{e}\ r\bar{a}z\bar{\imath}$ - $d\bar{o}$ , from what order?

Connected with the dative suffix  $r\bar{a}$ , we have  $r\bar{o}$ , as in khus- $r\bar{o}$ , from eating.

Connected with  $\underline{zh}\bar{a}$  are  $ch\bar{o}$  and  $\underline{zh}\bar{a}$ - $n\bar{o}$ , as in  $h\bar{u}$ - $ch\bar{o}$ , from this; hun- $ch\bar{o}$ , from here (List No. 222);  $b\bar{o}dan$ - $\underline{zh}\bar{a}$ - $n\bar{o}$ , from fathers.

Yet another suffix is  $y\bar{o}$ - $n\bar{o}$ , which I have only met with pronouns.

In pun  $ab\bar{a}\underline{sh}$ - $k\bar{u}\bar{\imath}$ - $n\bar{o}$ , in a riotous way, we have an ablative of manner.

The Genitive singular sometimes ends in  $\bar{a}$  (or  $\bar{e}$ ) and sometimes in s. I have not succeeded in tracing any fixed rule on the subject. The following are examples:— $mol\bar{e}i\bar{a}$ , of a daughter;  $h\bar{a}$   $bun\bar{e}$   $m\bar{u}\underline{s}h$ - $\bar{e}k\bar{o}$ - $ch\bar{i}$ - $s\bar{u}m\bar{a}$ , with a man of that country;  $b\bar{o}s$ , of a father;  $m\bar{u}\underline{s}h$   $n\bar{o}r\bar{o}s$ , of a good man;  $h\bar{a}$   $ap\underline{s}h$ - $p\bar{o}s$   $l\bar{o}$ , the age of this horse;  $mi\bar{u}$   $s\bar{o}b\bar{o}s$ , of my uncle. The genitive plural is the same as the plural oblique form, as in  $b\bar{o}dan$ , of fathers;  $mol\bar{e}ian$ , of daughters. In No. 125 of the List, 'of good men' is translated by  $n\bar{o}r\bar{o}$   $m\bar{u}\underline{s}h$ - $p\bar{o}y\bar{a}$ . If this is correct, the termination  $p\bar{o}$  is treated as if it were singular.

The usual termination of the Dative is  $r\bar{a}^1$  (or  $r\bar{e}$ ). Thus,  $b\bar{o}$ - $r\bar{a}$ , to a father;  $Ka\underline{s}\underline{h}ir\bar{a}$ - $r\bar{a}$ , to Kashmir;  $m\bar{u}\underline{s}\underline{h}$ - $\bar{e}k\bar{o}$ - $r\bar{a}$ , to one man;  $b\bar{u}n\bar{i}$   $d\bar{u}r\bar{i}$ -ku- $r\bar{a}$ , to a far country (here the base apparently takes  $\bar{i}$  for the oblique form singular before adding the suffix).

Another termination is  $d\bar{a}$  (or  $d\bar{e}$ ), as  $b\bar{o}$ - $d\bar{e}$  ut, he came to his father. This is probably borrowed from Tibetan.

Yet another is the Tibetan  $l\bar{a}$ , as in  $m\bar{e}r\bar{e}$ - $l\bar{a}$  tet, he was made to compassion, he became compassionate.

In the plural,  $d\bar{a}$  seems to be preferred. Thus,  $b\bar{o}dan-d\bar{a}$ , to fathers;  $m\bar{u}\underline{s}h-pun-d\bar{a}$ , to men;  $l\bar{u}l\bar{i}-m\bar{o}yun-d\bar{a}$ , to harlots.

The Locative takes the termination  $r\bar{a}$  (or  $r\bar{e}$ ) like the dative. Thus,  $g\bar{o}t\bar{a}$ - $r\bar{a}$  and  $g\bar{o}t\bar{a}$ - $r\bar{e}$ , in the house;  $b\bar{e}s\bar{a}$ - $r\bar{e}$   $g\bar{o}s$ , he went on a journey. In these two, the oblique form is made by adding  $\bar{a}$ . In  $gulli\bar{o}$ - $r\bar{a}$ , on the finger, the oblique form apparently ends in  $\bar{o}$ .

Another termination of the locative is  $\underline{zh}\bar{a}$  (or  $\underline{zh}\bar{e}$ ), sometimes written  $ch\bar{e}$  or  $ch\bar{i}$ . Thus,  $arg\bar{o}$ - $\underline{zh}\bar{a}$ , on the back;  $t\underline{sh}r\bar{e}\underline{sh}\bar{e}$ - $\underline{zh}\bar{e}$ , (he sent him) into the field;  $h\bar{u}$   $wa\underline{kh}sp\bar{i}$ - $ch\bar{i}$ , at that time;  $gr\bar{i}$ - $ch\bar{e}$  khril bet, on the neck there was embracing.

In  $t\underline{sh}r\bar{e}\underline{sh}\bar{u}s$ -kari, (the elder son was) in the field, we have some kind of compound locative. In cognate dialects  $k\bar{a}ry\bar{o}$  or  $k\bar{a}r\bar{i}$  means 'for.'

¹ So also in Persian.

I have said in the above all that I know about the oblique form. For the singular, the rule seems to be that words ending in a vowel have the oblique form the same as in the Nominative, while those ending in a consonant take  $\bar{\imath}$  or  $\bar{a}$ .

Adjectives.—The only instance of feminine adjectives with which I am acquainted have been given under the head of genders of noun substantives. Adjectives do not change for case so far as I have seen. Thus,  $m\bar{u}\underline{sh}$   $n\bar{o}r\bar{o}$ , a good man;  $m\bar{u}\underline{sh}$   $n\bar{o}r\bar{o}$ - $r\bar{a}$ , to a good man;  $n\bar{o}r\bar{o}$   $m\bar{u}\underline{sh}$ - $p\bar{o}$ , good men.

Adjectives generally follow the nouns they qualify, and case-suffixes are then added to them and not to the noun, as in  $m\bar{u}sh$   $n\bar{o}r\bar{o}-r\bar{a}$ , above.

Comparison is made as usual, the noun with which comparison is made being put in the Ablative.

IV. PRONOUNS.

The first two personal pronouns are declined as follows:—

	Sing.		PLUB.	
	I	Thou	We	You
Nom.	$m\widetilde{o},mi$	tü, tī	$bar{a}$ , $beng$	<u>ts</u> ü, <u>ts</u> ī
Ag. I.	$mar{a}$ - $sar{a}$ , $mar{\imath}$ - $sar{a}$	$t\ddot{u}$ - $sar{a}$ , $tar{\imath}$ - $sar{a}$	bā-sā, beng-sā	<u>ts</u> ü-sā, <u>ts</u> ī-sā
Ag. II.	$mar{\imath}$ - $yar{a}$	$tar{\imath} ext{-}yar{a}$	$bar{a}$ - $yar{a}$ , $b$ en $g$ - $yar{a}$	$tsar{\imath}-yar{a}$
Acc.	$m\widetilde{o}$ - $z\underline{h}ar{a}$	tü- <u>zh</u> ā	assü-rā	<u>ts</u> ü-rã
Abl.	mอื-yōnō, mอื-deō	$t\ddot{u}$ – $yar{o}nar{o}$	assü-yōnō, assü-deō	<u>ts</u> ü-yōnō
łen.	$mar{\imath}, mi\ddot{u}$	$tar{\imath},tiar{u}$	assü	<u>ts</u> ī, <u>ts</u> ü
Pat. )				
Loc. }	$mar{a}$ - $rar{a}$	$tar{\imath}$ - $rar{a}$ , $t\ddot{u}$ - $rar{a}$	assü-rā	<u>ts</u> ī-rā, <u>ts</u> ü-rā

In the Specimen we have a form not provided for above. It is  $m\bar{a}$ - $g\bar{u}$ , (make) me (thy servant).

Demonstrative Pronouns and pronouns of the third person.

Three bases have been noted,— $s\bar{o}$ ,  $ph\bar{o}$ , and  $h\bar{a}$ . The first two seem to be used indifferently for 'this,' 'that,' or 'he.'  $H\bar{a}$ , in the Specimens, sometimes means 'that,' but more usually 'this,' or 'he.' It is not mentioned by Shaw, who declines the other two in full.

The Accusative ends in  $\underline{zh}\bar{a}$  (or  $\underline{zh}\bar{e}$ ). Thus,  $m\bar{\imath}$ - $y\bar{a}$  tes  $bi\bar{\imath}$ - $\underline{zh}\bar{a}$  kutet, I have beaten his son (List No. 228);  $ph\bar{o}$ - $\underline{zh}\bar{a}$  kut $\bar{e}$ - $t\bar{o}$ , after beating him (No. 236).

The typical letter of the Ablative is  $\bar{o}$ , as in Dras. The usual suffix is  $n\bar{o}$ . Thus,  $chh\bar{u}d\bar{o}ur-n\bar{o}$ , from the well;  $y\bar{a}r\bar{\imath}-n\bar{o}$ , from before, hence, before, as in  $m\bar{\imath}$   $y\bar{a}r\bar{\imath}-n\bar{o}$   $b\bar{o}$  (List No. 238), walk before me.  $Y\bar{a}r\bar{\imath}-n\bar{o}$  by itself is used as suffix of the Ablative as in  $m\bar{u}\underline{sh}$   $n\bar{o}r\bar{o}-y\bar{a}r\bar{\imath}-n\bar{o}$ , from a good man. Similarly we have  $put\bar{o}-n\bar{o}$ , behind.

Another suffix is  $d\bar{e}\bar{o}$  or  $d\bar{o}$  (cf.  $d\bar{a}$ , the suffix of the dative). Thus,  $b\bar{o}$ - $de\bar{o}$ , from a father;  $tes\ mol\,\bar{e}i$ - $d\bar{o}$ , than his sister (List No. 231);  $y\bar{e}\ r\bar{a}z\bar{\imath}$ - $d\bar{o}$ , from what order?

Connected with the dative suffix  $r\bar{a}$ , we have  $r\bar{o}$ , as in khus- $r\bar{o}$ , from eating.

Connected with  $\underline{zh}\bar{a}$  are  $ch\bar{o}$  and  $\underline{zh}\bar{a}$ - $n\bar{o}$ , as in  $h\bar{u}$ - $ch\bar{o}$ , from this; hun- $ch\bar{o}$ , from here (List No. 222);  $b\bar{o}dan$ - $\underline{zh}\bar{a}$ - $n\bar{o}$ , from fathers.

Yet another suffix is  $y\bar{o}$ - $n\bar{o}$ , which I have only met with pronouns.

In pun  $ab\bar{a}\underline{s}\underline{h}$ - $k\bar{u}\bar{\imath}$ - $n\bar{o}$ , in a riotous way, we have an ablative of manner.

The Genitive singular sometimes ends in  $\bar{a}$  (or  $\bar{e}$ ) and sometimes in s. I have not succeeded in tracing any fixed rule on the subject. The following are examples:— $mol\bar{e}i\bar{a}$ , of a daughter;  $h\bar{a}$   $bun\bar{e}$   $m\bar{u}\underline{s}h$ - $\bar{e}k\bar{o}$ - $ch\bar{i}$ - $s\bar{u}m\bar{a}$ , with a man of that country;  $b\bar{o}s$ , of a father;  $m\bar{u}\underline{s}h$   $n\bar{o}r\bar{o}s$ , of a good man;  $h\bar{a}$   $ap\underline{s}h$ - $p\bar{o}s$   $l\bar{o}$ , the age of this horse;  $mi\bar{u}$   $s\bar{o}b\bar{o}s$ , of my uncle. The genitive plural is the same as the plural oblique form, as in  $b\bar{o}dan$ , of fathers;  $mol\bar{e}ian$ , of daughters. In No. 125 of the List, 'of good men' is translated by  $n\bar{o}r\bar{o}$   $m\bar{u}\underline{s}h$ - $p\bar{o}y\bar{a}$ . If this is correct, the termination  $p\bar{o}$  is treated as if it were singular.

The usual termination of the Dative is  $r\bar{a}^1$  (or  $r\bar{e}$ ). Thus,  $b\bar{o}-r\bar{a}$ , to a father;  $Ka\underline{s}\underline{h}ir\bar{a}-r\bar{a}$ , to Kashmir;  $m\bar{u}\underline{s}\underline{h}-\bar{e}k\bar{o}-r\bar{a}$ , to one man;  $b\bar{u}n\bar{\imath}\ d\bar{u}r\bar{\imath}-ku-r\bar{a}$ , to a far country (here the base apparently takes  $\bar{\imath}$  for the oblique form singular before adding the suffix).

Another termination is  $d\bar{a}$  (or  $d\bar{e}$ ), as  $b\bar{o}$ - $d\bar{e}$  ut, he came to his father. This is probably borrowed from Tibetan.

Yet another is the Tibetan  $l\bar{a}$ , as in  $m\bar{e}r\bar{e}$ - $l\bar{a}$  tet, he was made to compassion, he became compassionate.

In the plural,  $d\bar{a}$  seems to be preferred. Thus,  $b\bar{o}dan-d\bar{a}$ , to fathers;  $m\bar{u}\underline{s}h-pun-d\bar{a}$ , to men;  $l\bar{u}l\bar{\imath}-m\bar{o}yun-d\bar{a}$ , to harlots.

The Locative takes the termination  $r\bar{a}$  (or  $r\bar{e}$ ) like the dative. Thus,  $g\bar{o}t\bar{a}$ - $r\bar{a}$  and  $g\bar{o}t\bar{a}$ - $r\bar{e}$ , in the house;  $b\bar{e}s\bar{a}$ - $r\bar{e}$   $g\bar{o}s$ , he went on a journey. In these two, the oblique form is made by adding  $\bar{a}$ . In  $gulli\bar{o}$ - $r\bar{a}$ , on the finger, the oblique form apparently ends in  $\bar{o}$ .

Another termination of the locative is  $\underline{zh}\bar{a}$  (or  $\underline{zh}\bar{e}$ ), sometimes written  $ch\bar{e}$  or  $ch\bar{i}$ . Thus,  $arg\bar{o}$ - $\underline{zh}\bar{a}$ , on the back;  $t\underline{sh}r\bar{e}\underline{sh}\bar{e}$ - $\underline{zh}\bar{e}$ , (he sent him) into the field;  $h\bar{u}$   $wa\underline{kh}sp\bar{i}$ - $ch\bar{i}$ , at that time;  $gr\bar{i}$ - $ch\bar{e}$  khril bet, on the neck there was embracing.

In  $t\underline{sh}r\bar{e}\underline{sh}\bar{u}s$ -kari, (the elder son was) in the field, we have some kind of compound locative. In cognate dialects  $k\bar{a}ry\bar{o}$  or  $k\bar{a}ri$  means 'for.'

¹ So also in Persian.

I have said in the above all that I know about the oblique form. For the singular, the rule seems to be that words ending in a vowel have the oblique form the same as in the Nominative, while those ending in a consonant take  $\bar{\imath}$  or  $\bar{a}$ .

**Adjectives.**—The only instance of feminine adjectives with which I am acquainted have been given under the head of genders of noun substantives. Adjectives do not change for case so far as I have seen. Thus,  $m\bar{u}\underline{sh}$   $n\bar{o}r\bar{o}$ , a good man;  $m\bar{u}\underline{sh}$   $n\bar{o}r\bar{o}$ - $r\bar{a}$ , to a good man;  $n\bar{o}r\bar{o}$   $m\bar{u}\underline{sh}$ - $p\bar{o}$ , good men.

Adjectives generally follow the nouns they qualify, and case-suffixes are then added to them and not to the noun, as in  $m\bar{u}\underline{s}\underline{h}$   $n\bar{o}r\bar{o}$ - $r\bar{a}$ , above.

Comparison is made as usual, the noun with which comparison is made being put in the Ablative.

IV. PRONOUNS.

The first two personal pronouns are declined as follows:—

	Sing.		Plue,	
~ _'	I	Thou	We	You
Nom.	$m\widetilde{o},\ m\overline{i}$	tü, tī	$bar{a}$ , $beng$	<u>ts</u> ü, <u>ts</u> ī
Ag. I.	mā-sā, mī-sā≢	tü-sā, tī-sā	bā-sā, beng-sā	<u>ts</u> ü-sā, <u>ts</u> ī-sā
Ag. II.	$mar{\imath}$ - $yar{a}$	$tar{\imath}$ - $yar{a}$	$bar{x}$ - $yar{a}$ , $b$ en $g$ - $yar{a}$	<u>ts</u> ī-yā
Acc.	$m\widetilde{o}$ - <u>z$h$</u> $ar{a}$	tü- <u>zh</u> ā	assü-rā	<u>ts</u> ü-rā
Abl.	$m\widetilde{o}$ - $y$ ō $n\overline{o}$ , $m\widetilde{o}$ - $de\overline{o}$	tü-yōnō	assü-yōnō, assü-deō	<u>ts</u> ü-yōnō
den.	$mar{\imath}, miar{u}$	tī, tiü	assü	<u>ts</u> ī, <u>ts</u> ü
Pat.)				
Loc.	$mar{a}$ - $rar{a}$	tī-rā, tü-rā	assü-rā	<u>ts</u> ī-rā, <u>ts</u> ü-rā

In the Specimen we have a form not provided for above. It is  $m\bar{a}$ - $g\bar{u}$ , (make) me (thy servant).

Demonstrative Pronouns and pronouns of the third person.

Three bases have been noted,— $s\bar{o}$ ,  $ph\bar{o}$ , and  $h\bar{a}$ . The first two seem to be used indifferently for 'this,' 'that,' or 'he.'  $H\bar{a}$ , in the Specimens, sometimes means 'that,' but more usually 'this,' or 'he.' It is not mentioned by Shaw, who declines the other two in full.

The Accusative ends in  $\underline{zh}\bar{a}$  (or  $\underline{zh}\bar{e}$ ). Thus,  $m\bar{\imath}-y\bar{a}$  tes  $bi\ddot{u}-\underline{zh}\bar{a}$  kutet, I have beaten his son (List No. 228);  $ph\bar{o}-\underline{zh}\bar{a}$  kut $\bar{e}-t\bar{o}$ , after beating him (No. 236).

The typical letter of the Ablative is  $\bar{o}$ , as in Dras. The usual suffix is  $n\bar{o}$ . Thus,  $chh\bar{u}d\bar{o}ur-n\bar{o}$ , from the well;  $y\bar{a}r\bar{\imath}-n\bar{o}$ , from before, hence, before, as in  $m\bar{\imath}$   $y\bar{a}r\bar{\imath}-n\bar{o}$   $b\bar{o}$  (List No. 238), walk before me.  $Y\bar{a}r\bar{\imath}-n\bar{o}$  by itself is used as suffix of the Ablative as in  $m\bar{u}\underline{s}\underline{h}$   $n\bar{o}r\bar{o}-y\bar{a}r\bar{\imath}-n\bar{o}$ , from a good man. Similarly we have  $put\bar{o}-n\bar{o}$ , behind.

Another suffix is  $d\bar{e}\bar{o}$  or  $d\bar{o}$  (cf.  $d\bar{a}$ , the suffix of the dative). Thus,  $b\bar{o}$ - $de\bar{o}$ , from a father;  $tes\ mol\,\bar{e}i$ - $d\bar{o}$ , than his sister (List No. 231);  $y\bar{e}\ r\bar{a}z\bar{\imath}$ - $d\bar{o}$ , from what order?

Connected with the dative suffix  $r\bar{a}$ , we have  $r\bar{o}$ , as in khus- $r\bar{o}$ , from eating.

Connected with  $\underline{zh}\bar{a}$  are  $ch\bar{o}$  and  $\underline{zh}\bar{a}$ - $n\bar{o}$ , as in  $h\bar{u}$ - $ch\bar{o}$ , from this; hun- $ch\bar{o}$ , from here (List No. 222);  $b\bar{o}dan$ - $\underline{zh}\bar{a}$ - $n\bar{o}$ , from fathers.

Yet another suffix is  $y\bar{o}$ - $n\bar{o}$ , which I have only met with pronouns.

In pun  $ab\bar{a}\underline{sh}$ - $k\bar{u}\bar{\imath}$ - $n\bar{o}$ , in a riotous way, we have an ablative of manner.

The Genitive singular sometimes ends in  $\bar{a}$  (or  $\bar{e}$ ) and sometimes in s. I have not succeeded in tracing any fixed rule on the subject. The following are examples:—  $mol\bar{e}i\bar{a}$ , of a daughter;  $h\bar{a}$   $bun\bar{e}$   $m\bar{u}\underline{s}h$ - $\bar{e}k\bar{o}$ - $ch\bar{i}$ - $sim\bar{a}$ , with a man of that country;  $b\bar{o}s$ , of a father;  $m\bar{u}\underline{s}h$   $n\bar{o}r\bar{o}s$ , of a good man;  $h\bar{a}$   $ap\underline{s}h$ - $p\bar{o}s$   $l\bar{o}$ , the age of this horse;  $mi\bar{u}$   $s\bar{o}b\bar{o}s$ , of my uncle. The genitive plural is the same as the plural oblique form, as in  $b\bar{o}dan$ , of fathers;  $mol\bar{e}ian$ , of daughters. In No. 125 of the List, 'of good men' is translated by  $n\bar{o}r\bar{o}$   $m\bar{u}\underline{s}h$ - $p\bar{o}y\bar{a}$ . If this is correct, the termination  $p\bar{o}$  is treated as if it were singular.

The usual termination of the Dative is  $r\bar{a}^1$  (or  $r\bar{e}$ ). Thus,  $b\bar{o}-r\bar{a}$ , to a father;  $Ka\underline{sh}ir\bar{a}-r\bar{a}$ , to Kashmir;  $m\bar{u}\underline{sh}-\bar{e}k\bar{o}-r\bar{a}$ , to one man;  $b\bar{u}n\bar{\imath}\ d\bar{u}r\bar{\imath}-ku-r\bar{a}$ , to a far country (here the base apparently takes  $\bar{\imath}$  for the oblique form singular before adding the suffix).

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Another termination of the locative is  $\underline{zh}\bar{a}$  (or  $\underline{zh}\bar{e}$ ), sometimes written  $ch\bar{e}$  or  $ch\bar{z}$ . Thus,  $arg\bar{o}$ - $\underline{zh}\bar{a}$ , on the back;  $t\underline{sh}r\bar{e}\underline{sh}\bar{e}$ - $\underline{zh}\bar{e}$ , (he sent him) into the field;  $h\bar{u}$   $wa\underline{kh}sp\bar{\imath}$ - $ch\bar{\imath}$ , at that time;  $gr\bar{\imath}$ - $ch\bar{e}$  khril bet, on the neck there was embracing.

In  $t\underline{sh}r\bar{e}\underline{sh}\bar{u}s$ -kari, (the elder son was) in the field, we have some kind of compound locative. In cognate dialects  $k\bar{a}ry\bar{o}$  or  $k\bar{a}r\bar{i}$  means 'for.'

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I have said in the above all that I know about the oblique form. For the singular, the rule seems to be that words ending in a vowel have the oblique form the same as in the Nominative, while those ending in a consonant take  $\bar{\imath}$  or  $\bar{a}$ .

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Adjectives generally follow the nouns they qualify, and case-suffixes are then added to them and not to the noun, as in  $m\bar{u}sh$   $n\bar{o}r\bar{o}-r\bar{a}$ , above.

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IV. PRONOUNS.

The first two personal pronouns are declined as follows:—

	S	ing.	Ры	JB.
	1	Thou	We	You
Nom.	$m\widetilde{o}$ , $mi$	tü, tī	$bar{x}$ , $beng$	<u>ts</u> ü, <u>ts</u> ī
Ag. I.	mā-sā, mī-sā®	$t\ddot{u}$ - $sar{a}$ , $tar{\imath}$ - $sar{a}$	bā-sā, beng-sā	<u>ts</u> ü-sā, <u>ts</u> ī-sā
Ag. II.	$mar{\imath}$ - $yar{a}$	$tar{\imath} - yar{a}$	$bar{x}$ - $yar{a}$ , $b$ eng- $yar{a}$	<u>ts</u> ī-yã
Acc.	$m\widetilde{\widetilde{o}}$ - $z\overline{h}\overline{a}$	$t \dot{u}$ - $z h ar{a}$	assü-rā	<u>ts</u> <b>ü</b> -rã
Abl.	$m\widetilde{ec{o}}$ -y $ec{o}$ n $ec{o}$ , $m\widetilde{ec{o}}$ - $deec{o}$	$t\ddot{u}$ - $yar{o}nar{o}$	assü-yōnō, assü-deō	<u>ts</u> ü-yōnō
Gen.	$mar{\imath}, miar{u}$	$tar{\imath},tiar{u}$	assü	<u>ts</u> ī, <u>ts</u> ü
Dat. )				
$\operatorname{Loc.}$	$m\bar{a}$ - $r\bar{a}$	$tar{\imath} - rar{a}, \ t\ddot{u} - rar{a}$	assü-rā	<u>ts</u> ī-rā, <u>ts</u> ü-rā

In the Specimen we have a form not provided for above. It is  $m\bar{a}$ - $g\bar{u}$ , (make) me (thy servant).

Demonstrative Pronouns and pronouns of the third person.

Three bases have been noted,— $s\bar{o}$ ,  $ph\bar{o}$ , and  $h\bar{a}$ . The first two seem to be used indifferently for 'this,' 'that,' or 'he.'  $H\bar{a}$ , in the Specimens, sometimes means 'that,' but more usually 'this,' or 'he.' It is not mentioned by Shaw, who declines the other two in full.

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The typical letter of the Ablative is  $\bar{o}$ , as in Dras. The usual suffix is  $n\bar{o}$ . Thus,  $chh\bar{u}d\bar{o}ur-n\bar{o}$ , from the well;  $y\bar{a}r\bar{\imath}-n\bar{o}$ , from before, hence, before, as in  $m\bar{\imath}$   $y\bar{a}r\bar{\imath}-n\bar{o}$   $b\bar{o}$  (List No. 238), walk before me.  $Y\bar{a}r\bar{\imath}-n\bar{o}$  by itself is used as suffix of the Ablative as in  $m\bar{u}\underline{sh}$   $n\bar{o}r\bar{o}-y\bar{a}r\bar{\imath}-n\bar{o}$ , from a good man. Similarly we have  $put\bar{o}-n\bar{o}$ , behind.

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Connected with the dative suffix  $r\bar{a}$ , we have  $r\bar{o}$ , as in khus- $r\bar{o}$ , from eating.

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Yet another suffix is  $y\bar{o}$ - $n\bar{o}$ , which I have only met with pronouns.

In pun abāsh-kūī-nō, in a riotous way, we have an ablative of manner.

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The Locative takes the termination  $r\bar{a}$  (or  $r\bar{e}$ ) like the dative. Thus,  $g\bar{o}t\bar{a}-r\bar{a}$  and  $g\bar{o}t\bar{a}-r\bar{e}$ , in the house;  $b\bar{e}s\bar{a}-r\bar{e}$   $g\bar{o}s$ , he went on a journey. In these two, the oblique form is made by adding  $\bar{a}$ . In  $gulli\bar{o}-r\bar{a}$ , on the finger, the oblique form apparently ends in  $\bar{o}$ .

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In  $t\underline{sh}r\bar{e}\underline{sh}\bar{u}s$ -kari, (the elder son was) in the field, we have some kind of compound locative. In cognate dialects  $k\bar{a}ry\bar{o}$  or  $k\bar{a}r\bar{i}$  means 'for.'

¹ So also in Persian.

I have said in the above all that I know about the oblique form. For the singular, the rule seems to be that words ending in a vowel have the oblique form the same as in the Nominative, while those ending in a consonant take  $\bar{\imath}$  or  $\bar{a}$ .

Adjectives.—The only instance of feminine adjectives with which I am acquainted have been given under the head of genders of noun substantives. Adjectives do not change for case so far as I have seen. Thus,  $m\bar{u}\underline{sh}$   $n\bar{o}r\bar{o}$ , a good man;  $m\bar{u}\underline{sh}$   $n\bar{o}r\bar{o}$ - $r\bar{a}$ , to a good man;  $n\bar{o}r\bar{o}$   $m\bar{u}\underline{sh}$ - $p\bar{o}$ , good men.

Adjectives generally follow the nouns they qualify, and case-suffixes are then added to them and not to the noun, as in  $m\bar{u}sh$   $n\bar{o}r\bar{o}-r\bar{a}$ , above.

Comparison is made as usual, the noun with which comparison is made being put in the Ablative.

IV. PRONOUNS.

The first two personal pronouns are declined as follows:—

	Sing.		Plub.	
Section of the sectio	I	Thou	We	You
Nom.	$m\widetilde{\widetilde{o}},m$ ī	tü, tī	$bar{a}$ , $beng$	<u>ts</u> ü, <u>ts</u> ī
Ag. I.	mā-sā, mī-sā®	$t\ddot{u}$ - $sar{a}$ , $tar{\imath}$ - $sar{a}$	bā-sā, beng-sā	<u>ts</u> ü-s <b>ā</b> , <u>ts</u> ī- <b>s</b> ī
Ag. II.	$mar{\imath}$ - $yar{a}$	$tar{\imath} ext{-}yar{a}$	$bar{a}$ - $yar{a}$ , $beng$ - $yar{a}$	$tsar{\imath}-yar{a}$
Acc.	$m\widetilde{o}$ - $\underline{z}\underline{h}ar{a}$	$t$ ü- ${ar z} {ar h} {ar a}$	assü-rā	<u>ts</u> ü-rā
Abl.	mõ-yōnō, mõ̃-deō	tü-yönö	assü-yōnō, assü-deō	<u>ts</u> ü-yōnō
<del>l</del> en.	$mar{\imath}, miar{u}$	$tar{\imath},tiar{u}$	assü	<u>ts</u> ī, <u>ts</u> ü
Pat. )				
Loc.	mā-rā	tī-rā, tü-rā	assü-rā	<u>ts</u> ī-rā, <u>ts</u> ü-rā

In the Specimen we have a form not provided for above. It is  $m\bar{a}$ - $g\bar{u}$ , (make) me (thy servant).

Demonstrative Pronouns and pronouns of the third person.

Three bases have been noted,— $s\bar{o}$ ,  $ph\bar{o}$ , and  $h\bar{a}$ . The first two seem to be used indifferently for 'this,' 'that,' or 'he.'  $H\bar{a}$ , in the Specimens, sometimes means 'that,' but more usually 'this,' or 'he.' It is not mentioned by Shaw, who declines the other two in full.

*	Sing.		Plur.	
	8 <b>ō</b>	phō	\$0	$ph\bar{o}$
Nom.	$sar{o}$ , fem. $sar{a}$	<i>phē</i> , (? fem.)	tē	$pm{h}ar{e}$
Ag. I.	sō-sā	$phar{o} ext{-}sar{a}$	$tar{e}$ - $sar{a}$	$phar{e}$ -s $ar{a}$
Ag. II.	$sar{o}$ - $yar{a}$	$phar{c} ext{-}yar{a}$	$tar{e}$ - $yar{a}$	$p h ar{e} - y ar{a}$
Acc.	$tar{e}$ - $zar{h}ar{a}$	(?) $ph\bar{o}$ - $zh\bar{a}$	$ten$ - $zhar{a}$	$phar{e}ar{u}n$ - $zhar{a}$
Abl.	tē-yōnō	(?) phō-yōnō	ten-yōnō	phēün-yōnō
Gen.	tes, $tar{a}sar{a}$	phos	ten	$phar{e}\ddot{u}n$
$\left\{ egin{array}{l}  ext{Dat.} \  ext{Loc.} \end{array}  ight\}$	tē-rā, tāsā-rā	(?) phō-rā	$ten-dar{a}$	$phar{e}iin ext{-}da$

In the Specimen we have  $t\bar{\imath}$  instead of  $s\bar{o}$ - $y\bar{a}$ , in  $t\bar{\imath}$  ten- $d\bar{a}$   $d\bar{e}$ , he gave to them.

The following examples of the use of  $h\bar{a}$ ,  $h\bar{u}$ , or  $h\bar{o}$ , this, that, occur in the Specimens:—

hā-mö yē bet, what is this?

hō mūsh-pō-yā bō phak charistā tē, that man sent him to feed swine.

 $h\bar{u}$ - $g\bar{a}$   $k\bar{i}$ - $g\bar{a}$   $n\bar{a}$  det, even this (or 'that') no one gave to him.

hū wakhspī-chī bōnō tshrēshūs-kari. Hū-chō sō yē, at that time the elder (son) was on the field. From that (field) having come (he heard music, etc.).

hā apsh-pō-s lō katāk sar billā, how old is this horse? (List No. 221).

hā bunē mūsh-ēkō-chī-sümā, with a man of that country.

hus rin- $p\bar{o}$ , the price of this (List No. 232).

 $h\bar{u}$ - $r\bar{u}$ - $n\bar{o}$  (for  $h\bar{u}$ - $r\bar{a}$ - $n\bar{o}$ ), from among them (the younger said to his father).

With this pronoun, we may compare hun-chō, from here (List No. 222), and hātuk sar bai, these many years having gone (I have not disobeyed you).

There is one other demonstrative pronoun  $b\bar{o}$ , of which a solitary example occurs in the Specimen, viz in  $h\bar{o}$   $m\bar{u}\underline{sh}$ - $p\bar{o}$ - $y\bar{a}$   $b\bar{o}$   $t\underline{sh}r\bar{e}\underline{sh}\bar{e}$   $\underline{zh}\bar{e}$   $\underline{ph}ak$   $charist\bar{a}$   $t\bar{e}$ , that man sent him to feed swine.

Other pronominal forms are  $k\bar{o}$ , who?  $kis\bar{e}$ , whose?  $kis\bar{e}-\underline{z}h\bar{a}-n\bar{o}$ , from whom?  $y\bar{e}$ , what?  $k\bar{\imath}-g\bar{a}$ , by any one (Agent II);  $kat\bar{a}k$ , how many?

V. VERBS.—The conjugation of the verb in the Brōkpā of Dāh-Hanū is in the main the same as that of Dras, but in some respects it more nearly follows Kāshmīrī.

# A. Auxiliary verbs, and verbs substantive.

Present, 'I am, etc.'

	Sing.		Plur.	***************************************	
1	$m\widetilde{\widetilde{o}}~h\widetilde{\widetilde{a}}s$		bā hānis		
2	tü hãya		<u>ts</u> ī hānī		
3	sō hãy		tē hānī		

The word bet can be used, instead, for any person of either number (see below).

Past, 'I was, etc.'

	Sing.	Plur
1	mõ hüs	$bar{a}$ $h ilde{u}s$
2	tü hüā, āstu	<u>ts</u> ī hüī, āstin
3	$sar{o}\ h\ddot{u}ar{a},ar{a}stu$	t <b>ē</b> hün, āstin

The forms  $h\ddot{u}\ddot{a}$ ,  $h\ddot{u}\ddot{a}$ , and  $h\ddot{u}n$  are employed when the subject of the verb is near, and  $\bar{a}stu$  and  $\bar{a}stin$  when it is far. The initial h of  $h\ddot{u}a$  is elided on one occasion in the Specimen, so that we have ' $\ddot{u}\ddot{a}$ .

I have not come across any instances of the feminine of either of these tenses.

The following parts of the verb 'to become' occur in the Specimens:—

bō, become (Imperative).

billā, they are (List No. 221). This is probably really a third person singular. Compare byāllā, he is going; kutyāllā, he is striking. At the same time it may be the same as the Dras bilā, which, as I have pointed out, may be an instance of borrowing from Burushaski.

bet, this has been already given under the verb substantive as meaning 'am,' 'is,' 'are.' It seems to be by origin a third singular past (compare kutet), and to be literally 'he became.' Similarly biss, he became, is used in Bashgali to mean 'he is.'

 $b\bar{u}$ , he became. In  $b\bar{u}st\bar{e}$   $b\tilde{u}$ , literally 'he became to be,' it means 'began,' as in other cognate languages.

 $b\bar{u}d\bar{o}s$ , I became (a sinner). Compare Sarīqōlī  $v\bar{u}dam$ , Persian  $b\bar{u}dam$ , I was.  $b\bar{u}st\bar{e}$ , to be (Infinitive).

bet- $t\bar{o}$ , on becoming.

B. Active Verb.—The conjugation of Transitive verbs differs from that of Intransitive verbs only in the past tenses.

The Brōkpā of Dāh-Hanū differs from other Shinā dialects in its formation of the Future. In other dialects this tense is the same as the Simple Present. In Dāh-Hanū it has two forms, one which does not change for number and person formed with the suffix  $k\bar{o}$ , and another which is the same as the Definite (not the Simple) Present.

Imperative.—The Imperative singular usually ends either in  $\bar{\imath}$  or in  $\bar{e}$ . The plural ends in  $\bar{a}$ . Examples are,  $kut\bar{\imath}$ , strike;  $y\bar{e}$ , come;  $uth\bar{e}$  or  $\ddot{o}t\bar{e}$ , rise, stand (with dental th);  $d\bar{e}$ , give;  $bah\bar{e}$ , cultivate;  $sky\bar{e}$ , look. In the following there is no final  $\bar{\imath}$  or  $\bar{e}$ ,  $b\bar{o}$ , go;  $kh\bar{a}$ , eat;  $b\bar{a}\underline{s}\underline{h}$ , sit;  $m\ddot{u}$ , die;  $tab\bar{u}$ , run;  $b\bar{o}$ , become, be;  $p\bar{\imath}$ , drink;  $s\bar{o}$ , sleep;  $l\bar{\imath}$ , lick;  $b\bar{o}$ , weave;  $\underline{z}h\bar{\imath}$ , see. The following adds  $r\bar{e}$ ,  $chhi-r\bar{e}$ , make (me thy servant), and is possibly a respectful Imperative. Shaw also gives  $qun-t\bar{e}$ , hear; and  $zbr\bar{\imath}-t\bar{e}$ , write.

Examples of the Imperative plural are  $nagh\bar{a}l\bar{e}ar\bar{a}$  (?  $nagh\bar{a}l\bar{e}ar\bar{a}$ ), bring ye forth;  $phan\bar{a}$ , put ye on (clothes);  $khant\bar{a}r\bar{a}$ , put ye on (a ring);  $unj\bar{a}r\bar{a}$ , put ye on (shoes);  $y\bar{e}$  (sic), come ye;  $kh\bar{a}$ , eat ye;  $b\bar{o}$  (sic), become ye. With the termination  $r\bar{a}$  compare  $r\bar{e}$  in  $chhir\bar{e}$ , above.

1	Sing.		Plur.	
	80	$ph\bar{o}$	\$ <b>ō</b>	$ph\bar{o}$
Nom.	$sar{o}$ , fem. $sar{a}$	phē, (? fem.)	tē	$phar{e}$
Ag. I.	sō-sā	$phar{o}$ - $sar{a}$	$tar{e}$ - $sar{a}$	$phar{e}$ - $sar{a}$
Ag II.	$sar{o}$ - $yar{a}$	$phar{c} ext{-}yar{a}$	$tar{e}$ - $yar{a}$	$phar{e}$ - $yar{a}$
Acc.	$tar{e}$ - $zhar{a}$	(?) $ph\bar{o}$ - $zh\bar{a}$	$ten-ar{zh}ar{a}$	$phar{e}\ddot{u}n$ - $zhar{a}$
Abl.	tē-yōnō	(?) $ph\bar{o}\cdot y\bar{o}n\bar{o}$	ten-yōnō	phēün-yōnō
Gen.	tes, tāsā	phos	ten .	$phar{e}\ddot{u}n$
$\left. egin{array}{l}  ext{Dat.} \  ext{Loc.} \end{array}  ight\}$	tē-rā, <b>tās</b> ā-rā	(?) phō-rā	$ten extstyle dar{a}$	phēün-dā

In the Specimen we have  $t\bar{\imath}$  instead of  $s\bar{o}$ - $y\bar{a}$ , in  $t\bar{\imath}$  ten- $d\bar{a}$   $d\bar{e}$ , he gave to them.

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# A. Auxiliary verbs, and verbs substantive.

Present, 'I am, etc.'

Sing.		Plur.	***************************************
. 1 $m\widetilde{\widetilde{o}} \ h\widetilde{\widetilde{a}} s$		bā hānis	
2 tü hãya		$\underline{t}$ $\underline{s}$ $\overline{\imath}$ $har{a}$ $nar{\imath}$	
$oldsymbol{3}$ sō $h ilde{ ilde{a}}y$		të hānī	

The word bet can be used, instead, for any person of either number (see below).

Past, 'I was, etc.'

	Sing.	Plur
1	mõ hüs	bā hũs
2	tü hüā, āstu	<u>ts</u> ī hüī, āstin
3	sō hüā, āstu	tē hün, āstin

The forms  $h\ddot{u}\bar{a}$ ,  $h\ddot{u}\bar{a}$ , and  $h\ddot{u}n$  are employed when the subject of the verb is near, and  $\bar{a}stu$  and  $\bar{a}stin$  when it is far. The initial h of  $h\ddot{u}a$  is elided on one occasion in the Specimen, so that we have ' $\ddot{u}\bar{a}$ .

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Examples of the Imperative plural are  $nagh\bar{a}l\bar{e}\bar{a}r\bar{a}$  (?  $nagh\bar{a}l\bar{e}ar\bar{a}$ ), bring ye forth;  $phan\bar{a}$ , put ye on (clothes);  $khant\bar{a}r\bar{a}$ , put ye on (a ring);  $unj\bar{a}r\bar{a}$ , put ye on (shoes);  $y\bar{e}$  (sic), come ye;  $kh\bar{a}$ , eat ye;  $b\bar{o}$  (sic), become ye. With the termination  $r\bar{a}$  compare  $r\bar{e}$  in  $chhir\bar{e}$ , above.

Verbal nouns, etc.

Infinite.— $Kutist\bar{e}$  (or, as usual,  $-st\bar{a}$ ), to strike. So  $b\bar{u}st\bar{e}$ , to become;  $charist\bar{a}$ , to graze;  $by\bar{a}st\bar{e}$ , to go. For the termination  $st\bar{e}$  or  $st\bar{a}$ , compare the Käfir dialects.

Past Participle.—Kutēdhō, kutē, struck.

Future Participle.—Kutisu, about to strike. So Shaw. With this compare  $thub\bar{u}s\bar{\imath}$ , (that share) which is about to fall (to me);  $t\bar{\imath}s$ , to be made, in  $t\bar{\imath}$  biü bet  $t\bar{\imath}s$   $n\bar{a}$  bet, I am not worthy to be made to be thy son.

Conjunctive Participle.— $Kut\bar{e}$ , having struck. So  $t\bar{e}$ , having done, having made;  $uth\bar{e}$ , having arisen;  $y\bar{e}$ , having come; bai, having gone. But  $kh\bar{a}$ , having eaten.

Gerund.— $Kuty\tilde{u}t\bar{o}$ , in striking, whilst striking, on having struck. So Shaw, who also gives  $by\tilde{u}t\bar{o}$ , on going. The Specimen substitutes  $\bar{e}$  for  $\tilde{u}$ , so that we have  $kut\bar{e}t\bar{o}$ , on having struck (List No. 236);  $g\bar{e}-t\bar{o}$ , on having gone;  $y\bar{e}-t\bar{o}$ , on coming;  $bet-t\bar{o}$ , on becoming. Compare  $khiy\bar{e}-t\bar{e}$ , on being eaten (remains over and above).

Simple Present, 'I strike, etc.'

	· Sing.	Plur.
1	mā-sā kutyü	bā-sā kutyũ
2	$t\ddot{u}$ -s $ec{a}$ $kuty\widetilde{u}$	<u>ts</u> ī-sā kutyenī
3	sō-sā kutyữ	tē-sā kutyenī

# Similarly, we have 'I go, etc.'

	Sing.	Plur.		
1	mỗ byü	bā byã		
2	tü byű	<u>ts</u> ī byenī		
3	sō b $y\widetilde{u}$	$tar{e}\ by enar{\imath}$		

Other examples of this tense are (List No. 239),  $y\tilde{o}$ , he comes; (No. 233),  $b\tilde{a}y\tilde{u}$ , he sits, dwells.

# Definite Present and Future,

'I am striking,' 'I shall strike, etc.'

This tense is formed by suffixing the verb substantive to the preceding tense. As in other Shiṇā dialects, it has a feminine form in the singular.

	Sı	NG.	Plue.
	Masc.	Fem.	Com. Gen.
1	mā-sā kutyữs	mā-sā kutīnis	bā-sā kutyenis
2	t <b>ü</b> -sā kutyũyā	tü-sā kutīniā	<u>ts</u> ī-sā kutyenī
3	sō-sā kutyāllā	sā-sā kutīnī	tē-sā kutyān

## Similarly, 'I am going,' 'I shall go, etc.'

	Sin	PLUB.	
ż	Masc.	Fem.	Com. Gen.
1	mõ byữs	$m\widetilde{\mathfrak{d}}$ $b\bar{\imath}nis$	bā byenis
2	tü byűyā	tü bīniā	tsī byeni
3	sō byāllā	ร <i>ลิ ไ</i> จ้ากจั	tē byān

In the Specimen, we have razus, I will say (to my father).

Second Future, 'I shall strike, etc.'

This is  $m\tilde{a}$ -s $\tilde{a}$   $kutik\tilde{o}$ , I shall strike.  $Kutik\tilde{o}$  remains unchanged for all persons and both numbers. Similarly,  $m\tilde{\tilde{o}}$   $by\tilde{u}k\tilde{o}$ , I shall go.

Future Past, 'I was about to strike, etc.'

This is formed by conjugating the past tense of the auxiliary verb with the future participle. Thus,  $m\bar{a}$ - $s\bar{a}$  kutisu hüs, I was about to strike;  $t\bar{u}$ - $s\bar{a}$  kutisu hüa, thou wast about to strike;  $t\bar{e}$ - $s\bar{a}$  kutisu hün, they were about to strike.

Imperfect.—The only example is List No. 192, which has  $m\bar{z}$ - $y\bar{a}$  (probably a mistake for  $m\bar{a}$ - $s\bar{a}$ )  $kuty\bar{a}h\ddot{u}s$ , I was striking.

#### Past 'I struck, etc.'

The conjugation of the past tense closely follows Kāshmīrī principles. In the case of transitive verbs, the tense is the past participle, and is absolutely passive, and the subject is put in the Agent II case. Thus,  $m\bar{\imath}-y\bar{a}$  kutēdhō or kutē, struck by me. Pronominal suffixes are usually added to the verb, and refer to the direct or to the indirect object. These terminations are—

First person, is, I, to me; we, to us.

Second and third person, t, thou, to thee; he, to him; you, to you; they, to them.

There are two forms of the past participle, a long one,  $kut\bar{e}dh\bar{o}$ , which has a feminine  $kut\bar{e}dh\bar{o}$ , and a plural  $kut\bar{e}dh\bar{e}$ , and a short one,  $kut\bar{e}$ , unchanged for gender and number. The suffix of the first person is added to the longer form, and that of the other persons to the shorter one.

We thus get the following compound words-

 $Kutudh\ddot{o}s$  (for  $kut\ddot{e}dh\ddot{o}$ -is), I (masculine) was struck, or a masculine thing was struck for me or for us.

 $Kut\bar{e}dh\bar{\imath}s$  (for  $kut\bar{e}dh\bar{\imath}-is$ ), I (feminine) was struck, or a feminine thing was struck for me or for us.

Kutēdhēs (for kutēdhē-is), we (masculine or feminine) were struck, or masculine or feminine things were struck for me, or for us.

Kutet (for kutē-t), thou wast struck, you were struck, he was struck, or they were struck; or a thing or things were struck for thee, for you, for him, or for them.

Note I.—The long form of the past participle does not always end in  $\underline{dh}\bar{o}$ . For instance, in the case of the root  $d\bar{e}$ , give, it is  $d\bar{e}t\bar{o}$ , the short form being  $d\bar{e}$ .

Note II.—When a verb has both a direct and an indirect object, and these are separate persons, the suffix refers to the first person rather than to the second or third. Thus:

 $s\bar{o}$ - $y\bar{a}$   $m\tilde{o}$   $gob\bar{a}$ - $r\bar{a}$   $d\ddot{o}t\ddot{o}s$ , he gave me to the head-man, literally by him I to the head-man was-given-I.

tü-yā tiü apsh mā-rā dötös (not det), thou gavest thy horse to me, literally by thee thy horse to me was-given-to-me (not 'was given-it').

But,  $m\bar{\imath}-y\bar{a}$  miü  $ap\underline{sh}$   $t\bar{a}s\bar{a}-r\bar{a}$  det, I gave my horse to him, lit. by me my horse to him was-given-it (or was-given-to-him).

We may thus, following Shaw, write the conjugation of the past tense of a transitive verb as follows:—

Sing. 1. 
$$m\bar{\imath} \cdot y\bar{a}$$
 2.  $t\bar{\imath} \cdot y\bar{a}$  3.  $s\bar{o} \cdot y\bar{a}$  3.  $s\bar{o} \cdot y\bar{a}$  4.  $t\bar{e}dh\bar{\imath}s$  (fem.), I was struck by thee. by thee. by him. 1.  $t\bar{e}dh\bar{\imath}s$  3.  $t\bar{e}-y\bar{a}$  4.  $t\bar{e}-y\bar{a}$  4.  $t\bar{e}-y\bar{a}$  5.  $t\bar{e}-y\bar{a}$  6.  $t\bar{e}-y\bar{a}$  6.  $t\bar{e}-y\bar{a}$  7.  $t\bar{e}-y\bar{a}$  8.  $t\bar{e}-y\bar{a}$  8.  $t\bar{e}-y\bar{a}$  8.  $t\bar{e}-y\bar{a}$  8.  $t\bar{e}-y\bar{a}$  8.  $t\bar{e}-y\bar{a}$  9.  $t\bar{e}-$ 

In the Specimens the form kutet usually appears as kutit, or even as kutat.

The following examples of this tense of transitive verbs occur in the Specimens:-

- A. Without suffixes,  $d\bar{e}$ , he gave (the property to them);  $t\bar{e}$ , he made (i.e. sent) him (to feed swine); chhar, (this son who) wasted (thy property).
- B. With suffixes, razit, he said to him; det, he gave to him; tet, he did for him, made him; parit, he filled it; zhit, he saw him; lathit, he heard it; shumat, he asked him; shalbat, he entreated him.

The conjugation of the past tense of a neuter verb is simpler. The singular has masculine and feminine forms, while the plural is of common gender. Pronominal suffixes are added, in this case referring to the subject. We thus get the following:—

(T		-+- 3
T	went,	eic.

		Pros.		
	Masc.	Fem.	Com. Gen.	
1	mỡ gös	mỗ gyĩs	bā gyēũs	
2	t <b>j</b> i gō	tü gyēüwā	<u>ts</u> i gyē, gyē <b>ü</b> ī	
3	sō gō, gōs	sā gyānī	tē gyēanī, gyēün	

Other examples are zazīdüs, I walked; baitō, thou art seated, i.e. dwellest; baitōs, he sat (dwelt); ut, he came; phat, he reached, arrived; nūphat, he arrived.

The Perfect and Pluperfect. 'I have struck,' 'I had struck, etc.'

This is formed by adding the past tense of the verb substantive to the past participle. Although formed from the past participle, according to Shaw this tense is, in the case of transitive verbs, treated actively, the subject being put in the Agent I case. Thus:—

	Sing.	Plue.		
	Com. Gen.	Com. Gen.		
1	mā-sī kutyüs (for k <b>u</b> tē-'üs)	bā-sā kutyũs		
2	tü-sā kutē-āstu	<u>ts</u> ī-sā kutē-āstin		
3	sō-sā kutē-āstu	tē-sā kutē-āstin		

# Similarly 'I have gone,' 'I had gone, etc.'

!	Sing.		Plur.	
1	mī gyē-'üs		bā gyē-'űs	
2	tü gyē-āstu		<u>ts</u> ī gyē-āstin	
3	sō gyē-āstu		tē gyē-āstin	

 $H\ddot{u}\bar{a}$  can be used instead of  $\bar{a}stu$ , and  $h\ddot{u}\bar{i}$  or  $h\ddot{u}n$  (according to person) for  $\bar{a}stin$ . The only other examples are  $mu\hat{n}\bar{o}-h\ddot{u}\bar{a}$ , he had died;  $mi\underline{s}h\bar{o}-'\ddot{u}\bar{a}$  or  $mi\underline{s}h\bar{o}-h\ddot{u}\bar{a}$ , he had been lost.

#### Conditional Mood.

Shaw gives  $m\bar{a}$ - $s\bar{a}$  kutet- $t\bar{o}$ , if I strike. Kutet- $t\bar{o}$  does not change for number or person. In the Parable we have  $t\bar{e}\underline{z}\underline{h}$  is, I might have made (merriment with my friends), which seems to be a sort of conjunctive. Its form reminds one of the Gilgit Shinā passive in  $\bar{\imath}\underline{z}\underline{h}$ .

Passive Voice.

Shaw gives the following: - 'I am' or 'have been struck, etc.'

	Sing.	Plur.
1	mī kutellas	beng kutelläs
2	tü kutellā	<u>ts</u> tutellan
3	sō kutellā	tē <b>k</b> utellan

No instance of this form occurs in the Specimens. The only possible passive form is  $khiy\bar{e}$ - $t\bar{e}$ , which seems to mean 'on food being eaten (there is enough and to spare),' but the form is very doubtful. There is no instance of the Gilgit Shinā passive in  $\bar{\imath}zh$ .

Kutet (for kutē-t), thou wast struck, you were struck, he was struck, or they were struck; or a thing or things were struck for thee, for you, for him, or for them.

Note I.—The long form of the past participle does not always end in  $\underline{dh}\bar{o}$ . For instance, in the case of the root  $d\bar{e}$ , give, it is  $d\bar{e}t\bar{o}$ , the short form being  $d\bar{e}$ .

Note II.—When a verb has both a direct and an indirect object, and these are separate persons, the suffix refers to the first person rather than to the second or third. Thus:

 $s\bar{o}$ - $y\bar{a}$   $m\tilde{o}$   $gob\bar{a}$ - $r\bar{a}$   $d\ddot{o}t\ddot{o}s$ , he gave me to the head-man, literally by him I to the head-man was-given-I.

tü-yā tiü apsh mā-rā dötös (not det), thou gavest thy horse to me, literally by thee thy horse to me was-given-to-me (not 'was given-it').

But,  $m\bar{\imath}-y\bar{a}$  miü  $ap\underline{sh}$   $t\bar{a}s\bar{a}-r\bar{a}$  det, I gave my horse to him, lit. by me my horse to him was-given-it (or was-given-to-him).

We may thus, following Shaw, write the conjugation of the past tense of a transitive verb as follows:—

Sing.	1.	$mar{\imath}$ - $yar{a}$	\ \ \( \lambda (kutudhös (mas	sc.),),	$\int$ by me.
		$tar{\imath}$ - $yar{a}$	$m\widetilde{ ilde{\sigma}}^{\{kutu\underline{dh}\ddot{o}s\}}$ (mask $tilde{m}$ (fem.	.), }1 was struck	by thee.
	3.	sō-yā	$bar{a}$ kut $ar{e}dh\widetilde{ar{e}}s,$	we were struck	by him.
Plur.	1.	beng-ye	$ar{x}$	(thou wast, you were, }struck	by us.
	2.	<u>ts</u> ī-yā	(the rest) kutet,	he was, they were	by you.
	3.	$t\widetilde{\widetilde{e}}$ - $yar{a}$		the was, biley were	by them.

In the Specimens the form kutet usually appears as kutit, or even as kutat.

The following examples of this tense of transitive verbs occur in the Specimens:—

- A. Without suffixes,  $d\bar{e}$ , he gave (the property to them);  $t\bar{e}$ , he made (i.e. sent) him (to feed swine); chhar, (this son who) wasted (thy property).
- B. With suffixes, razit, he said to him; det, he gave to him; tet, he did for him, made him; parit, he filled it; <u>zh</u>it, he saw him; lathit, he heard it; <u>sh</u>umat, he asked him; <u>sh</u>albat, he entreated him.

The conjugation of the past tense of a neuter verb is simpler. The singular has masculine and feminine forms, while the plural is of common gender. Pronominal suffixes are added, in this case referring to the subject. We thus get the following:—

( T		9
	TIPANT	ATO '
	went,	CIU.

		Plue.	
	Masc.	Fem.	Com. Gen.
1	mõ gös	mõ gyīs	bā gyēũs
2	t <b>j</b> i gö	tü gyēüwā	tst gyē, gyēüī
3	sõ gō, gōs	sā gyānī	të gyëani, gyë <b>ü</b> n

Other examples are zazīdüs, I walked; baitō, thou art seated, i.e. dwellest; baitōs, he sat (dwelt); ut, he came; phat, he reached, arrived; nūphat, he arrived.

The Perfect and Pluperfect.

'I have struck,' 'I had struck, etc.'

This is formed by adding the past tense of the verb substantive to the past participle. Although formed from the past participle, according to Shaw this tense is, in the case of transitive verbs, treated actively, the subject being put in the Agent I case. Thus:—

	Sing.	PLUE.
	Com. Gen.	Com. Gen.
1	mā-sī kutyüs (for k <b>u</b> tē-'üs)	bā-sā kuty <b>ũs</b>
2	t <b>ü-</b> sā kutē-āstu	$\underline{ts}ar{s}$ -s $ar{a}$ kut $ar{e}$ - $ar{a}$ stin
3	sō-sā kutē-āstu	tē-sā kutē-āstin

#### Similarly

#### 'I have gone,' 'I had gone, etc.'

	•	Sing.		Plur.	
1		mī gyē-'üs		bā gyē-'ũs	
2		tü gyē-āstu		<u>ts</u> ī gyē-āstin	
3		sō yy <b>ē-ā</b> stu		tē gyē-āstin	

 $H\ddot{u}\bar{a}$  can be used instead of  $\bar{a}stu$ , and  $h\ddot{u}\bar{i}$  or  $h\ddot{u}n$  (according to person) for  $\bar{a}stin$ . The only other examples are  $mu\hat{n}\bar{o}-h\ddot{u}\bar{a}$ , he had died;  $mi\underline{s}h\bar{o}-'\ddot{u}\bar{a}$  or  $mi\underline{s}h\bar{o}-h\ddot{u}\bar{a}$ , he had been lost.

#### Conditional Mood.

Shaw gives  $m\bar{a}$ - $s\bar{a}$  kutet- $t\bar{o}$ , if I strike. Kutet- $t\bar{o}$  does not change for number or person. In the Parable we have  $t\bar{e}\underline{zh}$  is, I might have made (merriment with my friends), which seems to be a sort of conjunctive. Its form reminds one of the Gilgit Shinā passive in  $\bar{\imath}\underline{zh}$ .

Passive Voice.

Shaw gives the following: - 'I am' or 'have been struck, etc.'

	Sing.	Plur	
1	mī kutellas	beng kutellâ	$m{s}$
2	tü kutellā	<u>ts</u> ī kutellan	
3	sō kutellā	tē <b>k</b> utellan	

No instance of this form occurs in the Specimens. The only possible passive form is  $khiy\bar{e}$ - $t\bar{e}$ , which seems to mean on food being eaten (there is enough and to spare), but the form is very doubtful. There is no instance of the Gilgit Shinā passive in  $\bar{z}\underline{z}h$ .

# Irregular Verbs.

The verb  $b\bar{o}$ , go, is altogether irregular. It is conjugated in the preceding pages. The verb  $y\bar{e}$ , come, has its past tense ut, compare the Gilgit Shinā  $w\acute{a}t\bar{o}$ .

Negative.—The negative particle is  $n\bar{a}$ . 'No' is  $n\bar{e}\underline{sh}$  or  $ni\underline{sh}$ .

[ No. 6.]

# DARDIC SUB-FAMILY.

# DARD GROUP

SHIŅĀ.

(BROKPA OF DAH-HANU.)

(R. T. Clarke, Esq., I.C.S., 1899.)

## (Words in Italics are borrowed from Tibetan.)

Ũgā Mūsh-ēkō-rā biü dü hün. hū-rū-nō sō biü-vā Man-one-to son two were. And them-in-from younger son-by bō-rā razit, 'wāh bō,  $thub\bar{u}s\bar{\imath}$ zhap father-to was-said-to-him. Of father, about-to-be-found property share division dē.' Ũgā, mī-rē  $t\bar{i}$ <u>zh</u>ap phat tē me-to Andby-him having-made give.' property divisionhaving-made  $ten-d\bar{a}$ dē. Ũgā hu-rū-nō  $zh\bar{a}k$ bêdē nā bet. was-given, And them-in-from days them-to younger many notbecame, biüs zhap-pō lūt tet. ũgā būnī dūrī-ku-rā son-(?) by propertiescollected were-made-they, distant-a-to and country tāsā zhap-pō abāsh-kūi-nō gōs, ũgā pun phētēwit. journey-on went-he, hisproperties way riotous-a-by. and were-wasted-they. Ũgā khus-rō bun- $p\bar{o}$ -rā zhap-pō chukgō, ũgā hā zāshkun bono Andproperty alleating-from went, and that country-in famine great Ũgā ũgã SŌ aīkhatatō būstē bū. SŌ gē-tō hā to-be became, and hea-beggar became (began). And he going-on that  ${
m H}ar{{
m o}}$ bunē műsh-ēkō-chī-sümā baitōs. mūsh-pō-yā bō Thatof-country man-a-with sat-(i.e. lived)-he. man-by he tshrēshē-zhē tē. Phak-yā phakcharistā khādō fields-in swineto-feed was-made (sent). The-swine-by (?) was-eaten gāshuks-pō aghās-pō sō-yā khā ũar parit. Hū-gā huskshim-by having-eaten bellywas-filled-it. That-even grass kī-gā nā. det. Ūgā tāsā-rā samhā vē-tō by-any-one was-given-to-him. And him-to coming-on was-said-it, notsenses 'miii bō-rā punjū khiye-te bēdē bai-tō, dugsmiūar full 'my father-to being-on, belly leing-eaten-on servants many satis-gē bet. Mõ uthē gē-tō bō-rā razũs. "lē to-spare-also having-arisen going-on father-to I-will-say, are. Ibō. thahang  $m\tilde{o}$  $\mathbf{m}\widetilde{\mathbf{o}}$ nispāchan būdos, ũgā Konjok ũgā biü tī father, Iand thy I God sinner became, andnow thy 80n

yok-pō

 $T_{\bar{1}}$ 

 $n\bar{a}$ 

bet.

tē

chhirē."

Ũgā

mā-gū

bēt

tīs

servanthaving-made memake." AndThyam to-be-made not anz. tāsā hüā bō-vā Sō dūr SÕ  $b\bar{o}$ - $d\bar{e}$ ut. tāsā uthē hisHedistantfather-by he-came. was father-to having-risen his zhit.  $m\bar{e}r\bar{e}$ - $l\bar{a}$ biiiBō-yā zhit. compassion-to was-seen-he, was-made-he, The-father-by the-son was-seen-he. khrilbet,  $m\bar{a}$ tet. tabū ge-tō tes grī-chē kisswas-made-it. embracing became, running going-on his neck-on 'wāh tī-kā Konjok-rē bō, Bi $\ddot{u}$ -y $\ddot{ ext{a}}$ razit, bō-rā 0 father, thee-also God-to was-said-to-him, the-father-to The-son-by tīs  $\bar{o}sp\bar{a}$ bet.' Pō tī  $bi\ddot{u}$  $n\bar{a}$ būdos. nispāchan to-be-made worthy notI-am. Nowthy I-became. sonsinner 'gullūs tshālō Toto tāsā naukar-pō-rā razit, bō-yā it-was-said-to-them, 'robes excellent Thereon the-father-by hisservants-to gulliō-rā khantārā, tē-rā naghālēārā tē-zhā phanā; tē-rā guthārī finger-on put-ye-on, bring-ye-forth him-on put-ye; him-to ringhim-to yē-tet-tō khā, that pabö; unjārā; yē, what-doing-on (i.e. because) eat-ye, become; put-ye-on; come, merry miü hã hüā, ũgā thubat; mīshō 'üā.  $bi\ddot{u}$ muñō sō рō this deadis-found-he; lostand $m_{\mathcal{U}}$ son was, and hewas, thub.' Pō tē  $skit \cdot p\bar{o}$ chhüng. (is-) found. And they merry became. Ηū wa<u>kh</u>spī-chī bōnō tshrēshūs-kari. Hū-chō sō That time-in the-elder having-come field-in (-was). That-from hegotin-di-no gūīdīs-pō phat nūtīs-pō-gā lathit. Tōtō tāsā houses-to-from reacheddancing-of-also music-of was-heard-it. Thereon hisnaukar-ku-rā lan ' hāmō yē bet?' det. tāsā-rā shumat, servant-one-to callwas-given-to-him, him-to was-asked-he, 'this what is?' Naukar tē-rā hã. 'tī razit. zhrā yē (By-) the-servant him-to it-was-said-to-him, 'thy brother having-come is, tōtō tī bō-sā dunchhüng, so thalo bō nuphat.' Tē-rē thy father-by (?) feast hebecame, safe going arrived.' Him-to zhōzh yē, götā-rē nā bō bēr gō. Tōtō tes anger having-come, house-in notfather out went. Thereon hisSÕ уē shalbat. Tōtō lan tes bō-rā having-come he was-entreated-he. Thereon hisfather-to answer 'hātnk sar bai. răzī-dō mī-yā tî yē was-given-to-him, 'these-many years having-gone, me-by order-from thywhat $n\bar{a}$ nā-tet, tī-yā mā-rā chhālē ēk-gā  $n\bar{a}$ det. miü not-was-done-it, not thee-by me-to kidone-even was-given-it, my not yātō-chī-sumā skit-pō tēzhis. Põ tī  $h\bar{a}$ biü ut pō friends-with merriment I-might-have-made. And thy this 80% came and

hā zhap-pō tī saklūlīmōyun-dā chhar, tī-yā tē-rā grun thisallproperty harlots-to thywas-wasted, thee-by him-forfeast tet.' 'Wāh biü; mō-chī-sümā tī baitō. Miü · 0 was-made-for-him.' son, thoume-with living (-art). My $\underline{zhap}-p\bar{o}$ chuktī bet. Hüā bidwā  $\mathbf{m}\widetilde{\mathbf{o}}$ skit-pō allthineis.propertyIt-was properΙ merry becoming-on yē-tet-tō shābō, tī  $h\bar{a}$ zhramuñō, ũga thubat;  $mish\bar{o}$ hüā, to-be-glad, becausethythisbrotherdead, and is-alive (?); lostwas, thub.' ũgā and (is-) found.'

## NORTH-WESTERN SHINA.

I regret that I am unable to give any information regarding this form of the language.

# STANDARD LIST OF WORDS AND SENTENCES IN THE SHINA LANGUAGE.

English.		Shinā (Gilgit).	Shinā (Chilās).	Brōkpā (Dras).	Brōkpā (Ḍāh-Hanū).
ne		Ek	Ik	Ek	Ēk.
wo	. •	Dū	Dā	Dā	Dü.
hree .	• .•	Tré, ché	Cheh	${ m Tr} ar{{ m e}}, { m t} { m \underline{sh}} { m r} ar{{ m e}}$	Trā.
our •		Chār · · ·	Chār	Chār	Chorr.
ive	• • •	Push, poi	Push	Põ <u>sh</u>	Pũ <u>sh</u>
ix	• •	<u>Sh</u> ah	Shah	Shā	<b>S</b> ļū.
even .	•	Satt, sath	Satt	Sāt	Sāt.
light .	•	Atsh, ath	A <u>sh</u>	Āzhrt	Azhr <b>f.</b>
ine .	•	Nau, noa	Nau	Nau	Nü.
en	•	Dāi	Daī	Dāïs	${ t Dar{a}}_{{ t s}{ t h}}.$
wenty .	. 8.	Bi	Bēh	Bi	Bi <u>zh</u> ā.
ifty .	•	Dū bīo gá dai	Dā bē gah dai	Dü bio kā dāi	Dũ bu <u>zh</u> ũ dâ <u>sh</u> .
fundred .	•	<u>Sh</u> al	Shall	Shāl	Shō.
		Má	Mãh	M [∞]	Mỗ, mi.
of me		Mei	Maī	Miã	Mī, miü.
Iine		Mei	Mai	Miānō, miãnō	Mī, miü.
<b>V</b> e *	•	Béh	Beh	Bē	Bā, beng.
Of us		Asei	Asaī	Assānō, asō	$\mathbf{A}_{\mathbf{S}\mathbf{s}}$ ű.
Dur		Asei	Asaī	$\mathbf{A}$ ssānō, asō	Assū.
Phou •		Tā	Tūh, tū	Tuĩ, tũ	Tü, tī.
of thee		Tei	Thai	<u>Th</u> 5, t5	Tiü.
hine .		Te	Thai	Thāno, tāno	Tiü.
Con.		<u>Ts</u> oh	Sā	Chhō, tsō (fem. tsā)	<u>Ts</u> ü, <u>ts</u> ī.
f you .		<u>Ts</u> ei	Saī	Chhō, <u>ts</u> ō	Tsī, tī phīā (concerningthe)
24—Shinā.					

English.	Shiṇā (Gilgit).	Shiņā (Chilās).	Brōkpā (Dras).	Brōkpā (Dāh-Hanū).
25. Your	<u>Ts</u> ei	Sai	<u>Ts</u> ānō, chhānō	Tsī.
26. He · · ·	Oh, ō, rō, anō	Asō, ah	Perau, perē, zhō, ō, rō	Sō (fem. sā), phō.
27. Of him · · ·	Aisei, resei, anei	Ōsaī, āsaī	Resānō	Tes, phos.
28. His · · · ·	Aisei, resei, anei	Ōsaī, āsaī	Resânō	Tes, phos.
29. They · · ·	Ai, re	Aseh, aī	Perā, <u>zh</u> ē, rē	Tē, phē.
30. Of them · · ·	Ainei, rinei	Asinō, yanō	Ānō	Ten, phēün.
31. Their · · ·	Ainei, rinei	Asinō, yanō	Ānō	Ten, phêün.
32. Hand • • •	Hatth	Hatth	Hathī	Hāth.
33. Foot	Pā	Pāh	Pē	Küti.
34. Nose · · ·	Nātō	Natō	Noto	Nutō.
35. Eye	Achhī	As $\underline{ ext{h}}$ ī $(pl.~ ext{as}\underline{ ext{h}}$ ēyī $)$	$ar{f A}_{{f \underline{t}}{f s}}$ hī, āchī	Atshī,
36. Mouth	ãĩ	Āzī	Āzī	Uzi.
37. Tooth	Don	Dōnī	Dōnī	Dāni.
38. Ear	Kūn, kōn	Kun $(pl.$ köni)	Konī, kon	Kāni.
39. Hair	Bālī, chamōyẽ (man's), jakur (woman's).	Bāli	Jath, zhāku	<u>Zh</u> ākur, <u>zh</u> aţ.
40. Head	Shīsh	Shīsh	Shīsh	Shish.
41. Tongue	Jib	Jib	<u>Zh</u> īp	Gip.
42. Belly	Dēr	Pēr, dērī, dērō	$\mathrm{D}ar{\mathrm{a}}$ rē, der	Ūar,
43. Back	Dākī, ḍeikī	Pākī, pīṭō, pheyāu	Pāodak	Pātā.
44. Iron	Chimar	Chimar	Chimēr, chimir	Chingar.
45. Gold	Son	Sonh	Sōān, sōn	Sīr (Tibetan).
46. Silver	Rūp	Rāp	Doāchhat	Armul (Tib. hmul).
47. Father	Mālo	Mālō, bübā	Bābō	Bō, bāō.
48. Mother	Mālī, mã	Mã, mālī, ājeh	$ar{\mathbf{A}}$ $\mathbf{z}$ $\mathbf{h}$ $ar{\mathbf{e}}$ , $\mathbf{a}$ $\mathbf{z}$ $ar{\mathbf{e}}$	Āi.
49. Brother	Jrā, <u>zh</u> ā	<u>Zh</u> āh	Kākō (slder), jā, <u>zh</u> ā .	Bāyō (elder), zhrā (younger).
50. Sister	Sáh	Sas	Kākī (elder), sā	Kākē.
51. Man	Manujrō, manu <u>zh</u> ō ; (a male human being) mu <u>sh</u> ā.	Mushā, manōzhō	Manu <u>zh</u> ō .	Mū <u>sh</u> .
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ngusu.	<u>Ծ</u> ում <i>ը</i> (գուհու).	mina (Onema).		вюкра (Фāh-Наой).
Voman	Chei • • •	Chaī · · · ·	<u>Ts</u> haï, chēī	Tshrigā.
Vife	Grein, jamā <u>th</u>	Gain	<u>Ts</u> haī, chēī	Tshrigā.
hild	Shūō, shudar	Bāl	Chuṇē bāl	Sinā.
on • • •	Puch	Puchh	Push	Biü, bē.
aughter	Dhī, dī	Dhī	Dī	Molēi.
lave	Meristã	Ņim	Jādo-baskōchō	Dugsmī.
ultivator	Dehqān	Dehqān	Grēst	Chhunpā (Tib. zhingpā)
hepherd	Peyālō	Peyālō, lachh-chārō	Payālō	Pazhūlō.
lod	Khudā, Dābōn	Khudāi, Khudā	Khodě, Daměn	Konjok (Tib.).
evil	Shētān	<u>Sh</u> aitān	Shaitān	Būt.
un	Sūrī	Sūrī	Surya, sur	Sürī.
loon	Yūn	Yūn	Yūn	Gyün (Kāshmīrī, zūn).
tar	Tārū	Tārō	Tārē	Turī.
ire	Agār, hagār	Hagār	Phu	Ghur.
Tater	Wē, weh, wei, wōī	Woi	Wōī, wēī	Üā.
louse	Got	Gōzh, gōsh, gōt	Gō <u>sh</u> , gō <u>zh</u> r, lahiti	Got.
lorse • • •	Ashpō, ashpū	A <u>sh</u> pō	$\widetilde{\mathbb{A}}_{\operatorname{\underline{sh}}}$ p	Ap <u>sh</u> .
ow • •	Gδ	Gāū, gō	Gāō	Gδ.
og	<u>sh</u> ~	Shūn	Shiũ, <u>sh</u> ũ	Shüā.
at · • ·	Bū <u>sh</u> ī	Pu <u>sh</u> ī, pu <u>sh</u> ō, bu <u>sh</u> ī	Pi <u>sh</u> u, pu <u>sh</u> u	Bülū.
ock · ·	Kankōrōchō	Kuköh, kukoh, karkāmush.	Kōkō	Biāphō (Bāltī, biāpō).
uek	Bāru <u>sh</u>	Bārush	Hã <u>zh</u> ē	Chhūshak (Tib.).
88	<u>Zh</u> akūn	Zhākun	Zhakun	Khar.
amel	Tt	Ūţh , .	Մփ	Nabong (Tib. hngābong)
rd	Bing, bring	Bing, bingih	Kalī dēg, jānwar	Upyālā (cf. Kāshmiri, wuph, fly).
•	Вō	Boh	Въ	Въ.
, <b>t</b>	Ká	Khāh	Khē, kē	Khā.
l—Shìṇā.	I.		<u>                                     </u>	

English.	Shinā (Gilgit).	Shiņā (Chilās).	Brökpā (Dras).	Brōkpā (Þāh-Hanū).
7º. Sit • • • •	Bé	Baī	Bai	Bāsh.
80. Come	Wá, é	Ih, inwāh, inwas	Ē.,	Yē.
81. Bent. • • •	Shidé	Deh, dageh	Kutē	Kuti.
82. Stand	Hun bō	Chokhō boh	Uthē bē	Uthē.
83. Die	Miri	Mīrī, mirish	Mirī <u>sh,</u> mīrīz <u>h</u>	Mü.
84. Give.	Dé	Deh	Dē	Dē.
85. Run	Hai- <u>th</u> é . ,	Halhal-deh, hāī-thē	Darvak-thē	Tabū.
86. Up	Ajáh	Ajīh	Azhā	Onār, hunārā.
87. Near	Kach	Elih, kachā	Ailē	Ābởnī.
88. Down	Kirih, khér	Khiṭṭī, khirī	Kharī	Kharā.
89. Far	Dūr	Dūr	Dūr . '	Dür.
90. Before	Yar	Mu <u>sh</u> ō , .	Mushō	Yārī, yārbū.
91. Behind	Phatū	Patō, patū	Patō	Putū, <u>zh</u> akunā.
92. Who	K ₀	Кої	Koĩ, kē	Kō.
93. What	Jék	Jēk, jēg	<u>Zh</u> ōk	Yē.
94. Why	Kéh	Keh	Kēī	Yēra.
95. And	Neh, -gá	-gah	Mutō	Ûgā.
96. But	Ammáh	Lēkin	Phiraī	Ahā.
97. If	Ikhnā		Madha	Hek betto (if it be so).
98. Yes	Awa	Hā, ã	Yāh-yāh	Bet (it is).
99. No .	Ne, niã	Naî	Nush	Nē <u>sh</u> , nis <u>h</u> .
100. Alas.	Afsōs, hai	Faryād, hāi-hāi	Yōvāyāh	Chhē rē bōã.
101. A father	Malo	Mālō · · ·	Bābō · · ·	Bō.
102. Of a father	. Mālei	Mālaī · · ·	Bābai	Bōs.
103. To a father	. Mālété, mālét	Mālaţ, māler	Bābrē	Bōrā, -rē.
104. From a father .	. Māléjō	Mālī-jo	Bābēzhō	Bō-deō.
105. Two fathers .	Dū mālé	Dū mālī . • •	Dŭ bābai • • •	Dü bō.
			1	Shipa-227

-	<del>-</del> 1 - <del>- 1</del> - 1			
hers	Mālé	Mali	Bābēlā	Bōdā, -dē.
fathers	Mālō	Mālaī	Bābēlai	Bōdan.
fathers	Mālōté, mālōt	Mālūţī, mālōŗī	Bāborē	Bōdandā.
m father's	Māléjō	Mālojo	Bābrējātō, bābrē kachō, bābēzhō.	Bōdan <u>zh</u> ānō.
aughter	Di	Dhī	Dī	Molēi.
a daughter	Dījei	Dhījaī, dhīgaī	Dī <u>zh</u> ō, dī <u>zh</u> ai	Molēiā.
a daughter	Dījété, dījét	Dhījaṭ, dhīgaṭ	Dīzhārē	Molēirā, -rē.
m a daughter .	Dījéjō	Dhījījō, dhīgījō	Dī <u>zh</u> ā kachō	Molēizhāno.
o daughters	Dū dījāré	Dū dhījārī	Dū dīzhārē	Dü molēi.
nghters	Dījāré · · ·	Dhijārī	Dīzhārē	Molē iā.
daughters	Dījārō	Dhijārō	Dīzhārōrē	Molēian.
daughters .	Dījārōté, dījārōt	Dhījārūţī	Dī <u>zh</u> ārōrē	Molēiandā.
m daughters	. Dījāréjō	Dhījārōjō	Di <u>zh</u> ārē kachō	Molēianzhānō.
good man .	Ek mi <u>sh</u> tō manu <u>zh</u> ō .	Ik mishtō manōzhō	Siō manu <u>zh</u> ō	Mū <u>sh</u> nōrō.
a good man .	. Ek mi <u>sh</u> tō manu <u>zh</u> ei .	Ik mishtö manözhaï .	Siō manuzhō gōsh .(? the good man's house).	Mūsh nōrōs.
a good man .	Ek mi <u>sh</u> tō manu <u>zh</u> été	Ik mi <u>sh</u> ţō manō <u>zh</u> aţ	Siō manuzhrē	Mū <u>sh</u> nōrōrā,-rē.
om a good man	. Ek mi <u>sh</u> tō manuzhéjō	Ik mi <u>sh</u> ţō manō <u>zh</u> ējō .	Siō manuzhē kachō	Mūsh nōrōyārīnō.
o good men .	. Dū mi <u>sh</u> té manu <u>zh</u> é .	Dū mi <u>sh</u> ṭī manō <u>zh</u> ī	Dū siō manu <u>zh</u> ō	Nōrō mū <u>sh</u> dü.
od men .	. Mishté manuzhé .	. Mishti manözhi	Siō zhakōrē	Nōrō mū <u>sh</u> pō.
good men .	. Mishté manuzhō .	. Mishti manōzhūō	Siō zhakāli	Norō mū <u>sh</u> pōyā.
good men .	. Mishté manuzhōté .	. Mi <u>sh</u> ţī manō <u>zh</u> ūţ	Siō <u>zh</u> akōrē	Nōrō mū <u>sh</u> pund <b>ā</b> .
m good men .	. Mishté manuzhéjō .	. Mishtī mānōzhōjō	Siō <u>zh</u> akō <u>zh</u> ātō .	Nõrõ mü <u>sh</u> punyārin
good woman .	. Ek mishtī chei	. Ik mi <u>sh</u> tī chaī	Sī chēī	T <u>sh</u> rigā nürī.
ad boy .	Ek kāchō shūō	. Ik kuch bāl, ik āsakō bāl .	Kachō bāl	Biü chhūtūlā.
od women .	. Mi <u>sh</u> té cheiyé	. Mi <u>sh</u> țē chai	Sī chē	Ts <u>h</u> rügöyü nörä.
ad girl .	. Ek kāchī mōteiek .	Ik kuch molai, ik āsakī	Kachī mulai	Chhūtū molēi.
bc	. Mishto	mōlaī Mishto	Si .	Kusungdō, nōrō.

ьгокра (Dāh-Hanū).

English.	Shiṇā (Gilgit).	Shinā (Chilās).	Brōkpā (Dras <b>).</b>	Brōkpā (Dāh-Hanū).
133. Better · · ·	Bohtō mi <u>sh</u> tō		Laig sī	Bēdē-gā (much-even) kusungdō.
134. Best · · ·	Bohtéjō mi <u>sh</u> tō	•••••	Lai sī	Hudyō-gā kusungdō.
135. High · · ·	Othalo	Ōthalī	Danī	Thunbō ( $B\bar{a}lt\bar{\imath}$ , thunmō).
136. Higher · ·	Bohtō o <u>th</u> alō	·	Lāgā danī	Mā thunbō.
137. Highest • • •	Bohtéjō o <u>th</u> alō	•••••	Chhēsā-gā danī	Chukdiō (all-than) thunbō.
13S. A horse · · ·	$A\underline{\mathfrak{sh}}$ pō	Ashpō	Âshp	Apsh.
189. A mare	Bām	Bāmī, a <u>sh</u> pī	Sỗtī às <u>h</u> p	Raghudmā (Tib. ghotma).
140. Horses - • •	Ashpé	Ashpē , .	Āshpi	Ap <u>sh</u> ī, ap <u>sh</u> ā.
141. Mares • • •	Bāmé	Bāmī	Sỗtī a $ ext{sh}$ pī	Raghudmiō.
142. A bull • • •	Dōnō	Dono	Dōnō	Chughlā, (an ox) gölö.
143. A cow • • •	Gō, gāo	Gō, gāō	Gāō	Gō.
144. Bulls • • •	Dōné	Dōnē	Dōnē	Chulānī, gölē.
145. Cows	Gāvé	Gavī	Gāvē	Gōā.
146. A dog	<u>Sh</u> ũ	<u>Sh</u> ūn	Bīrō <u>sh</u> ũ	<u>Sh</u> ūā.
147. A bitch	Sonchī shữ	<u>Sh</u> ūnwāṭī	Sỗtī <u>sh</u> ữ	Khīmō (Tib.).
148. Dogs	Shāi	<u>Sh</u> ūnien	<u>Sh</u> ũī	Shüēō.
149. Bitches	Sonché shūī	Shūnwāṭin	Sỗtī <u>şh</u> ữī	Khīmōā.
150. A he goat	Mūgar	Mūgar, thūgar, thūṭ.	Chanë	Rābō (Tib.), mingyar.
151. A female goat	Ai	Āī	Āi.	A.
152. Goats	Mūgaré	Luch	Āi	Zhātē.
153. A male deer	Bīrō háren		Bīrō chhurē	
154. A female deer	Sonchi háren		Sõti chhurē	
155. Deer	Hárené		Chhurē	
156. I am	Má hanus (m.), má hanis	Mãh hanus	Mỗ hãnōs, hãs	Mỗ hãs, <i>or</i> mỗ bet.
157. Thou art .	Tũ hanō $(m.)$ , tũ hané $(f.)$ .	Tũ hanō	Tũ hãnō, haỗ	Tü hãyā, or tü bet.
158. He is	Rō hanō, hanū (m.), réh hanī (f.).	Asō hanō, hỗ	Ro hāno, hāổ haữk	Sō hãy, or sō bet.
159. We are		Beh h $\widetilde{a}_{s}$	Bē hānis, hās	Bā hānis, bet.
				Shinā—229

		}		Brokpā (Ņāh-Hanū).
106. Fathers	. Mālé	Mālī	Bābēlā	Bōdā, -dē.
107. Of fathers .	Mālō	Mālai	Bābēlai .	Bōdan.
108. To fathers .	Māloté, mālot	Mālūţī, mālōŗī	Bābōrē	Bodandā.
109. From fathers .	Māléjō	Mālōjō	Bābrējātō, bābrē kachō, bābē <u>zh</u> ō.	Bōdanzhānō.
110. A daughter .	. Dī	Dhi	Di	Molēi.
111. Of a daughter .	Dijei	Dhījaī, dhīgaī	Dīzhō, dīzhai	Molēiā.
112. To a daughter .	Dījété, dījét	Dhījaṭ, dhīgaṭ	Dīz <u>h</u> ārē	Molēirā, -rē.
113. From a daughter	Dijéjō	Dhījījō, dhīgījō	Dīzhā kachō	Molēizhānō.
114. Two daughters	Dū dījāré	Dū dhījārī	Dū dī <u>zh</u> ārē	Dü molēi.
115. Daughters	Dījāré	Dhijāri	Dī <u>zh</u> ārē	Molē iā.
116. Of daughters	Dījārō	Dhijārō	Dī <u>zh</u> ārōrē	Molēian.
117. To daughters	Dījārōté, dījārōt	Dhījārūṭī	Dī <u>zh</u> ārōrē	Molēiandā.
118. From daughters .	Dījāréjō	Dhījārōjō	Dīzhārē kachō	Molēian <u>zh</u> ānō.
119. A good man	Ek mi <u>sh</u> tō manu <u>zh</u> ō .	Ik mishtō manōzhō	Siō manuzhō	Mū <u>sh</u> nōrō.
120. Of a good man	Ek mi <u>sh</u> tō manu <u>zh</u> ei .	Ik mishtō manōzhai	Siō manuzhō gōsh .(? the good man's house).	Mūsh nōrōs.
121. To a good man	Ek mi <u>sh</u> tō manu <u>zh</u> été	Ik mi <u>sh</u> tō manō <u>zh</u> aṭ .	G:-	Mū <u>sh</u> nōrōrā, -rē.
122. From a good man .	Ek mishtō manuzhéjō	Ik mi <u>sh</u> ţō manō <u>zh</u> ējō .	Siō manuzhē kachō	Mū <u>sh</u> nöröyārīnö.
123. Two good men	Dū mi <u>sh</u> té manu <u>zh</u> é .	Dū mi <u>sh</u> tī manō <u>zh</u> ĩ	Dū siō manu <u>zh</u> ō	Nōrō mū <u>sh</u> dü.
124. Good men	Mishté manuzhé	Mishtī manōzhī	Siō zhakōrē	Nōrō mū <u>sh</u> pō.
125. Of good men	Mishté manuzhō	Mishti manōzhūō	Siō zhakāli	N <b>ō</b> rō mū <u>sh</u> pōyā.
126. To good men	Mishté manuzhōté	Mi <u>sh</u> ţī manō <u>zh</u> ūţ	Siō zhakōrē	Nōrō mū <u>sh</u> pund <b>ā.</b>
127. From good men	Mishté mannzhéjō	Mishtī mānōzhōjō	Siō zhakōzhātō	Nōrō mū <u>sh</u> punyārīnā.
128. A good woman	Ek mishti chei	Ik mi <u>sh</u> țī chai	Sī chēī	l' <u>sh</u> rigā nürī.
129. A bad boy	Ek kāchō shūō	Ik kuch bāl, ik āsakō bāl .	Kachō bāl I	Biü chhūtūlā.
130. Good women	Mishté cheiyé	Mi <u>sh</u> tē chai	Sī chē	's <u>h</u> rügöyü nörä.
191. A bad girl	Ek kāchī mōteiek	Ik kuch mōlaī, ik āsakī mōlaī.	Kachī mulai	Dhhūtū molēi.
132. Good	Mi <u>sh</u> tδ	Nr 1 2	Si	Cusungdō, nōrō.
228— <u>Sh</u> inā.				

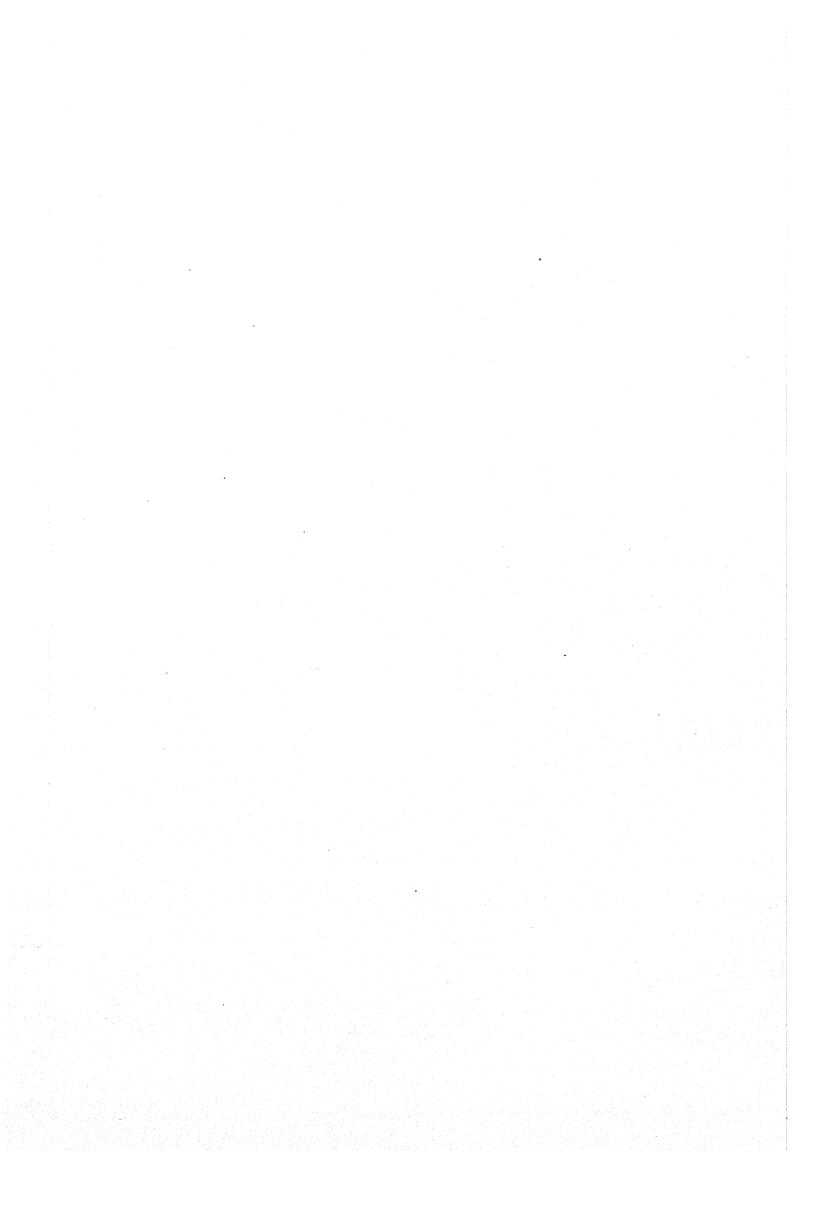
English.	Shinā (Gilgit).	Shinā (Chilās).	Brōkpā (D <i>r</i> as <b>).</b>	Brōkpā (Dāh-Harū).
133. Better · · ·	Bohtō mi <u>sh</u> tō		Laig sī	Bēdē-gā (much-even) kusungdō.
134. Best • • •	Bohtéjō mi <u>sh</u> tō	•••••	Lai sī	Hudyō-gā kusungdō.
135. High • • •	Othalo	Ōthalī	Dani	Thunbō (Bāltī, thunmō).
136. Higher · ·	Bohtō o <u>th</u> alō	· ·····	Lāgā danī	Mā thunbō.
137. Highest • • •	Bohtéjō o <u>th</u> alō	•••••	Chhēsā-gā danī	Chukdiō (all-than) thunbō.
138. A horse · · ·	Ashpō	Ashpō	Âshp	Apsh.
189. A mare • • •	Bām	Bāmī, a <u>sh</u> pī	Sõtī às <u>h</u> p	Raghudmā (Tib. ghotma).
140. Horses - · ·	<u>Ash</u> pé	As <u>h</u> pē , .	Âsh pi	Ap <u>sh</u> ī, ap <u>sh</u> ā.
141. Mares • • •	Bāmé	Bāmī	Sỗtī a <u>sh</u> pī	Raghudmio.
142. A bull	Dōnō	Dōnō . ,	Dōnō . ,	Chughlā, (an ox) gölö.
143. A cow • • •	Gō, gāo	Gō, gāō	Gãō	Gō.
144. Bulls • • •	Dōné	Dōnē	Dōnē	Chulānī, gölē.
145. Cows	Gāvé	Gavī	Gāvē	Gōā.
146. A dog	<u>Sh</u> ũ	<u>Sh</u> ūn	Bīrō $\underline{ ext{sh}}$ $ ilde{ text{u}}$	<u>Sh</u> üā.
147. A bitch	Sonchī shữ	<u>Sh</u> ūnwāṭī	Sỗtī <u>sh</u> ữ	Khīmō (Tib.).
148. Dogs	Տիանն	Shūnien	<u>Sh</u> ũi	Shüēō.
149. Bitches	Sonché shūī	Shūnwāṭin	Sỗtī <u>sh</u> ữī	Khīmōā.
150. A he goat	Mūgar	Mūgar, thūgar, thūţ	Chanë	Rābō (Tib.), mingyar.
151. A female goat	Ai	Āī	Āi	<b>ā.</b>
152. Goats	Mūgaré	Luch	Ãi	<u>Zh</u> ātē.
153. A male deer	Bīrō háren		Bîrō chhurê	
154. A female deer	Sonchi háren		Sõtī chhurē	
155. Deer	Hárené		Chhurē	
156. I am	Má hanus (m.), má hanis (f.).	Mãh hanus	Mỗ hãnōs, hãs	Mỗ hãs, <i>or</i> mỗ bet.
157. Thou art	Tũ hanō $(m.)$ , tũ hané $(f.)$ .	Tũ hanō	Tũ hãnō, haỗ	Tü hãyā, <i>or</i> tü bet.
158. He is	Rō hanō, hanū ( <i>m.</i> ), réh hanī ( <i>f.</i> ).	Asō hanō, hỗ	Rō hānō, hāỗ haữk	Sō hãy, or sō bet.
159. We are		Beh h $ ilde{a}_{ ext{s}}$	Bē hānis, hās	Bā hānis, bet.
				<u>Sh</u> ipā—229

	Tsoh hanat	Sū hānit .	•	$\underline{\mathrm{Ts}}$ ō hānet, h $\widetilde{\mathtt{a}}$ t	<u>Ts</u> ī hānī, bet.
	Réh hané	Āsaī hã		$Z\underline{h}$ ē h $\widetilde{a}$ , h $\widetilde{a}$ k	Tē hānī, bet.
	Má asus, asulus (m.), mā asis, asilis (f.).	Mãh āsilōs .	•	Mõ āsilus, āsilōs	Mõ hüs.
t	Tū asō, asulō $(m.)$ , asé, asilé $(f.)$ .	Tū āsilō .		Tū āsilō .	Tü hüā, āstu.
	Rō asū, asulū (m.), réh asī, asilī (f.).	Asō āsilō .		Roāsilo	Sō hüā, āstu.
• •	Béh asas, asilas $(m. \S^{n} f)$ .	Beh āsilas, āseisis		Bē āsiles	Bā hữs.
	Tsoh asat, asilat $(m. \& f.)$ .	Sū āsilat, āseisat		<u>Ts</u> ō āsilet	<u>Ts</u> ī hüī, āstin.
	Réh asé, asilé $(m. \ \S f.)$	Āsaī āsilah .	• ,•	Rē āsilē	Tē hün, āstin.
• •	В	Въ	• * • •	Bē	
• •	Boikī, hanoiki	<b></b>	:	Bōnō	Bīās.
	•	•••••		••••	
en	Bé		٠.	· · · · · · · · · · · · · · · · · · ·	
λ - 2 1. • • - •	Mā bōm				
	Mā bōm	Mã bum	• •	Mỡ bơm	
e	;			Mỗ bōm bil	
	ghidé	Deh	•	Kutē	Kuti.
	Shidoikī	раgōnī		Kutyōnō, kutinō	Khutistē.
	Shidojé (on a beating)	Dagūnī	•	Kutiesto	••••
aten	Shidé	Даgē	•	Kutē, kutētā, kutētātō .	Kutē.
	Másé shidam	Mas dagam .	•	Mõsè kutem	Māsā kutyu.
est	Tūsé <u>sh</u> idé	Tus dāgāin .		Tūsē kūtē, kutē <u>sh</u>	Tüsā kutyű.
	Rösé <u>sh</u> idei	Ās ḍagain .	•	Rō-sē kutēī	Sōsā kutyũ.
	Bésé <u>sh</u> idōn	Bis dagūnas .		Bēsē kutōn	Bāsā kutyữ.
	<u>Ts</u> osé s <u>hidy</u> āt	Sus dageyānat	•	<u>Ts</u> ōsē kutiāt	   <u>Ts</u> üsā kutyenī.
	Résé shidén	Ais dagēnan		Rē-sē kuten	Tēsā kutyenī.
st Tense) .	Másé shidēgas $(m.)$ , shidēgis $(f.)$ .			Mī kutās	Miyā kutet (obj. 3rd person, and so throughout).
itest (Past	Tūsé shidēga (m.), shidēgé			Tō kutā	Tīyā kutet.

Simila (angre).

187. He beat (Past Tense).	Rōsé $\underline{\mathbf{sh}}$ idēgō (or $\underline{\mathbf{gu}}$ ) (m.), $\underline{\mathbf{sh}}$ idēgī (f.).	·	Sēsī (or perāsī) kutau .	Sōyā kutet.
188. We beat (Past Tense).	Bésé shidēgés (m. $\S$ f.)	········	Assō <u>zh</u> ā kutiēs	Bāyā kutet.
189. You beat (Past Tense)	<u>Ts</u> osé <u>sh</u> idēgét ( $m$ . § $f$ .) .	<b></b>	<u>Ts</u> ōzhā kutiēt	<u>Ts</u> īyā kutet.
190. They beat (Past Tense)	Résé shidēgé $(m. \S^* f.)$ .	<b></b>	Renō <u>zh</u> ā ( <i>or</i> perānō- <u>zh</u> ē) kutiē.	Tēyā kutet.
191. I am beating	Másé shidamus $(m.)$ , shidemis $(f.)$ .	Mas dagemus	Mõsē kutēmus	Māsā kutyűs.
192. I was beating	Másé <u>sh</u> idamasus $(m.)$ , <u>sh</u> idemasis $(f.)$ .	Mas dagamāsus	Mõsē kutemālōs	(?) Mīyā kutyāhüs.
193. I had beaten	Másé <u>sh</u> idēgāsus $(m.)$ , <u>sh</u> idēgisis $(f.)$ .	Mas dagāsus	Mī kutālōs	Māsā kutyüs.
194. I may beat	Másé <u>sh</u> idam	••••••••••••••••••••••••••••••••••••••	Mõsē kutemnõ	891 632
195. I shall beat	Másé s <u>h</u> idam	Mas dagam	Mõsē kutem	Māsā kutyūs, kutiko
196. Thou wilt beat	Tūsé shidé	Tus dagāin	Tūsē kutē <u>zh,</u> kutē	Tüsā kutyűya, kutiko
197. He will beat	Rösé <u>sh</u> idei	Ās dagain	Rōsē kutēī	Sōsā kutyālla, kutiko
198. We shall beat	Bésé shidōn	Bis dagūnas	Bēsē kutōn	Bāsā kutyenis, kutik
199. You will beat	<u>Ts</u> osé <u>sh</u> idyát	Sus dageyānat	Tsōsē kutiāt	<u>Ts</u> üsā kutyeni, kutike
200. They will beat	Résé shidén	Ais dagēnan	Rēsē kuten	Tēsā kutyān, kutiko.
201. I should beat		<b></b>		
202. I am beaten	Má shidijamus	Mãh dagēgan	Mõ kutēnō	
203. I was beaten	Má <u>sh</u> idīgās	Mãh dagējalōsus	Mõ kutālō	Mī kutellas.
204. I shall be beaten .	Má <u>sh</u> idáram	Māh dagējam	Mõ kutei	
205. I go	Má bojam	Mãh bōjam, bam	Mõ bōzhum	Mỗ ( <i>or</i> mĩ) byũ.
206. Thou goest	Tū bojé	Tā bōjan	Tā bōz <u>h</u> ē	Tü (tō) hyữ.
207. He goes	Rō bojei	Asō bōjan	Ro boz <u>h</u> ēi	Sō byũ.
208. We go	Béh bojōn		Bē bōz <u>h</u> ōn	Bā byữ.
209. You go	<u>Ts</u> oh bojyāt • • •		<u>Ts</u> ō bō <u>zh</u> āt	<u>Ts</u> ī byenī.
210. They go	Réh bojén		Rē bō <u>zh</u> en	Tē byenī.
211. I went	Má gās	Mãh gās	Mõgās	Mễ gös.
212. Thou wentest	Tūgā	Tūgās	Tū gā · · ·	Tü gō.
213. He went	Rō gō, gaō	Asō gās	Rō gau	Sō gō.
				Shinā—

			1	
. We went .	Béh gés		Bē gyes	Bā gyētis.
You went	Tsoh gét	· · · · · · · · · · · · · · · · · · ·	Tsō gyet	<u>Ts</u> ī gyē, gyēüi.
They went	Réh gé	••••	Rē gyē	Tē gyēanī, gyēün.
Go	Во	Воћ	Вб	Bō.
Going		••••	Bōzhēstō	••••
Gone	Gō	Gau	Gau	Gō.
What is your name?	Tei nom jék hano?	Thai nom jēk hố?	Tháng nơm zhok thêna? .	Tiü nữ yê bet?
How old is this horse?	Anō a <u>sh</u> pei kachāk umer hanī?	Ā a <u>sh</u> pō kachāk kāō hā ? .	Anô ã <u>sh</u> prê kachā bar <u>sh</u> bíl ?	Hā apshpōs lō (age, Tib.) katāk sar billā ?
low far is it from here to Kashmir?	Ānō Kashīrété kachāk dūr hanī?	Aneō Ka <u>sh</u> īr kachāk dūr hõ?	Anyō Ka <u>sh</u> ir kachāk dūr haĭ?	Hunchō Ka <u>sh</u> irārā katāk dūr hā ?
low many sons are there in your father's house?	Tei mālei dāré gōtér kachāk hané?	Thai málai gö <u>zh</u> árű kachák pē hã ?	Thơ babo gozhrzhẽ bal kacha hã?	Tiü bāō gōtārā bē katāk hānī?
	Má a <u>sh</u> nanapāt <u>zh</u> igāh gānus-paiyūk.	Mas a <u>sh</u> lāi pund chinyānus	Mõ a <u>sh</u> ā lai punrē yātus .	$ ilde{ m A}_{{ m \underline{s}}{ m \underline{h}}}$ dűrā zazīdüs.
he son of my uncle is married to his sister.	Mei chunōmālei puchété ō mu <u>sh</u> ai sáié sáti ghar- tēgén.	Maī pichaī puch tōmaī sas saī hile leō bilō.	Miỗ pi <u>ts</u> hō bābrē perāsē sajusī kachā thī asang.	Miü sõbös biü-rā tes molēi- dzē sumā manū-tē.
the house is the sad- dle of the white horse.	Gōtérō <u>sh</u> eiō a <u>sh</u> pei tilén hanō.	Gō <u>zh</u> ārū shēō a <u>sh</u> paī tilen hanō.	Gö <u>shzh</u> ē <u>sh</u> ō à <u>sh</u> pō palānē haū.	Gōtā-rē <u>sh</u> ō ap <u>sh</u> ōs azgā hã.
it the saddle upon his back.	Aisei deikī-'jé tilén dé .	Asōsaī dākī <u>zh</u> ē tilen deh .	Aso phiājē palon diā .	Argō-zhā azgā guāi.
nave beaten his son with many stripes.	Más aisei puché bohtō mustekāh dēgānus.	Mas asōsaī puchē <u>zh</u> ē lāi chūțē dās.	Aso bal laho $\underline{ts}$ aö dias .	Mīyā tes biü-zhā stalchakyā bēdē kutet.
e is grazing cattle on he top of the hill.	Rősé mál chinché chērū-'jé charei	Asös māl khinī <u>shīsh</u> ējā charāin.	Perausē umā <u>shēzhē</u> tīras charēyā.	Paī azgấgdi hunārā byān.
is sitting on a orse under that tree.	Rösé oh tomā kirih a <u>sh</u> pé- 'jé pinēgun.	O ashpē <u>zh</u> ē penī ā tūmī kher bēton.	Õ bai-hãỗ tōmī kharī ã <u>sh</u> p asō.	Phōyā ap <u>sh</u> punē chag <u>h</u> mas gāmin lā.
s brother is taller nan his sister.	Aisei <u>zh</u> ā tomī sáié-jō zhigū hanō.	Asaī zhā tūmī sizījo jigo hỗ	Perāsō jā sājō zhoraũ haũ .	Tes bāyō tes molēidō <u>zh</u> igīlā.
e price of that is wo rupees and a half.	trang hand.	Asaī mūl dū rūpiā-gā hōrī hỡ.	Aso mulharī sinbā põ <u>sh</u> bāð	Hus rinpō (Tib.) kirmo (Tib. girmō) phidā (Tib. phed, half) trā.
father lives in that nall house.	béi-hanō.	Mai bābō asō chunō gō <u>sh</u> bihyōn.	Mið bābo chunē labit <u>zh</u> ē beau.	Miü bāō sō gōtārē bāyū.
e this rupee to him		Anī rūpjā āser deh	Anī rōpai asērē dē	Armulpō tērē dē.
m.i	Ai rupaié résé-jō ghiné .	Ārūpiā asõjõ gen	Ā (sing. fem.) rōpai (sing.) asē- <u>zh</u> ō aṛē.	Phō armulpō tē <u>zh</u> ānō parāi.
nd nim with ropes.	sati gane.	O mi <u>sh</u> ṭak tah dagē bālēgī gariē.	Asē sio-thē kutētāto razgī ganēh.	Phōzhā bēdē kutētō, razhā diā būni.
,11.	Kulhé-jō wōī nikālé	Khūkījō woī naklī .	Kupē <u>zh</u> ō wōī khalē	Chhūdōurnō ( <i>Tib</i> . chūdong) üā nakhālī.
	Má mochot tihré .	Majō mushō yās	Mu <u>sh</u> ō mỗ <u>zh</u> ē <u>ts</u> hē " .	Mī yārinō bō.
d you?	woyei ?			Tiü putōnō kisē biü yỗ ?
r that?	Kaisé-jō anéh gōch ginē- gānō?		Au kēsēzhō mulīgayā? .	Tīyā kisē- <u>zh</u> ānō bichhīt ?
a shopkeeper of village.	Kūiei ek dūkāndāré-jo	Kēlā sūdāgarjē genyās .	Kūiō vanyōjō gayālus .	Būnē hattīpā.



Hakarear 7

# Kashmiri or Köshirü

The Kāshmīrī¹ language is the language of the Valley of Kashmīr. In a dialectic form it has spread south-west into the Valley of Kashṭawāṛ (Kishtwar), and to the south it has flowed over the Pīr Pantsāl Range into the lower hills lying north of the River Chināb, where it reappears in a number of mixed dialects.

The word 'Kāshmīrī' (عَصْدِرِي) is Persian or Hindī, and is derived from the Name of Language. Sanskrit  $K\bar{a}\acute{s}m\bar{i}rik\bar{a}$ . It is not the name used by the people of Kashmīr itself. There the country is called  $Ka\underline{s}h\bar{i}r^{i}$ , and the language  $K\ddot{o}\underline{s}hir^{i}$ . This word itself is an excellent example of the fact that the language belongs to the Dardic sub-family, for in India the change of  $\acute{s}m$  to  $\acute{s}$  or  $\acute{s}h$  would be impossible.

Kāshmīrī is bounded on the north by the Shinā language of the Dard group of the Dardic sub-family. On the west it is bounded by Linguistic Boundaries. the Chibhālī² and Punchī dialects of Lahndā, a language belonging to the North-Western group of the Indo-Aryan vernaculars, but strongly affected by Dardic influence. To its south it has, on the west, the Pogri dialect of Pańjābi; and, to the east of Pogri, the Bhadrawāhi dialect of Western Pahāri. Dogrī (see Vol. IX, Pt. i, p. 637) is a real dialect of Panjābī, but Bhadrawāhī is a transitional form of speech between Western Pahārī and Kāshmīrī,—leaning more to the former than to the latter,—and therefore classed under the former (see Vol. IX, Part iv, pp. 888ff.). To the south-east of Kāshmīrī we find Pādarī, another Western Pahārī dialect of a character similar to that of Bhadrawāhī (Vol. IX, Part iv, pp. 903ff.). On the rest of the eastern side of Kāshmīrī, and also a little to its north-east, going northwards on the east of Shina, lie a series of Tibeto-Burman dialects, Purik (Vol. III, Part i, pp. 42ff.), Ladakhī (pp. 51ff.), and Baltī (pp. 32ff.), all separated from the Kashmir Valley by inhospitable ranges of mountains and in no way affecting its language.

Kāshmīrī has one true dialect,—Kashṭawāṛī, spoken in the Valley of Kashṭawāṛ (commonly known as Kishtwar), lying to the south-east of the Valley of Kashmīr. Kāshmīrī has also overflowed the Pīr Pantsāl Range into the Jammu Province of the State, and in the valleys between the southern hills of the range, between the water-shed and the valley of the Chināb, there are a number of mixed dialects, such as Pŏgulī, Sirājī of Pōdā, and Rāmbanī. The first two of these represent Kāshmīrī merging into Western Pahāṛī, while the third rather represents Kāshmīrī merging into Pōgrī. Farther east, over the greater part of the Riasi District of the State, there are more of these mixed dialects, about which nothing certain is known, except that the mixture is rather between Kāshmīrī and the Chibhālī form of Lahndā. Grammars are given below of Kashṭawāṛī, Pŏgulī, Sirājī, and Rāmbanī; but no materials are available for these Riasi dialects.

I According to the system of transliteration followed in this Survey, the word should properly be spelt 'Kāshmīrī,' with a ligature under the 'sh.' But the word is of such frequent occurrence that I have here dropped the ligature as an unnecessary complication. The 'sh,' however, is not to be considered as therefore the same as the Sanskrit sh (प). It is rather the same as the Sanskrit sa (v) or the Persian shīn (ش).

² Printed 'Chhibhali' in the map. See the remarks on p. 505 of Part I of this Volume.

In the standard Kāshmīrī of the Valley, there are minor differences of language, which, however, are not sufficient to entitle us to divide it out into further separate dialects. For instance, the Kāshmīrī spoken by Musalmāns differs from that spoken by Hindūs. Not only is the vocabulary of the former more filled with words borrowed from Persian, but also there are slight differences of pronunciation. Again, there is, as in all countries, the distinction between town and village talk. In villages a few old forms have been preserved that have disappeared in towns, and there are also variations of pronunciation. Finally, there is the language between the language of prose and that of poetry. As in other languages, the latter preserves many forms that have disappeared in the modern prose speech.

Returning to the dialects of the Musalmāns and of the Hindūs, it should be remarked that there are more than nine Musalmāns in the Valley to each Hindū. As already stated, the Musalmān dialect borrows freely from the Persian vocabulary. On the other hand, the Hindūs borrow from Sanskrit, but not to the same extent, and, although the speech of a minority of the population, their dialect is much purer Kāshmīrī than that of their Musalmān brethren.

The figures, based on the Census of 1891, originally returned in the earlier operations of this Survey were incomplete for Kāshmīrī, and I therefore give the population figures for Kāshmīrī spoken in its proper home as recorded in the Census of 1911:—

Standard Kāshm	īrī spo	ken i	in Kas	hmīr	itself		•			•	•	1,039,964
Kashtawārī .	•			. •			· , • ,			•		7,464
Pŏguli .	•	•	•		•	•	•					8,158
Sirājī of Dōḍā					• 1	• * * * * * * * * * * * * * * * * * * *	•	•	•			14,732
Rāmbanī .	•	•						•			•	2,174
Mixed Dialect of	Riasi	•	•	•	•	•		•	•	•	•	20,252
	8.	Total	Numb	er of	Speak	ers of	Kāsł	ımīrī	at Hor	ne	•	1,092,744

In addition to the above there were recorded 95,013 speakers of Kāshmīrī in the State of Jammu and Kashmīr, who did not reside in that part of the country of which it was the vernacular.

Kāshmīrī is also spoken by emigrants from Kashmīr to other parts of India. The figures are as follows:—

Panjab States	3
Panjab States	0
Other Provinces	2
Total * . $\overline{8,14}$	5

¹ The principal is the Musalman tendency to shorten final vowels. Thus, for 'what' the Musalmans say kya and the Hindus  $ky\bar{a}$  or  $ky\bar{a}h$ ; for 'I should have struck,' the former say maraha, and the latter  $m\bar{a}rah\bar{o}$ . The Musalmans also have a Dardic preference for dropping an r. Thus, they say  $b\bar{o}nth$ , before, while the Hindus say  $br\bar{o}nth$ ;  $g\bar{a}ngal$ , distraction, where the Hindus prefer  $gr\bar{a}ngal$ .

² For differences of forms we may quote as an example the village  $wanam\bar{o}w^a$ , instead of the city  $wan\bar{o}w^a$ , we shall tell you. In pronunciation, we may quote the frequent interchange of d and r, as in  $k\bar{u}d^{\bar{u}}$ , for  $k\bar{u}r^{\bar{u}}$ , a girl;  $mod^u$ , for  $mor^u$ , a body. Also, in villages the Dardic confusion between cerebrals and dentals is much more marked. This also occurs in city talk, as in  $w\bar{o}thun$ , to arise, as compared with the Hind $\bar{u}uthn\bar{u}$ , but in villages it is extremely common.

The total number of speakers of Kashmiri is therefore as follows:-

At Home				•								1,092,744
Elsewhere in	Janin	ıu and	Kas	hmīr S	tate							95,013
Elsewhere in	India	• ,	•	•	•	9	•	•	•	•	•	8,145
									To	ΓA Γ.		1,195,902

These figures differ from the total given in the Indian census tables (1,180,632), owing to differences of classification of some of the mixed dialects.

Kāshmīrī belongs to the Dard group of the Dardic languages. It is most nearly related to Shiṇā. It has, however, for many centuries been subject to Indian influence, and its vocabulary includes a large number of words derived from India. Its speakers hence maintain that it is of Sanskritic origin, but a close examination reveals the fact that, illustrious as was the literary history of Kashmīr, and learned as have been its Sanskrit Paṇḍits, this claim of Sanskrit origin cannot be sustained for the vernacular of the latter.¹ Kāshmīrī is a very old language. Three words in it are quoted by Kalhaṇa (circ. 1150 A.D.) in his Rājataraṅginī, and these are not very different from the language of the present day.²

To the philologist Kāshmīrī is a language of great importance, as it is the only example of an Aryan language in the condition of being converted from an analytic to a synthetic language. The oldest known form of Indian speech is Vedic Sanskrit. This was highly synthetic, with a system of declension of nouns and of conjugation of verbs as complicated as in Latin or Greek. In process of time this, or a kindred and similar language, developed into, say, Western Hindi, a language as analytic as English or French, in which nouns have, at most, only two cases and are declined with the aid of postpositions, while only one or two tenses of the verb have survived, the rest being made up with the help of auxiliary verbs. For instance, in Sanskrit 'a house' is grihah, and in Latin mansio, and 'of a house' is, respectively, 'grihasya' and mansionis, in both of which the change of case-meaning is indicated by a change in the form of the word. This is synthetic declension. But in Hindī 'a house' is ghar and in French it is une maison, and 'of a house' is, respectively, ghar-kā and d'une maison, in which the change of case-meaning is indicated by suffixing or prefixing a post- or pre-position. The word itself undergoes no change. This is analytic declension. Again, 'he speaks' is in Sanskrit kathayati, and 'to speak' was in Mediæval Latin parabolare (from the Latin parabola, a parable). 'He will speak' is respectively kathayishyati and parabolabit. Here the change of tense-meaning is indicated by a change in the form of the word, and we have an example of synthetic conjugation. But in Hindi 'he will speak' is  $kah\bar{e}$ - $g\bar{a}$ , literally 'he is gone  $(g\bar{a})$  that he may speak  $(kah\bar{e}, which is merely a cor$ rupted form of the Sanskrit kathayati),' and in French it is parler-a, literally, ' he has (a) to speak (parler, which is a corrupted form of parabolare as if we said "parabolare habet").' In Hindi and French the change of tense meaning is not indicated by a change in the form of the word, but by the addition of the auxiliaries  $g\bar{a}$  and a,

¹ This question is dealt with at length in an Appendix to this introduction. See pp. 241ff.

See Sir Aurel Stein's note in his translation of R. T. v. 397. The words are Rangassa Hēlu dinna, which in modern Kāshmīrī would be Rangas Hēlu dyun", (the village of) Helu is to be given to Rang.

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respectively. Here we have instances of analytic conjugation, as compared with the synthetic conjugations of Sanskrit and Latin.

Now. Käshmiri illustrates a further stage in the development of language. declension of nouns is in the main analytic. There are a few survivals of the ancient synthetic cases, but in the main cases are differentiated by postpositions, as in Hindi. Thus, we have gara, a house, and  $garuk^u$  (for  $gara-k^u$ ), of a house. But note, here, that the  $k^{\mu}$  has become attached to the gara, and is no longer a separate word like the Hindi Garuk" is now as much one word, and a word in the genitive case, as the Sanskrit grihasya or the Latin mansionis. In other words the declension is again becoming synthetic, and the process has been 'first analytic ( $qara-k^{\alpha}$ ) and then again synthetic (garuk"). But in other cases the declension remains analytic, as in gara-manza, from the house, in which the noun and the postposition are still two entirely distinct words and as yet show no signs of becoming amalgamated into one. Similarly, the conjugation of the Kāshmīrī verb may be analytic. The word for the past participle 'said' is dop", and for the past tense, 'I said,' we may have (as in the Hindi mai-ne kaha)  $m\tilde{e} dop^{\nu}$ , literally, 'by-me said.' But we may also add a suffix meaning 'by-me' to  $dop^{\nu}$ , so that the two become one word,—thus, dopum, I said. Here we have a synthetic method of conjugation in optional course of formation. We may have dopum, I said; doputh, thou saidst: dopun, he said, and so on, which is just as synthetic as the Latin dixi. dixisti, dixit, with this difference, that in the case of Kāshmīrī, we know exactly how these synthetic forms came into existence.

If, now, we return to India, and take languages of the Outer Circle, like Bengali or Marāthī, we find again a state of affairs similar to that of Kāshmīrī, but more advanced. In Kāshmīrī, the synthetic conjugation is optional. We may use either the analytic më dop" or the synthetic dopum. But Bengali or Marathi have gone a step further. analytic conjugation has been ahandoned and only the synthetic conjugation is now employed. It is no longer optional, but is now compulsory. We have only the Bengali kahilām, and only the Marāthī mhanilo, for 'I said,' from the past participles kahilāand mhanil-, respectively. From these examples, we see the importance of Kashmīrī to the philologist. It is a language caught, so to speak, in the act of changing its nature from analytic to synthetic, and thus shows how the synthetic conjugation of Indian languages of the Outer Circle, such as Bengali and Marāthī, has arisen. Hitherto there have been many speculations on the subject, which we now see were all wide Kāshmīrī substitutes certainty for speculation. We can now watch of the mark.2 Indian speech in its developments from birth to birth. First synthetic; then, as in Hindi, analytic; then, as in Kāshmīrī, agglutinative or semi-synthetic; and then, as in Bengali and Marāṭhī, again synthetic; and so, as in the Indian belief as to the fate of the soul, the chain of samsāra, or weary round of transmigration, goes on perpetually ohne Hast, aber ohne Rast.' In future ages future philologists will, if they have a language like Kāshmīrī to guide them, observe the same series of changes occurring over and over again, synthetic to analytic, analytic to agglutinative, and agglutinative back again to synthetic.

¹ It may be noted that we can see similar instances of the development of analytic declension into synthetic occasionally occurring in Panjabi. Thus, the Panjabi for 'in a house' is either the analytic ghar-vichch or the synthetic gharichch.

² The usual, but incorrect explanation is that the terminations of kahilān, mhanilõ, etc., are relics of an old verb substautive.

Kāshmīrī has a small, but respectable, list of literary works, about which not much is known. So far as I am aware, the oldest author was a Literature. woman named Lalla or Lal Ded. She probably lived in the 14th century A.D. Hundreds of her verses are quoted all over the Valley and are in everyone's mouth, and MS. collections of them have from time to time been made under the Sanskrit title of Lallāvākyāni. She is said to have been a holy woman, and to have been accustomed to wander about the country in an almost nude condition, her excuse being that he only was a man who feared God, and that there were very few such men about. Her verses are all religious and are strongly tinged with Saiva philosophy. The first poem that can be dated is the Bānāsuravadha, the name of the author of which is unknown to me. It is in the Hindu dialect, and was written in the reign of Sultan Zainu'l-'abidin (1417-1469 A.D.).2 Other poems of which the approximate dates are known are the following: - Dēvākara Prakāśa Bhatta was alive during the eight years of the reign of the Hindu king Sukhajivana Simha, who came to the throne in 1786 A.D. He lived in the Gojawar (Sanskrit, Gulikavatika) quarter of Śrīnagar, and wrote a history of Rāma entitled the Rāmāvatāracharita, with a sequel entitled the Lavakuśacharita. Both of these are highly poetical works in pure Kāshmīrī. They are specially interesting as containing many legends not found in any Indian version of the Rāmāyana with which I am acquainted.3 Paramānanda of Mārtanda is said to have died in 1822 A.D. at the age of 68 years. He wrote a history of Krishna entitled the Krishnavatāralīlā, a work which follows the Indian tradition much more closely. These three works are all excellent specimens of the Kāshmīrī language, and, though in the Hindu dialect, are not too highly Sanskritized. With a much fuller Sanskrit vocabulary is a history of the circumstances connected with Siva's marriage with Pārvatī, entitled the Sivapariņaya, written by Krishņa Rāzdān, or Rajanaka, who was alive as an old man at the end of the last century. He lived at Vanpuh (Sanskrit, Vanaposha) in the Anatnag Pargana, and his poem is much admired by Kāshmīrī Paṇḍits. It is full of Śaiva philosophy.4 The late Professor Bühler, in the Report (pp. 1ff.) referred to below in the List of Authorities, mentions the following Hindū works of which he obtained MSS. I have not seen any of them :-

Name of Author.	Name of Work.
Gaņakaprašasta.	Samsāramāyāmōhajālasukhaduḥkhacharita.
Sāhib Kaul.	$Krish nar{\imath}vatar{a}ra.$
Anonymous.	The Sanskrit Amarakosha, with a Kashmīrī explanation.
	Janmacharita.
	Nirvāṇadēśaślōkīstava.
	Rāmāvatāra (perhaps the work already mentioned).
	Sivalagnavarnana.

Of writers in the Musalman style the best known is Maḥmūd, or Muḥammad, Gāmī, who died in the year 1855 A.D. He wrote a Yūsuf Zulaikhā, a Lailā wa Majnūn,

¹ See Hinton Knowles, Kāshmīrī Proverbs, p. 20.

² Bühler, Report, etc., p. 90. ³ As a sample, in these poems Sītā, the wife of Rāma, is said to have been the daughter of Mandodarī, who abandoned her immediately after birth and subsequently married Rāvaṇa.

⁴ An edition is in course of publication by the Asiatic Society of Bengal.

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and a Shirin o Khōsrau, all on familiar Persian models. An edition of the first-named, with a partial translation, has been prepared by the late K. F. Burkhard, regarding which particulars will be found in the List of Authorities. Other works in the Musalman dialect mentioned by Bühler, and which I have not seen, are:—

Name of Author.	Name of Work.
Saifu'd-dīn.	$Var{a}mik$ -ujra.
Sumty Pandit.	$Nisar{a}b.$
Anonymous.	Amsilla (a poem).
;;	$Har{a}rar{u}n$ $Rashar{i}d$ .
***	$Ma\hbar mar{u}d$ -i- $Ghaznavar{\imath}.$
9,	<u>Sh</u> ē <u>kh</u> Sannā.

The Serampore Missionaries published a version of the New Testament in 1821. This was printed from type in the Śāradā character. Similar editions were issued at Serampore of the Pentateuch (1827) and of Joshua-Kings (1832), but the Bible was not completed. The British and Foreign Bible Society published a version of the New Testament in 1884, and of the Old Testament with a revised version of the New Testament in 1899, all in the Persian character.

In the year 1879 A.D. the late Pandit Īśvara Kaula completed an excellent grammar of Kāshmīrī, in the Sanskrit language and entitled the Kaśmīraśabdāmṛita. This has been edited by the present writer, and was published by the Asiatic Society of Bengal in 1898. The same author was engaged on a Kāshmīrī-Sanskrit Dictionary at the date of his death in 1893. The materials collected by him for this purpose were subsequently made over to the present writer, and from them and other sources a Kāshmīrī-English Dictionary is now in course of preparation.

Connected with formal literature, though not a part of it, are the subjects of folktales and proverbs. Kashmir is a land of proverbs, and common speech is profusely A valuable collection of Kashmiri proverbs has been made by interlarded with them. the Rev. J. Hinton Knowles, particulars regarding which will be found in the List of This should be in the hands of every student of the language. It is full of information regarding the customs and the character of the people. Kashmir is also celebrated for its folktales. Not only are some familiar in every home, but there are also professional rāwīs, or reciters, who make a living by telling fairy-tales worthy of the Arabian Nights. These men recite with astonishing verbal accuracy stories that have been handed down to them by their predecessors, now and then containing words that have fallen out of use, and with the meaning of which they are now unacquainted. Sir-Aurel Stein has made a collection of such tales, as dictated by one of these men, which he has handed over to the present writer for translation and publication. Long after they had been recorded it was found necessary to check the texts, and Sir Aurel found the man again, and had him recite again the doubtful passages. They were given by him in exactly the same words as those recorded some sixteen years previously. An interesting illustration of the way in which they have been handed down is given by their form. Every now and then the narrative is broken by the phrase 'dapān wustād,' i.e. '(and my) master says (as follows).' An excellent collection of Kāshmīrī folktales

Some years ago, having occasion to print something in this character, I made enquiries in Calcutta regarding this type. I found that it, and the punches, had long disappeared, having been sold as waste metal. It is the only Sarada type-that has been cast.

- in English has been collected by the Rev. J. Hinton Knowles, and published under the title of 'Folktales of Kashmir' (second edition, London, 1893).
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## APPENDIX.

### THE LINGUISTIC CLASSIFICATION OF KASHMIRI.

In the Kashmīr Census Report for 1911 (p. 179) the following remarks are made regarding the classification of Kāshmīrī:—'Kāshmīrī used to be hitherto treated as of Sanskritic origin. It has this time been grouped with Shiṇā-Khō-wār according to the revised system of classification, but the claim locally urged that it is essentially a Sanskritic language persists, and in view of the historical fact that the Valley of Kashmīr, before its conversion to Islām, was wholly populated by Brāhmans with their shastric lore, that claim might merit reconsideration.' As this point has thus been raised in an official publication of the Kashmīr State, it is advisable to discuss the question of the correct classification of the Kāshmīrī language in some detail.

In the first place, questions of sentiment, however much we may sympathize with them, must be put altogether to one side in dealing with a purely scientific question. No one values the contributions of Kashmir Pandits to Sanskrit literature more highly than the present writer. For upwards of two thousand years Kashmir has been a home of Sanskrit learning, and from this small valley have issued masterpieces of history. poetry, romance, fable, and philosophy. Kāshmīrīs are proud, and justly proud, of the literary glories of their land. During all these centuries, Kashmir has been subjected to the civilization of India proper. The Piśacha tribes to its north and north-west remained a hostile and barbarous people, devoid of Indian culture and with no literary history of their own. Kāshmīrīs themselves maintain that their country was formerly inhabited by Piśāchas, who were ultimately overcome by Aryan immigrants from India, and this tradition is borne out by the features presented by their language. That the literary activity of the country and the imported Indian culture should not have reacted on the vernacular speech of the inhabitants is impossible. It has reacted most powerfully, and under that influence the language has become deeply imbued with forms and idioms derived from the languages of India proper. But all the time the basis,—the old speech of the original Piśacha inhabitants,—has, as will be shown in the following pages, remained firmly established, and it is upon this basis that linguistic science demands that classification be founded. It in no way follows from this that the Brāhman inhabitants of Kashmīr are of Piśācha origin. The contrary is almost certainly the case. Tradition, ethnology, and linguistics unite in asserting that they are representatives of an early immigration from India.

It has been previously pointed out that the Dardic or Piśacha languages occupy a position intermediate between the Sanskritic languages of India proper and the Eranian languages farther to their west. They thus possess many features that are common to them and to the Sanskritic languages. But they also possess features peculiar to themselves, and others in which they agree rather with languages of the Eranian family. It is unnecessary to discuss here those common to them and to Sanskritic languages, but, as regards the others, we shall see that they are also to be found in Kāshmīrī. That

¹ For further details, see The Pisāca Languages of North-Western India, by G. A. Grierson, published by the Royal Asiatic Society in 1906.

#### DARD GROUP.

Dardic agrees with Eranian. We therefore now proceed to examine, from this of view, Kāshmīrī phonetics, accidence, syntax, prosody, and vocabulary.

is many languages will have to be referred to, it will be convenient to use abbrens of their names. These are as follows:—

Ksh. = Kāshmīrī. Ar. = Arabic. Av. = Avesta (the ancient Eranian  $My. = Maiy \frac{\alpha}{a}.$ Pash. = Pashai. language). Bsh. = Bashgalī Kāfir. = Prakrit. Grw. = Gārwi. Prs. = Persian. Gwr. = Gawar-bati. Sh. = Shinā. Skr. = Sanskrit. = Hindī (as typical Sanskritic  $\nabla$ . = Veron. language). Wai. = Wai-alā. Kh. = Khō-wār. Kl. = Kalāsha.

Phonetics.—In none of the modern Dardic languages, except in the case of a few wed words, are there any sonant aspirates. When such letters originally formed of a word, the aspiration is dropped, so that gh becomes g, jh becomes j or g, gh becomes g, gh becomes g, gh becomes gh and gh becomes gh. There is nothing like this in India proper, but it is a universal rule in Kāshmīrī. Thus:—

- gh becomes g. Skr.  $gh\bar{o}taka$ -, a horse, Ksh.  $gur^u$ . So Wai. gur, Gwr. gora, Grw.  $g\bar{o}r$ , Pash.  $g\bar{o}r\bar{a}$ ; but all Indian languages  $gh\bar{o}r\bar{a}$ , etc.
- jh becomes j or z. Skr.  $budhyat\bar{e}$ , Pr. bujjhai, Ksh.  $b\bar{o}zi$ , he will hear; but H.  $b\bar{u}jh\bar{e}$ .
- dh becomes d or r. Skr. vardhatē, Pr. vaddhai, Ksh. badi, he will increase; but H. barhē.
- dh becomes d. Skr. dugdha-, Pr. duddha-, Ksh.  $d\check{o}d$ , milk; but H.  $d\bar{u}dh$ .
- bh becomes b. Skr. bhrātar-, Ksh. bôy", a brother; so Kl. bāya, but H. bhāī.

All the modern Dardic languages disaspirate their sonant letters in the same way as Ksh., as indicated in the first example given above.

One of the most typical characteristics of modern Dardiclanguages is the frequent hardening of original sonant letters, so that g becomes k, j becomes ch, d becomes f, d becomes f, and g or g becomes g. This was the universal rule in the days when Paiśāchī Prakrit was spoken. In process of time most of the hardened letters have again become softened,—as is the tendency in the growth of all languages,—but, nevertheless, several instances of these hardened letters still survive, and in borrowing from other languages the tendency again comes into play, and sonant letters in borrowed words often become surds. Examples for Kāshmīrī are:—

g becomes k. Skr. khadga-, a sword, Ksh. khadak. Similarly, in other modern Dardic languages, we have Bsh. kile, Wai. kele, V. kili, Pash. kuli, all signs of the plural, and the same in origin as the Prs. gala. For borrowed words, we may quote Prs. lagām, Ksh. lākam, a bridle; Ar. 'ādgāh, Ksh. yēd'kāh, an 'Idgāh; Prs. kāghaz, Ksh. kākaz, paper.

- j becomes ch or  $\underline{ts}$ . Skr.  $kshudyat\tilde{e}$ , Pr. khujjai, Ksh.  $kh\tilde{o}\underline{ts}i$ , he will fear. Similarly, Bsh. has achu, a tear, as compared with H.  $\tilde{a}jh\bar{u}$ .
- d becomes t. Skr. dridha-, Ksh. drot*, firm.
- d becomes t. Skr. śvāpada-, Ksh. hāpat-, a bear. Similarly, Prs. dāman, Bsh. tāman, the skirt of a garment; Skr. dugdha-, Pr. duddha-, Sh. dūt, milk.
- b or v becomes p. Skr. śava-, Ksh. hap-, a corpse; Prs. bāz, Ksh. pöz, a falcon. So, Ar. ṭabīb, Bsh. tapīp, a physician; Skr. svasār-, Kh. ispusār, a sister.

It will be noticed that, in respect to the hardening of sonant consonants, Kāshmīrī is in entire agreement with the modern Dardic languages.

A noteworthy peculiarity of the Dardic languages is the confusion between cerebral and dental letters. This is universal and extends to Kāshmīrī. Compare the following:—Sh.  $g\bar{o}t$  or  $g\bar{o}t$ , a house; Bsh., V. osht-, Wai.  $\bar{o}sht$ , Gwr., Kl. usht-, Ksh.  $u\bar{o}th$ -, but H. uth-, arise; Ksh. dal or dal, a leaf; Grw. ath, Sh. ath, eight; and many other similar cases. A very interesting example is the Kāshmīrī phrase,  $kr\bar{e}hon^u kta$ - (or kta-)  $k\bar{a}l hyuh^u$ , dense black, literally 'black like kta- $k\bar{a}l$ ' or 'like kta- $k\bar{a}l$ ' or kta- $k\bar{a}l$  is a corruption of the Sanskrit  $k\bar{a}la$ - $k\bar{u}ta$ , the celebrated black poison drunk by the god Śiva.

A marked feature of Kāshmīrī is consonantal epenthesis, *i.e.* the change in a consonant under the influence of a following vowel or semivowel. This also occurs in the modern Dardic languages, but not in India.

Thus, in Ksh. k becomes ch before palatal letters, as in  $thok^u$ , weary, fem.  $th\ddot{u}ch^{\ddot{u}}$ ;  $h\ddot{o}kh^u$ , dry, fem.  $h\ddot{o}chh^{\ddot{u}}$ . So from the root kar, do, we have Wai.  $ch\ddot{a}$ -st, he does; and the Sh.  $m\ddot{o}ch\ddot{o}$ , before, is connected with the Skr. mukha-, a face.

Similarly, t and t change in Ksh. to  $\underline{ts}$  and ch, respectively, as in  $r\bar{a}t$ -, night, plur.  $r\bar{o}\underline{ts}^{\bar{u}}$ ;  $p\bar{u}\underline{t}^{\bar{u}}$ , a board, plur.  $pach\check{e}$ . So, we have Bsh.  $kt\bar{\iota}$ , but V.  $k\underline{ts}eh$ , the back; Eranian root yet, come, compared with Bsh.  $a\underline{ts}$ , Wai.  $a\underline{ts}h$ ; Skr. putra-, a son, Grw.  $p\bar{u}ch$ , Sh. puch or push; Skr.  $str\bar{\iota}$ , a woman, Sh. chei or  $\underline{ts}hr\bar{\iota}ga$ ; Sh. trak or chak, see; and others.

In Ksh. under such circumstances d becomes j, and d becomes z, as in  $b\bar{u}d^{\bar{u}}$  (fem.), great, plur.  $baj\check{e}$ ; grand, a counting, plur.  $gr\bar{u}nz^{\bar{u}}$ . Similarly, the H.  $dh\bar{\imath}$ , a daughter, is  $j\bar{u}$  in Bsh.; and the H.  $d\bar{\varrho}$ , two, is represented in Kh. by  $j\bar{u}$ , and in Ksh. by  $z^ah$ .

In Ksh. l under similar circumstances becomes j, as in  $anguj^{il}$ , a finger, representing the Skr. anguli. So the Panjābī gall (fem.), a word, is represented by  $gijj\bar{\imath}$  in Bsh.

The Kāshmīrī system of epenthetic changes of vowels, though strange to nearly all the languages of India proper, obtains also in the Dardic languages, although too little is known of these to enable us to set out definite rules for them. As examples we may quote the change of a to i under the influence of a following i in the V. izhī, Gwr. itsin, Kl. and Kh. ech, an eye, as compared with the original Av. aśi. So the Bsh. dusht, a hand, has its plural duisht, for dushti, just as asi, we, is pronounced aisi in Kāshmīrī. Again, the Skr. āsya- (i.e. *āsia-), a mouth, becomes ish in V. and ös in Ksh., and the Skr. sūrya- (i.e. *sūria-), the sun, becomes swir in My., sīr in Grw., and sirī in Ksh. As an example of the epenthesis of u, we may quote the Kl. gūro, for gāro or gāno, singing, in which the ā has become u under the influence of the following o. Similarly, in

Bsh.  $br\bar{o}h$ , a brother; Sh.  $d\bar{o}n\bar{o}$ , a bull; Bsh.  $k\bar{o}r$ , Kl.  $kur\tilde{o}$ , Sh.  $k\bar{o}n$ , an ear, and many others, a or  $\bar{a}$  has become u or o. Many more examples could be quoted, but the above are sufficient to show that Kāshmīrī shares its tendency to epenthesis with all the Dardic languages.

In Kāshmīrī, when a word ends in one of the letters k, ch,  $\underline{ts}$ ,  $\underline{t}$ , t, or p, that letter is aspirated, and becomes kh, chh,  $\underline{ts}h$ , th, or ph, respectively. There is nothing like this in India, but it certainly also occurs in V., and probably in other Dardic languages. Thus, the Ksh. krak-, noise, becomes krakh, and similarly the V. masek-, moon, becomes masekh.

In the introduction to the section on Lahndā (pp. 237ff. of Part I of this Volume) it was pointed out that when a Prakrit word contained a double letter, this letter was, in the modern languages of India proper, either retained unchanged, or else reduced to a single letter with a lengthening of the preceding vowel in compensation. Thus, the Pr. bhatta, boiled rice, becomes the Pañjābī bhatt, and the H. bhāt. It was also pointed out that in Ksh., and in Lahndā and Sindhī (two languages much subjected to Dardic influence) the vowel was not lengthened, although the double consonant was reduced to a single one. Thus, the same Sanskrit word becomes bhat in Sindhī and bata in Ksh. It also, perhaps, reappears in the Bsh. bita, meat. There are hundreds of similar examples in Ksh. which it is unnecessary to repeat here. Several will be found in the table given on the pages above referred to. Here we may quote a few from Bsh. to show how typical this is of Dardic generally:—Pr. uchcha-, high, H. ūchā, but Bsh. ucha-sth, to raise; Pr. chamma-, skin, H. chām, Bsh. cham; Pr. kaṭṭēi, he cuts, H. kāṭē, but Bsh. katā, a knife; Pr. piṭṭhō, the back, H. pīṭh, Bsh. ptī (for pitī). Similarly for the other Dardic languages.

So far we have dealt with general phonetic rules, but when we consider letters in detail the connexion between Kāshmīrī and Dardic is equally manifest. Thus:—

In the Dard group of Dardic languages an initial k sometimes becomes g, as in My.  $g\bar{\imath}$ , what? The same occasionally happens in Ksh.  $g\bar{a}sh$ , light, as compared with the Skr.  $k\bar{a}sa$ .

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Bsh.  $br\bar{o}h$ , a brother; Sh.  $d\bar{o}n\bar{o}$ , a bull; Bsh.  $k\bar{o}r$ , Kl.  $kur\tilde{o}$ , Sh.  $k\bar{o}n$ , an ear, and many others, a or  $\bar{a}$  has become u or o. Many more examples could be quoted, but the above are sufficient to show that Kāshmīrī shares its tendency to epenthesis with all the Dardic languages.

In Kāshmīrī, when a word ends in one of the letters k, ch,  $\underline{ts}$ ,  $\underline{t}$ , t, or p, that letter is aspirated, and becomes kh, chh,  $\underline{ts}h$ , th, or ph, respectively. There is nothing like this in India, but it certainly also occurs in V., and probably in other Dardic languages. Thus, the Ksh. krak-, noise, becomes krakh, and similarly the V. masek-, moon, becomes masekh.

In the introduction to the section on Lahndā (pp. 237ff. of Part I of this Volume) it was pointed out that when a Prakrit word contained a double letter, this letter was, in the modern languages of India proper, either retained unchanged, or else reduced to a single letter with a lengthening of the preceding vowel in compensation. Thus, the Pr. bhatta, boiled rice, becomes the Pañjābī bhatt, and the H. bhāt. It was also pointed out that in Ksh., and in Lahndā and Sindhī (two languages much subjected to Dardic influence) the vowel was not lengthened, although the double consonant was reduced to a single one. Thus, the same Sanskrit word becomes bhat in Sindhī and bata in Ksh. It also, perhaps, reappears in the Bsh. bita, meat. There are hundreds of similar examples in Ksh. which it is unnecessary to repeat here. Several will be found in the table given on the pages above referred to. Here we may quote a few from Bsh. to show how typical this is of Dardic generally:—Pr. uchcha-, high, H. ūchā, but Bsh. ucha-sth, to raise; Pr. chamma-, skin, H. chām, Bsh. cham; Pr. katṭēi, he cuts, H. kāṭē, but Bsh. katā, a knife; Pr. piṭṭhē, the back, H. pīṭh, Bsh. ptī (for pitī). Similarly for the other Dardic languages.

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usually retained, and if any consonant is dropped it is the second one. Thus, corresponding to the Skr. karna, an ear, we have Bsh.  $k\bar{o}r$ , Kh., Wai.  $k\bar{a}r$ , Kl.  $kur\tilde{o}$ ; to the Skr. gardabha, an ass, we have Kl.  $gard\bar{o}k$ , Kh.  $gurd\bar{o}gh$ ; to Skr.  $s\bar{u}rya$ , the sun, we have Kl.  $s\bar{u}ri$ , Gwr. suri, Kh.  $s\bar{u}r\bar{i}$ , My.  $su\bar{i}r$ , and Ksh.  $sir\bar{i}$ ; and to Skr. sarva, all, Ksh  $s\hat{o}r^u$ .

In India, a sibilant now and then becomes h, as in Skr.  $\bar{e}kasaptati$ -, H. ikhattar, seventy-one. This change is, however, rare except in Lahndā and Sindhī, which are under strong Dardic influence. On the other hand, in the Dard group, including Ksh., this change is very common, and is subject to the rule that it is mainly confined to an original  $\acute{e}$  or sh, s being rarely changed. Moreover, the sibilant is retained before certain vowels. A good example of this latter point is the Ksh.  $hih^u$  (pronounced  $hyuh^u$ ), like, derived from an older  $*hi\acute{e}u$ . But the feminine of  $hih^u$  is  $hish^u$ , even in the modern language, because a sibilant does not become h when followed by  $\ddot{u}$ - $m\bar{a}tr\bar{a}$ . Other examples of this change are:—

Skr. upaviśati, he sits down, Ksh. běhi, and so other Dard languages; Skr. vimśati-, twenty, Sh. bēh, Ksh. wuh; Skr. daśa-, ten, Ksh. dah; Skr. śata-, a hundred, Ksh. hat-; Av. khśvaś, six, Gwr. shoh, My., Kl. shōh, Ksh. shěh; Skr. śiras-, a head, Ksh. hār; Skr. śava-, a corpse, Ksh. hap-; Skr. visha-, poison, Ksh. věh, and many others. It should be observed that this obtains almost exclusively in the Dard group. For instance, in the Kāfir Dardie dialects we have Bsh. vitsi, twenty; dits, ten; shai, a head; and wish, poison.

The compound consonants shp and śm of Skr. sometimes become a simple sh in Dardic. Thus, Skr. pushpa-, a flower, becomes Kl.  $p\bar{u}sh$ -ik, Ksh.  $p\bar{o}sh$ ; and the Skr.  $Kaśm\bar{v}ra$ -, Kashmīr, becomes  $Kash\bar{v}r^{\bar{u}}$  in Ksh. Similarly, sk becomes s in  $b\bar{o}s^i$  for Skr.  $bh\bar{a}skar\bar{v}$ , a kind of almanac. There is nothing like this in India.

It has been stated that the Dardic languages often show changes peculiar to Eranian, especially East Eranian, languages, and which are not found, or are rare, in India. A few of these may be mentioned here, as they are noticeable in Ksh.:—

In East Eranian the change of ch to  $\underline{ts}$  is common. So also in modern Dardic and Ksh. The same change occurs in the Indian Marāṭhī, but only before certain vowels. Here it occurs before all vowels. Thus, while Kl. and Pash. have kuch, the belly, Wai. has  $kiu\underline{ts}$ . Compare H.  $ch\bar{a}r$ , four, with Gwr.  $\underline{ts}\bar{u}r$ , Ksh.  $\underline{ts}\bar{o}r$ ; H.  $p\tilde{a}ch$ , five, with Gwr.  $pan\underline{ts}$ , Ksh.  $p\bar{a}n\underline{ts}$ ; Burushaski  $ch\bar{o}mar$  with Gwr.  $\underline{ts}imar$ , iron; Skr.  $chh\bar{a}gala$ - with Ksh.  $\underline{ts}h\bar{a}wul^{u}$ , a goat.

Another very similar change,—that of j to z,—is frequent in Eranian. It is very common in Ksh. One example will suffice. Compare Skr.  $j\bar{\imath}va$ -, life, with Gwr. zien, alive, Ksh. zuv, life. There is a similar change on the Indian Marāṭhī, but not before i.

The change of d to l is regular in East Eranian. It is common in the Dardic Veron, and is also found in other Dardic dialects. An interesting example is the Prs.  $m\bar{a}dar$ , a mother, which corresponds to the Sh.  $m\bar{a}l\bar{i}$ . In Ksh. l, but not d, becomes j before  $\bar{u}$ - $m\bar{a}tr\bar{a}$ , so that we get  $m\bar{o}j^{\bar{u}}$ , a mother. From Sh.  $m\bar{a}l\bar{i}$ , a secondary masculine is formed, viz.  $m\bar{a}l\bar{o}$ , a he-mother, i.e. a father, the Ksh. form of which is  $m\bar{o}l^{\bar{u}}$ .

In Eastern Eranian sht is frequently changed to t. So, in Dardic and Ksh., the Prs. pusht, the back, becomes Bsh.  $pt\bar{\imath}$ , Sh.  $pat\bar{o}$ , Gwr., Ksh. pata, behind, and so on in others, just as in the East Eranian Balochi it becomes phut.

In modern Indian languages, the sh of the Skr., shat, six, becomes chh, as in the H. chha, Bengali chhay, Pañjābī  $chh\bar{e}$ . The Dardic languages, including Ksh., follow the Eranian method of changing the initial  $\underline{kh}\acute{s}v$  of the Av.  $\underline{kh}\acute{s}va\acute{s}$ , six, to sh, instead of using the Indian chh. Thus we have Bsh. sho, Wai.  $sh\bar{u}$ , V. ushu, Pash.  $sh^a$ , Kl.  $sh\bar{o}h$ , and so on, which agree with the Ksh.  $sh\check{e}h$ . There is nothing like this in India.

In modern Eranian dialects, an original  $\delta$  sometimes changes to ch, as in the Kashānī  $ch\bar{u}m$  for the standard Prs.  $sh\bar{a}m$ , evening. This, also, is not uncommon in Dardic and in Ksh. Thus, the Av.  $a\delta i$ -, an eye, is represented by Bsh., Wai.  $ach\tilde{e}$ , Kl.  $\tilde{e}ch$ , Ksh.  $achh^i$ . So Skr.  $\delta \bar{u}nya$ -, empty, becomes Ksh.  $chhon^*$ ; Skr. root  $pa\delta$ , see, is represented by the Sh. pach; Skr.  $a\delta ru$ -, a tear, is  $osh^*$  in Ksh., but achu in Bsh.; Skr.  $\delta v\tilde{e}ta$ -, white, Ksh.  $chhot^*$ . In India, the reverse is the case, chh often becoming s, and the change from  $\delta$  or sh to chh, as in the H. chha, is very rare.

Finally, Ksh. has certain phonetic changes of its own that are quite foreign to India. In India, dm becomes dd, as in the Bengali  $p \bar{o} ddo$ , from Skr. padma-, a lotus. In Ksh. this becomes m, as in the word  $pam-p \bar{o} sh$ , a lotus-flower. Again, in Ksh. ld becomes l (a thoroughly un-Indian change), as in gal, a shout, connected with the vedic Skr. galda-, and with the Bsh.  $gijj\bar{\imath}$ , speech. This word is also heard, under the form gall, in Pañjābī and Lahndā, which are, as we know, strongly influenced by Dardic. Sanskrit itself in post-vedic times borrowed it from Prakrit in the form  $g\bar{a}li$ -, from which there is a series of modern Indian derivatives meaning 'abuse.'

Accidence.—Turning now to accidence, in the first place it should be noticed that, like Eranian languages, Kāshmīrī possesses a suffix with the force of the indefinite article, equivalent to the Persian  $y\bar{a}$ - $\check{e}$  wahdat. Just as in Persian  $\bar{\imath}$  (ancient  $\bar{e}$ ) is suffixed, so, in Kāshmīrī,  $\bar{a}$  is suffixed. Thus, Prs. yak- $\bar{\imath}$ , Ksh. akh- $\bar{a}$ , a certain one, a. It is hardly necessary to point out that there is nothing like this in India; but the same phenomenon is presented by Bsh., as in  $pal\bar{e}$ -i, a servant.

The main principles of the declension of nouns is very similar in Indian languages, in Eranian languages, and in Dardic. We may, however, point out that there are some important differences of detail between Ksh. and Indian languages. Thus, in all the languages of northern India, strong masculine nouns, such as  $gh\bar{o}r\bar{a}$ , a horse, end in the nominative singular in  $\bar{a}$ , and in the nominative plural in  $\bar{e}$  ( $gh\bar{o}r\bar{e}$ ). In Ksh., the corresponding nouns end in u- $m\bar{a}tr\bar{a}$  in the singular, and in i- $m\bar{a}tr\bar{a}$  in the plural, as in  $gur^u$ , a horse, plural  $gur^i$ . Moreover, all masculine nouns have, in Ksh., a dative singular ending in s (as in  $t\bar{s}\bar{u}ras$ , to a thief, guris, to a horse), and a dative plural in n (as in  $t\bar{s}\bar{u}ran$ , to thieves,  $gur\bar{e}n$ , to horses). In some Indian dialects there are oblique plurals in n, but there is nothing like the Kāshmīrī dative singular in s till we reach Marāthī, far to the south. Further, Ksh. has cases of the agent (as in  $gur^i$ , by a horse) and ablative (as in  $gur^i$ , from a horse), to which there is nothing corresponding in India. The s-dative is not peculiar to Ksh., but also exists in Kl. and Pash., and also perhaps in Sh., where it has the force of the agent.

To add definiteness to the meaning of the cases, postpositions are employed in Indian and prepositions in Eranian languages. In the Dardic languages both are used, though Ksh. prefers the former. Of the postpositions, one or two only remind one of India, the rest being peculiar to Dardic. The Ksh. postpositions of the genitive, sond",  $uk^u$ , and  $un^u$ , all have parallels in India,—a relative of sond" being found in the Mārwārī handō, of  $uk^u$  in the H.  $k\bar{a}$ , and of  $un^u$  in the Gujarātī  $n\bar{o}$ . Similarly, it is possible to compare manz, in, with the H.  $m\tilde{a}jh$ , but it more nearly resembles the Dardic V. munj and the My. maz. But the other postpositions are either quite peculiar to Dardic or are borrowed from Persian. As Dardic examples, we may quote  $kyut^u$  (an adjective), for;  $pu\underline{ts}hy$ , for;  $p\bar{e}th$ , on;  $k\bar{e}th$ , in; and  $p\bar{e}tha$ , from.

Ordinary adjectives here call for no remarks, but the Ksh. numerals are so decidedly Dardic and so distinct from the forms current in India that some attention must be paid to them. Thus:—

One This is ak. It may be either Indian, Eranian, or Dardic, but is more like Prs. and Gwr. yak than Indian  $\bar{e}k$ .

Two,  $z^a h$ . In Ksh. di becomes z, so that the word is connected with the Bsh. diu and the Kh.  $j\tilde{u}$ , rather than with the Indian  $d\tilde{o}$ .

Three,  $tr\check{e}h$ . This is regular Dardic. Cf. Bsh. Kl. treh, Wai.  $tr\check{e}$ , Sh.  $tr\acute{e}$ , Kh. troi, and so on. India has  $t\bar{\imath}n$ , and the like.

Four,  $\underline{ts\bar{o}r}$ . The  $\bar{o}$  is Dardie, as in Kh., Grw.  $ch\bar{o}r$ , Gwr.  $\underline{ts\bar{u}r}$ , Sh. chorr. India has  $\bar{a}$ , as in  $ch\bar{a}r$ .

Five, pānts. This may be Indian, Eranian, or Dardic.

Six, sheh. This is Dardic, as in Bsh. sho, Wai. shū, V. ushu, Pash. sha, Gwr. shoh, Kl. shōh, Sh. shah, and so on.

Seven, sat. This, with the short a, is Dardic, as in Pash., Gwr., Kl., Grw. sat, Sh. satt, and so others. India has sāt.

Eight, öth or aith. This may be Indian or Dardic, but the vowel is not Indian.

Nine, nav. This may be Indian, Eranian, or Dardic.

Ten, dah. This is Dardic, with the typical change of  $\acute{s}$  to h.

Twenty, wuh. The same remarks apply.

Hundred, hat. The same remarks apply.

From the above we see that all the first ten numerals may be of Dardic origin, and that some of them must be. Some are distinctly not Indian.

The first two personal pronouns may be shown as follows:-

I,	bŏh	thou,	$\underline{ts}^ah.$
me,	mě	thee,	<u>ts</u> ĕ.
my,	myô <b>n</b> "	thy,	$chy\delta n^u$ .
we,	as ⁱ	ye,	$t\check{o}h^i$ .
us,	asĕ	you,	ťŏhĕ.
our,	són ^u	your,	$tuhond^u$ .

It will at once be seen that not one of these forms agrees with the corresponding Indian pronouns.

Similarly for the demonstrative pronouns we have :-

	This.	That (near).	That (far).
Sing. Nom.	yih	huh	suh.
Dat. (animate)	yimis	humis, amis	tamis.
Dat. (inanimate)	yith	huth, ath	tath.
Plur. Nom.	tim	hum, am	tim.
Dat.	timan	human, aman	timan.

Again it is not necessary to draw attention to the various points of difference between this and the Indian forms. It may be especially pointed out that India has nothing corresponding to the distinction between the proximate and remote demonstrative pronouns, although it once existed in Sanskrit.

While none of the above forms are Indian, they all have their cognates on other Dardic languages. This has been fully worked out in my Piśāca Languages of North-Western India, and need not be repeated here.

The above remarks also apply to the other pronouns, and space need not here be wasted in considering them. Particulars will be found in the work just mentioned.

As regards verbs, the general principles of conjugation are on the whole the same in Indian, in Eranian, and in Dardic, but a few facts stand out. While the present tense of the verb substantive, based on the participial form chhuh, he is, is also to be found in India, the past tense, formed from the root  $\bar{a}s$ , sit, in  $\delta s^u$ , he was, is not at all used in that sense in that country. This root  $\bar{a}s$  is, however, common in Dardic. Thus, for 'he was' we have My.  $\tilde{a}s$ , Grw.  $\bar{a}sh$ , Kh.  $\dot{a}sistai$ , Kl.  $\bar{a}sis$ , and so on.

In the conjugation of the ordinary verb, the present participle ends in  $\bar{a}n$ , as in  $m\bar{a}r\bar{a}n$ , striking, a form that does not occur in India, but which has many Dardic relatives, such as Bsh. vinan, Gwr.  $\underline{th}lim\bar{a}n$ , Kl.  $t\bar{\imath}man$ , all meaning 'striking.'

While the Indian verb has only one past participle, Ksh. has three,—one  $(m\hat{o}r^*, struck)$  indicating past time in the near past, another  $(m\bar{a}ry\bar{o}v)$  indicating past time indefinitely, and a third  $(m\bar{a}ry\bar{a}v)$  indicating remote past time. One of these  $(m\bar{a}ry\bar{o}v, for\ m\bar{a}ry\bar{o})$  has the same origin as the past tense of India (Braj  $m\bar{a}ryau$ ), but the others have had an independent line of growth. Although we do not yet know enough in regard to the other Dardic languages to distinguish between the meanings of the various forms of the past participle in them, it is certain that Wai., Kh., Sh., and My. have at least each two. Thus, Wai. has  $vin\bar{a}$  and vinasta, Kh. gani and ganista, Sh.  $shid\bar{o}$  and  $shid\bar{e}g\bar{o}$ , and My. kuta and kutagal, all meaning 'struck.'

The Ksh. infinitive is built on the same lines as in Indian languages, *i.e.* it ends in  $un\ (m\bar{a}run)$ , which may be compared with the H. ending in  $n\bar{a}\ (m\bar{a}rn\bar{a})$ . In most Dardic languages, the infinitive ends in k, but in V. it ends in n to which k is added, as in pesumti-n-ik, to strike. The termination is therefore not specially Indian.

In the formation of the tenses Ksh. differs widely from Indian languages. The old present, a tense that survives alike in Indian, Persian, and Dardic, in India generally

has the force of the present subjunctive, but in Ksh. it is used as a future. In its conjugation it shows little relationship with Indian languages. Thus, to compare Ksh. with H., we have:—

		Ksh.	H.
Sing.	1.	$mar{a}ra$ , I shall strike	$m\bar{a}r\widetilde{u}$ , I may strike.
	2.	mārakh	mārē.
	3.	$mar{a}ri$	$mar{a}rar{e}$ .
Plur.	1.	mārav	mār <b>ё</b> .
	2.	$m\bar{a}riv$	mārō.
	3.	māran	$mar{a}rar{\widetilde{e}}_{ullet}$

On the other hand, as shown in the book above referred to, the Ksh. conjugation closely follows that of the other Dardic languages. The same remarks also apply to the imperative.

As regards the participial tenses, they are made in the Dardic languages on the same principles as in India. A present and imperfect are formed from the present participle conjugated with the appropriate tenses of the verb substantive, and a perfect and pluperfect from the past participle conjugated with the same. These call for no remarks.

Ksh. has three past tenses, one corresponding to each of the three past participles. Indian languages, of course, have only one. Some Indian languages form the past tense by adding pronominal suffixes to the past participle, as in the Bengali  $m\bar{a}ril\bar{a}-m$ , struck-by-me, i.e. I struck. In Ksh. the same procedure is followed, but with the important difference that the suffixes do not form a necessary part of the word. They are removable, and may be used or not as the speaker desires. Thus, he may say either  $m \delta r u m$ , struck-by-me, or  $m \delta m \delta r^u$ , by-me struck, for 'I struck.' This affects the whole structure of the language.

Syntax.—In the order of words in a sentence, Ksh. differs altogether from Indian languages. In the latter the subject comes first, then the object or predicate, and last of all the verb; but, in ordinary Ksh. the verb precedes the predicate, as in Persian. Thus, in Ksh. they say:—

suh chhuh gātul" mahanyuv",

he is clever man,

while in H. they say:-

woh hoshyar admī hai.

he clever man is.

Now, the order of words used by a man in speaking indicates the order of his thoughts. Hence, the order of thought in Kashmīr is different from the order of thought in India.

**Prosody.**—In prosody, although the whole literary history of Kashmīr is intimately connected with Sanskrit, modern Kāshmīrī has abandoned Indian metres. The metres used are all Eranian, and what may be called the heroic metre of the language, employed even in Hindū epics like the Rāmāvatāracharita, is the well-known Persian metre called Baḥrī Hazaj.

Vocabulary.—Finally we come to the question of vocabulary. It is on this that the claim that Kāshmīrī is a Sanskritic language is most strongly based, and, if languages were classed according to vocabulary, the claim would be difficult to controvert. But it is well known that vocabulary cannot be used as a basis of linguistic classification. If it were, High Urdū would have to be classed with Persian as an Eranian language, for the great majority of its words are borrowed from Persian. So, if vocabulary were the test, the Kāshmīrī spoken by Musalmāns, who form nine-tenths, and more, of the population of the Valley, might be classed as a form of the same language.

As has been stated above, Kashmīr has for at least two thousand years been under Indian literary influence. It is the only one of the Dardic languages that has a written character and that has a literature. For centuries it was the home of great Sanskrit scholars, and at least one great Indian religion, Saivism, has found some of its most eloquent teachers on the banks of the Vitastā. Some of the greatest Sanskrit poets were born in and wrote in the Valley, and from it has issued in the Sanskrit language a world-famous collection of folklore. Under such circumstances it would be extraordinary if the great bulk of Kāshmīrī vocabulary were not closely connected with the vocabularies of the neighbouring Sanskritic languages, and such, indeed, is the fact.

But, nevertheless, some of the commonest words,—words that are retained longest on any language, however mixed, and that are seldom borrowed, such as the earlier numerals, or the words for 'father,' 'mother,' and the like,—are closely allied to the corresponding Shiṇā words, and are therefore of Dardic origin. The following is a list of some Shiṇā words which have cognate forms in Kāshmīrī. Some of these words also occur in Indian languages, but they are also Dardic, and are examples of the same form appearing in both families of Aryan speech.

Shiṇā.	Kāshmīrī.
churko	$\underline{ts}ok^u$ .
$phatar{u}$	pata.
rŏsh	$r^a sh.$
sã	sīna.
kon	$kar{a}n$ .
$papar{\imath}$	$p\delta ph.$
$mar{a}$	$mar{a}s$ .
shar $ar{o}$	harud.
kach	$koch^u$ .
<b>b</b> 0-	bow
$ar{\imath}ch$	ichchh (Sirājī).
$da\widetilde{\imath}$	dör⁵.
majja	manz, in.
	tsopu (noun).
	phukh
$n\bar{\imath}lo$	nīlu.
ati	adij ^u .
	z <b>ĕ</b>
	biyě, a second time.
$dar{a}nar{u}$	$dar{u}ar{n}^{ar{u}}.$
shu d <b>ār</b>	shur".
	phut.
	shāh.
	gurui ^a .
그러지 그 아이 귀하게 뭐하는 이 없는데 그 나는 아름답다.	dānd.
	churko phatū rŏsh sī kon papī mā sharō kach bo- īch daī majja chup- (verb) phū- nīlo ati jo- bēye

# DARD GROUP.

English.	Shiṇā.	Kāshmīrī.
camel	$ar{u}nt$	$\widetilde{\overline{u}}th.$
cold	shidalo	$shatar{\imath}l.$
COM	go	$gar{a}v.$
crooked	kōlŏ	holu.
crow	kã	$kar{a}v$ .
	nat-	na <u>ts</u>
dance	des	$d \delta h_{ullet}$
day	m <b>ā</b> re <b>n</b>	māra.
death	mir	mar.
die	shū	$h\bar{u}n^u$ (or, dialectic $sh\bar{u}n^u$ ).
dog	dar	dar.
door	shuko	$h \delta k h^u$ .
dry		
ear	kon	kan.
earthquake	$b oldsymbol{ ilde{u}} y i oldsymbol{ar{a}} l$	$bu\tilde{n}ul^u$ .
eat	ko- ≃	khĕ
eclipse	$gr\widetilde{ar{a}}$	$gr\hat{o}n^u$ .
elephant	hasto	$host^u$ .
escape	much-	mŏkal
еуе	$\v{achi}$	$achh^i$ .
face	mukh	$m\delta kh$ .
far	$dar{u}r$	$dar{u}r$ .
father	mālo, bābo	$m\hat{o}l^{u}, b\bar{a}ba.$
finger	$agar{\pmb{u}}ar{\pmb{s}}$	$ong^{u}j^{u}$ .
flour	$oldsymbol{ar{a}}nt$	$\delta t^u$ .
foot	$par{a}$	$par{m{a}}d.$
forget	amush-	mash
fortnight	pach	pach.
fox	$l\widetilde{o}y$	lôh.
give	di-	di
gold	son	sŏn.
grape	jach	dachh.
grass	kach	kach.
great	baddo	bodu.
hand	hat	atha.
handle	dono	dan.
hot	$tar{a}to$	$tot^u$ .
industrious		
	gresto .	$gr\bar{\imath}st^{u}$ , a farmer.
kill	$mar{a}r$ -	$mar{a}r$
knee	$kut\bar{u}$	$k \delta t h^u$ .
language	$bar{a}sh$	bāshĕ, child's cry.
lay down	po-	pāw
lead (metal)	nāng	$nar{a}g_{m{\cdot}}$
leaf (of tree)	$p\bar{a}to$	$pat^ar$ .
learn	sich	hĕchh.
$\operatorname{lip}$	$ar{o}nti$	wuth.
little	chon	chhon ^u , empty.
<b>man</b>	manuzho	$mahanyuv^u$ .
meat	mos	$mar{a}z$ .
milk	dut	$d \delta d.$
moon	$y \bar{u} n$	$z \bar{u} n$ .
month	$mar{a}z$	$m\widetilde{m{ ilde{a}}}m{s}.$
more	mū <u>ts</u>	matā, much.
mother	mālī	möj ^ü (for möl ^ü ).
mouth	$a ilde{\imath}$	ös (for āsi).
naked	nanno	non ^u .
name	nām	enāc.

English.	Shine.	Kāshmīrī.
new	ทอพนั	now".
night	$rar{a}ti$	rāt
nose	$m{n}ar{a}to$	nast.
old	$pron \delta$	prôn ^u .
place	dish	dish.
plough	hal	ala.
pride	$badyar{a}r$	bajër (for badyër), greatness.
ram	karēlo	kaţ
receive	lay-	lab
return	far-	phēr.
right (not left)	dashino	dachhin*.
rise	uth-	woth
sand	sigel	sĕk
scatter	shi $j$ -	chhik
seed	$bar{\imath}$	byôl≝.
shoulder	piow	pyuk".
silver	$rar{u}p$	rŏp.
singing	gai	gev
sit	bai-	běh
smoke	$d\bar{u}m$	$-d^ah$ .
smooth	pīch <b>i</b> li <b>k</b> o	pishul".
snow	hin	shīn.
son	puch	putr
soul	jil	$zar{u}.$
spade	bel	bēl.
strength	shat	hĕkat
sun	$sar{u}ri$	sirī.
sweet	mōro	mŏdur ^u .
take hold	lam-	lam-, pull.
tear (vb.)	<u>ts</u> ēr-	<u>ts</u> at
throat	shoto	$\overline{hot}^{u}$ .
today	acho	az.
tongue	jip	zĕv.
tooth	dŏn	dand.
vein	nār	nör".
village	girom	$gar{a}m$ .
wall	kut	kuthu, a room.
weep	ro-	riv
wife	gren	gariñ, mistress of a house.
window	$dar oldsymbol{i}$	$d\ddot{o}r^{2}$ .
wine	mo	mas.
with	sāti	söti.
woman	chai	trai.
work	kŏm	köm [‡] .
Write	lik-	lĕkh
yes	āwā	awa.

We therefore arrive at the following conclusions. Kāshmīrī is a mixed language, having as its basis a language of the Dard group of the Dardic family allied to Shiṇā. It has been powerfully influenced by Indian culture and literature, and the greater part of its vocabulary is now of Indian origin and is allied to that of the Sanskritic Indo-Aryan languages of Northern India. As, however, its basis,—in other words, its phonetic system, its accidence, its syntax, its prosody,—is Dardic, it must be classed as such, and not as a Sanskritic form of speech.

# SKETCH OF KĀSHMĪRĪ GRAMMAR.

WRITTEN CHARACTER.—Three alphabets are in current use in the Kashmir Valley,—the Persian, the Nāgarī, and the Śāradā. Besides these, the Ṭākarī character is used in writing the Kashṭawārī dialect and the mixed dialects of the hills. The last named will be dealt with under the head of Kashṭawārī. The Persian character is used by Musalmāns, and by Hindūs who have come under the influence of Musalmān education. It is also the character employed at the present day by Christian Missionaries in writing books designed for natives of the country. Its vowel system is quite inadequate for the representation of the complicated vowel-sounds of the language. The Nāgarī character has a limited use amongst Hindūs, and of late years has been more employed than formerly. The use of these two characters in writing Kāshmīrī is dealt with on pp. 257ff. post.

The Śāradā character is the ancient indigenous character of Kashmīr. It is allied to Nāgarī, being built on the same system, and corresponding with it letter for letter, but the forms of the letters differ greatly. It is more closely allied to the Ṭākrī alphabets of the Panjab hills, but, unlike them, is perfectly regular in its use and has a complete array of signs for the different vowels. It is still generally used by Hindūs and is taught in their schools. Each letter is given a separate name, so that, for instance, a is named ādau a; initial i is named yayav yē; non-initial i is named mūnth²r; kha is named khŏni khö; ksha is named kŏli věthi ksha; and so on for the others.

No types are now available for this character, and hence in the following pages, the Nāgarī character will be used as its substitute. To make up the deficiency a brief account of the Śāradā alphabet is here appended. In the first table I have added the corresponding letters of the alphabet used in Kashṭawār (Kishtwar), which may be looked upon as the connecting link between the Śāradā and the Ṭākrī alphabets of the Northern Pañjāb.

sketch of káshmiri grammar.

The Śāradā and Kashṭawārī Alphabets.

in the second se		ALC U	araua anu	Trongit hos	is mir verthr	read and		
Roman.	Śāradā.	Kashṭawāṛi.	Roman.	Šāradā.	Kashtawari.	Roman.	Śāradā.	Kashț
G.	म	M	ka	क	સ	da	म	2
ā	想	PI	kha	ाप	89	dha	σ	N
•	6	6	ga	ग	זז	na	7	9
õ	Ť	6	gha	щ	m	pa	ਖ	
u	3	6	na	ゼ		pha	6	2
ū	હ	6	cha	H	מ	ba	4	4
ri	E		<b>chh</b> a	ぁ	3	bha	5	
	匹		ja	ण	31	ma	ਮ	
l	उद		jha	<b>J</b> 0		ya	य	
lî	150		ña	. 15		ra		
ē	IA	6	ţa	C		la	ल	
ai	र्ज	FM6	fha	0	0	va	व	
5	ত	6	da	হ	3	śa	H	
au	ष्टि	6	dha	Æ	W,	sha	H	
'n	<u>.</u>		na	~	>	sa	4	
			6	7	1 2	ha	5	

When vowels follow consonants they take the following forms. Virama, is, takes the form 1. In order to show how they are joined, it and all the vowels are here given as added to the letter U pa. Thus:—

In adding these vowels there are a few irregularities. As shown above, non-initial  $\bar{a}$  is usually indicated by a short blank triangle suspended from the top line, thus

The letters  $\Gamma$   $\dot{n}a$ ,  $\nabla$  ja,  $\Gamma$  ta and  $\nabla$  na, have already a similar stroke on the right, and, with non-initial  $\bar{a}$ , this stroke and the following vowel combine into a kind of semicircle or hollow triangle, thus  $\nabla$ , so that we get  $\nabla$   $\dot{n}a$ ,  $\nabla$   $\dot{j}a$ ,  $\nabla$   $\dot{j}a$ ,  $\nabla$   $\dot{j}a$ ,  $\nabla$   $\dot{j}a$ ,  $\nabla$ 

In the following cases non-initial u takes a form more nearly resembling that employed in Nāgarī:—

Similarly non-initial û takes a varying form in the following:-

Conjunct consonants as a rule present no difficulty. Here we may mention that when r is the first member of a conjunct consonant, it does not change its form, thus,

₹ rka. When it is the second member, it takes the form L as in ₹ kra.

When ya is the second member of a conjunct consonant, it takes the form as in  $\overline{\epsilon}$  kya.

For further particulars regarding the Sarada alphabet reference may be made to an article by the present writer on pp. 677ff of the Journal of the Royal Asiatic Society for 1916, entitled 'On the Sarada Alphabet.'

PRONUNCIATION.—In all the Dardic languages, as well as in the closely connected Lahnda and in the various dialects of Central and Western Pahari, epenthesis plays a most important part. As regards the Dardic languages it everywhere makes its presence felt, but the rules under which it acts have been studied only in Kāshmīrī. For the other languages, materials are not yet available. By 'epenthesis' is here meant the change in sound produced in a vowel or consonant by a vowel or semivowel following it. There are not a few instances of this in our own English. Thus, to take vowel changes,—the plural of 'foot' is 'feet.' These words are descended from the Old English  $f \circ t$  and  $f \not\in t$ , respectively. The word  $f \not\in t$  is derived from the Old Saxon plural fôti, and in this the ô has been changed to the Old English é of fét, owing to the influence of the following i. Similarly, the Old English  $b\acute{e}c$ , books, is derived from the Old Saxon bóci. Other examples are 'men,' derived from an old form *manni, 'mouse' and 'mice,' 'goose' and 'geese,' in all of which the change of vowels in the plurals is due to epenthesis. Again,—to take consonantal changes, —the c or k in the Old English 'benc,' bench, became ch under the influence of the following i in the Teutonic banki, and under the influence of the following eo, the c of the Old English ceorl became the ch of the modern 'churl.'

In Kāshmīrī, epenthesis prevails to a much greater extent than in English, and it is not too much to say that several instances will be found in every line of the specimens here printed. It causes numerous changes in the declension of nouns and in the conjugation of verbs, which present considerable difficulties to the learner unless the rules for the application of epenthesis are known. If they are known, the difficulties vanish.

In Kāshmīrī, as written by natives of Kashmīr, the spelling is most capricious, each writer being a law unto himself. In the present pages one system will be rigidly adhered to, and this must be thoroughly learnt before the grammar of the language can be understood. The system adopted is that followed in the present writer's Manual of the Kāshmīrī Language, to which reference should be made for further particulars.

The following are the consonants used in Kāshmīrī, written in the order of the English Alphabet:—

Roman character.	Nāgarī character.	Persian character.
<b>b</b>		
ch		• • • • • • • • • • • • • • • • • • •
chh	), 1986 (1996), 1996 (1996), 1996 Kalangarangan (1996), 1996 (1996), 1996	<b>.</b>
d		
d	<u> </u>	<b>.</b>
f		
g	Į.	
h		
18   18   18   18   18   18   18   18		

#### DARD GROUP.

Roman character.	Nagarī character.	Persian character.
k	<b>ক</b> ্	<i>ک</i>
kh	ख्	هو٢
Z	स्	J
m	म्	<b>,</b>
n	न्	$oldsymbol{arphi}$
$\tilde{n}$	<b>ड</b> न्	<del>ن</del>
p	<del>u</del>	Ç
ph	फ्	<b>په</b> ه
r	र्	
8	स्	س
sh	ম্	ش
t	त्	<b>"</b>
th	ঘ্	Č ₂ 3
t	ટ્	ٿ
th	ठ्	ڐؠۿ
$\underline{t}\underline{s}$	च्	<b>@</b>
$\underline{ts}h$	<b>હ</b> ં	6 <del>42</del>
v,w	ą	
y		ي
	্য সূ	

Note.—ch and chh are often written च and ᠳ, respectively; and when this is the case, ts and tsh are often written without the subscript dots,—thus, च and 丧, respectively. As regards the letter sh, strictly speaking, according to the system followed in this Survey, ਸ਼ should be transliterated s and should be transliterated sh, with a ligature below the two letters. As, however, there are only two sibilants, s and sh in Kāshmīrī, the ligature is abandoned, so far as this anguage is concerned, as an unnecessary complication. It should, however, be remembered that this sh has nothing whatever to do with the Sanskrit sha q.

Most of the above are pronounced as in India proper. The letter f, though often written, is usually pronounced like an Indian ph, and at the beginning of a word is often sounded as p. The letter  $\tilde{n}$  is pronounced like ny, e.g.  $b\tilde{e}\tilde{n}\tilde{e}$ , a sister, is pronounced 'benye.' The sound of sh is that of the Indian n and of the Persian  $sh\tilde{e}n$ . The letter ts is pronounced like the 'ts' in the English 'catsup,' and its aspirate tsh is sounded like the 'tsh' in 'cat's head,' and not like the 'tsh' in 'cat-shark.' The letter v or w has a sound between the English sounds of these two letters, tending sometimes more to one and sometimes more to the other. As a rule, it is more like v when it precedes e or t, and more like v when it precedes a, a, or a.

The Arabic and Persian letters  $\mathring{z}$ ,  $\mathring{z}$ 

Kāshmīrī does not possess the sonant aspirates  $\mathbf{g}$  gha,  $\mathbf{m}$  jha,  $\mathbf{c}$  qha,  $\mathbf{u}$  qha, or  $\mathbf{m}$  hha. If a word occurs that corresponds to an Indian word containing one of those letters, the aspiration is dropped, as in  $gur^u$ , a horse, corresponding to the Indian  $gh\bar{o}_I\bar{a}$ . It will be noted that Kāshmīrī does not possess the cerebral r. On the other hand, q and the dental r are often interchanged, so that, for instance, we have  $k\bar{u}r^u$ , a girl, in Śrīnagar city, but often  $k\bar{u}q^u$  in the villages.

As regards vowels, it must first be understood that these have three, not two, grades of length. In most Indian languages a vowel is either short or long, but in Kāshmīrī it may be very short, short, or long. The very short vowels are known as 'mātrāvowels,' and will be called by this name in the following pages. They will be indicated in the Roman character by small letters above the line. They can never commence a word or syllable. The simple vowels in Kāshmīrī are therefore as follows:—

a ā ē i ē ō u ū ai au

The letters in the first column are mātrā-vowels, and are called by Hindūs a-mātrā, i-mātrā, and u-mātrā, respectively, and by Musalmāns nīm fatha, nīm kasra, and nīm zamma, respectively. We have something like them in the short neutral a occurring in most Indian languages, as in the Bihārī kah*lak, he said; the Hindī nik*lā, he emerged; or the Marāthī kar*wat, a saw.

The remaining vowels, in the second and third columns above, are the short and long vowels common in India, and require no explanation, except that ai is by most people pronounced something like a prolonged German  $\ddot{o}$ , and au is sometimes pronounced  $\ddot{o}$ , and sometimes av. In the following pages, when au occurs in the native character, it will be transliterated av or  $\ddot{o}$  according to its pronunciation.

There are also a short  $\check{e}$  (like the e in 'met') and a short  $\check{o}$  (like the o in 'hot'), each with its corresponding mātrā-vowel 'and ', respectively.¹ The letter  $\check{e}$  has the letter  $\check{e}$  as its corresponding long vowel, but  $\check{o}$  has a special corresponding long o which will be dealt with later. As in India, these short  $\check{e}$  and  $\check{o}$  are usually represented in the Nāgarī character by writing  $\mathbf{u}$  ya and  $\mathbf{v}$  wa, respectively, after the preceding consonant; thus,  $\mathbf{v}$   $\check{e}$ ,  $\mathbf{v}$ 

Besides the above simple vowels, Kāshmīrī possesses a number of broken vowels made by epenthesis. There are, first, the set of three:—

$$i$$
  $ii$   $\overline{ii}$ 

and also the following:-

$$\overset{\circ}{,}$$
 o,  $\overset{\circ}{a}$ ,  $\overset{\circ}{e}$ ,  $\overset{\circ}{o}$ ,  $\overset{\circ}{o}$ , and  $\overset{\circ}{o}$ .

Of these,  $\ddot{u}$  is sounded something like the German  $\ddot{u}$ , and the  $\ddot{i}$  ( $\ddot{u}$ -mātrā) is the shortest possible sound of that letter. The letter  $\ddot{u}$  is something like a much prolonged German  $\ddot{u}$ , but is very difficult for English mouths to pronounce. It almost approaches a long  $\bar{i}$ , and is represented by that letter in the Persian character. Thus,  $s\ddot{u}t^{i}$ , with, is written  $\ddot{u}$ .

The letters ° and o make up a triplet with the simple long  $\hat{o}$ , so that, including all three, we get:—

$$o$$
,  $o$ ,  $\bar{o}$ .

Of these, o is the first o, and  $\bar{o}$  the second o in the English word 'promote,' and the '(o-matra) represents the shortest possible utterance of these sounds.

The vowel  $\alpha$  is of frequent occurrence in Kāshmīrī. Its correct sound can only be learnt from a native. It strikes different English ears differently. To the present writer, it sounds something between the u in 'hut' and the o in 'hot,' but another careful listener says that it most nearly resembles the a in 'cancelled.'

The letters  $\check{e}$  and  $\check{o}$  are the results of  $\check{e}$  and  $\check{o}$ , respectively, being epenthetically affected by another vowel. The first is sounded something like  $\ddot{u}$ , and the latter something like o. With the latter we may compare the sound of the o in the Irish 'gon' for 'gun.'

The letter  $\delta$  is the long sound of  $\check{o}$ , and is sounded something like the a in the English 'all,' or like the o in 'glory' pronounced very broadly. We thus get the triplet:—

The letter  $\ddot{o}$  is pronounced something like a German  $\ddot{o}$ , but more broadly,—tending towards the a in 'all.' Its true sound can only be learnt from a native, and differs in different parts of Kashmir. Sometimes, I have heard it almost exactly like the German letter, while in other people's mouths it is quite different, and has been described as the u in 'rut' much prolonged. We have already mentioned that ai is usually pronounced like this letter.

We thus get the following complete list of all the Kāshmīrī vowels:-

With reference to the above list, it must be observed that many Kāshmīrīs seem to be unable to distinguish  $\check{e}$  from i,  $\bar{e}$  from  $\bar{i}$ , u from o or  $\check{o}$ , or  $\bar{u}$  from  $\bar{o}$ , and that, both in writing and in speaking, one vowel of each of these sets is continually interchanged with another of the same set. The spelling in this Survey is that of the  $K\bar{a}shm\bar{v}r\bar{i}$  Manual, but the reader must be prepared to meet in actual use frequent apparent irregularities based on this confusion.

In the Nāgarī and Śāradā characters the letter इ h is often put at the end of a word, its use being exactly the same as the hā-ĕ mukhtafī of the Persian character. It is not universally employed. Thus one person will write कथाइ kathāh, and another कथा kathā, a story. It occurs in some very common words, as in ब्वइ bŏh, I; इइ tsh, thou; इइ chhuh, he is; and इइ dih, give thou. In all these the h does not belong to the word and is not pronounced. It is only added to show clearly that the word ends in a vowel. It is at once dropped if any suffix is added, as in ब्वित bō-ti, I also; इति tsh-ti, thou also; इस chhu-m, there is to me, I have; दिस di-m, give to me. In these pages I shall call this h by its Persian name, the hā-ĕ mukhtafī.

The mātrā-vowels are so short that to most English ears they are almost or quite inaudible.¹ This is especially the case in the City of Śrīnagar and with rapid speakers generally. With careful speakers, however, and in the village speech, they can often be heard distinctly. Under any circumstances, so faint is their sound that they can safely be omitted in any popular account of Kashmīr, but in a grammatical sketch like the present it is absolutely necessary to write them; for, even if inaudible, they almost always epenthetically affect a preceding vowel, and sometimes a preceding consonant.

It has already been stated that none of the mātrā-vowels can begin a syllable. Moreover, i-mātrā and u-mātrā can onlý stand at the end of a syllable, as in wu- $chh^u$ , he was seen; wu- $chh^i$ , they were seen. If, in the process of declension or conjugation, either of these ceases to be at the end of a syllable, then it becomes a full short vowel. Thus if we add n to wu- $chh^u$ , we get wu-chhun, he was seen by him, and, similarly,

We may compare in this respect the final short vowels of Sindhi, described on p. 22 of Part I of this volume. But in Sindhi these vowels exercise no apparent epenthetic effect.

wuchhin, they were seen by him. If, however, in further process of declension or conjugation, the vowel again falls at the end of a syllable, the mātrā-vowel returns. Thus, if we add as to wu-chhun, we get wu-chhu-nas, meaning 'I was seen by him,' and if we add akh to wu-chhin, we get wu-chh-nakh, meaning 'they were seen by him.' On the other hand, ü-mātrā is often found in the middle of a syllable, and is then pronounced like a very short ü. Thus, wu-chh^ū, she was seen, and wu-chh^ūn, she was seen by him.

We have seen that the mātrā-vowels "and "are represented in the Nāgarī character by y and z was, respectively. In other words, "is only "preceded by y, and "is only "preceded by w. It thus follows that "and "are only forms taken by " under special circumstances, and that everything that concerns "concerns them also. We need not therefore consider them any further. All that we need remember is that when we speak of "we also include these two other mātrā-vowels.

The effect of these matra-vowels may be compared to the effect of the silent e in English, although, of course, in English this is not necessarily an instance of epenthesis. In English, if we add a silent e to the word 'mat,' we get 'mate,' in which the a has an altogether different sound. Similarly, a silent e changes 'cot' into 'cote.'

In the Nāgarī character, when a vowel is thus epenthetically changed, the sign is generally put over it. Thus, the base bad-, great, is written as. If we add u-mātrā, the a becomes o, and we get bod", written in Nāgarī. In the Persian character, the fact that the change is epenthetic is not indicated. Simply the new sound is written. Thus  $\ddot{z}$  becomes  $\dot{z}$  or  $\dot{z}$ 

We shall now take the matra-vowels (omitting  $^{\circ}$  and  $^{\circ}$ ) one by one, and show how they change preceding vowels.

a-mātrā (including ĕ-mātrā and ŏ-mātrā):—

changes a preceding a to a. Thus, size andar, within, but size and ra, from within.

- " , , , ā to ö. Thus, कानुन् kānun, to be one-eyed, but काञ्रावुन् köñerāwun, to make one-eyed.
  - " " , e to e. Thus, चाउन् vethun, to be fat, but चाउँ सन् vetherun, to fatten.
  - " , , ē to ī. Thus, तेज़्न tēzun, to be sharp, but तीज्रावुन् tīz²rāwun,
  - " " o to o. Thus, म्बदुन् moṭun, to be stout, but म्बद्रन् moṭt²run, to stouten.
  - " " o to ū. Thus, जोकुन् lokun, to be small, but चून्रन् lūkerun, to

Other vowels preceding a-mātrā are not changed. Sometimes a-mātrā is employed simply as an aid to the pronunciation of two contiguous consonants. Thus many speakers pronounce kharch, expenditure, as kharach. In such a case the a-mātrā does not affect the pronunciation of a preceding vowel.

*i*-mātrā does not change a preceding a, but the *i*-mātrā is itself sounded immediately after that vowel as well as in its proper place. Thus,  $\exists f \in bad^i$ , pronounced  $ba^id^i$ , great (nom. plur. masc.). When other vowels precede they are liable to change, but in each case the *i*-mātrā is pronounced immediately after it as well as in its proper place, as in the case of a. Thus, a preceding

 $\bar{a}$  is changed to  $\ddot{o}$ . Thus, the base  $\mathbf{H} \mathbf{e} \quad m\bar{a}l$ -, a father, has its nom. plur.  $\mathbf{H} \mathbf{e} \quad m\ddot{o}l^i$ , pronounced  $m\ddot{o}^i l^i$ .

ē " " रं. " " च़ेन्- tsēn-, a pillar, " nom. plur. च़ीनि tsīni, pronounced tsīini.

o ,, ,,  $ar{u}$ . ,, ,, ,, गोर्- $gar{o}r$ -, a cowherd, ,, nom. plur. गूरि  $gar{u}r^i$ , pronounced  $gar{u}^ir^i$ .

ai ,, ,,  $\overline{i}i$ . ,, , कित्- bait-, how much? ,, plur. कूति  $k\overline{u}t^i$ , how many?, pronounced  $k\overline{u}^it^i$ .

u-mātrā changes a following

a to o. Thus, the base a = bad, great, has its nominative singular a = bad.

 $\bar{a}$  to  $\delta$ . Thus, the base  $m\bar{a}l$ -, a father, has its nominative singular  $m\bar{b}l^u$ .

ě to yo. Thus, the base অহ- těth-, bitter, has its nominative singular masculine আহু

tyoth.

 $\bar{e}$  to  $y\bar{u}$ . Thus, the base च्रेन्  $ts\bar{e}n$ -, a pillar, has its nominative singular च्रान्  $tsy\bar{u}n^u$ .

i to yu. Thus, the base महनिव-mahaniv-, a man, has its nominative singular महन्युव् mahanyuv^u.

 $\bar{\imath}$  to  $y\bar{u}$ . Thus, the base নীৰ্-  $n\bar{\imath}l$ -, blue, has its nominative singular masculine নুৰু  $ny\bar{u}l^*$ .

ŏ to ŏ. Thus, the base 彙之- tshŏt-, small, has its nominative singular masculine 彙文
tshŏt*.

 $\bar{o}$  to  $\bar{u}$ . Thus, the base  $\bar{\eta}\bar{\tau}-g\bar{o}r$ , a cowherd, has its nominative singular  $\bar{\eta}\bar{\tau}$   $g\bar{u}r^{u}$ .

ai to  $\bar{u}$ . Thus, the base केत्- kait-, how much, has its nominative singular masculine कूत्  $k\bar{u}t^{\bar{u}}$ .

Other vowels preceding u-mātrā are not changed.

ü-mātrā changes a following

a to ü. Thus, from the base  $= \sqrt{bad}$ , great, has its nominative singular feminine  $\sqrt{bud^u}$ .

 $\bar{a}$  to  $\ddot{o}$ . Thus, the base  $\pi i \bar{g} - m \bar{a} j$ , a mother, has its nominative singular  $\pi i \bar{g} - m \bar{o} j^{\bar{u}}$ .

ĕ to ĕ. Thus, the base আই- tĕtħ-, bitter, has its nominative singular feminine আই tĕtħ".

ē to ī. Thus, the base चेर्- sēr-, a brick, has its nominative singular चौक् sīr".

ŏ to ŏ. Thus, the base \$\frac{1}{4}z - \frac{tshŏt}{1}, small, has its nominative singular feminine \$\frac{1}{4}z\$.

\$\frac{tshŏt}{2}\$.

In this case the  $\check{o}$  is sounded almost like  $\check{u}$ , so that  $\underline{t}\underline{s}h\check{o}t^{\check{u}}$  sounds like  $\underline{t}\underline{s}h\check{u}t$ .

- $\bar{o}$  to  $\bar{u}$ . Thus, the base  $\bar{q}$   $\bar{$
- ai to  $\bar{u}$ . Thus, the base केत्- kait-, how much, has its nominative singular feminine कून्  $k\bar{u}ts^{\bar{u}}$ .

It should be noted that a-mātrā is liable to undergo any of the changes that are undergone by a, becoming o-mātrā when followed by u-mātrā, and becoming  $\ddot{u}$ -mātrā when followed by  $\ddot{u}$ -mātrā. Thus, from  $bal^u run$ , to make well, we have  $au = bal^u r^u$ , he was made well, and  $au = bal^u r^u$ , she was made well.

The full vowels i and u often affect a preceding vowel in the same way as mātrāvowels. Thus, when i follows ā, it almost invariably changes the ā to ö. Thus, the Arabic word المُعَنَّة, present, is pronounced हाज़िर् hözir in Kāshmīrī. Similarly we have ē changing to ī before i, as in दिखेर dilēr, brave, but दिखीरी dilīrī, bravery; ō changing to u, is in बूज़िय būzith, having heard, from बोज़्न bōzun, to hear; and ai changing to ü, as in क्रिनेस kūtis, dative singular masculine of the base केत्-kait, how much?

So before u, we have a changing to o, as in अग्रन् agun or अग्रन् ogun, fire;  $\bar{a}$  changing to  $\delta$ , as in ठोनुर्  $th\delta kur$ , for ठानुर्  $th\bar{a}kur$ , an idol;  $\bar{e}$  changing to  $y\bar{u}$ , as प्यूरम् in  $phy\bar{u}rus$ , I was turned, from the root भेर्  $ph\bar{e}r$ , turn;  $\bar{\imath}$  changing to  $y\bar{u}$ , as in az मुन्  $b\bar{y}\bar{u}muk^u$ , the genitive singular of नीम  $b\bar{\imath}ma$ , a policy of insurance.

These changes before the full vowels are not universal. As often as not they do not occur, and one person may make them, while another does not.

These vowel changes are all shown in the following table. When a change is put between marks of parenthesis, it indicates that the change is not universal:—

	α-mātrā	а	ā	ě	ē	i	ī	ŏ	ō or au	u	ū	ü	ai
When followed by					Ъес	ome							
, ė, or o	***	<i>a</i>	ö	ě	ī	•••	•••	ŏ	$ar{u}$	•••	•••	•••	
i-matra			ö	•••	ī	•••	•••	H	$ar{u}$			•••	$ar{ar{w}}$
$u ext{-matra}$	0	o	ô	yo	$yar{u}$	yu	уū	ŏ	ũ	•••	•••	•••	ū
<i>ü</i> -mātrā	Z.	ü	ö	ĕ	ī	•••		ŏ	ũ	•••		•••	ū
		•••	(ö)		ī				$(ar{u})$	•		•••	(11)
u		(0)	(6)		$(y\bar{u})$		(yū)	•••					

As an aid to memory, it may be noted that:

⁽¹⁾ i and i change only before u-matra.

⁽²⁾  $\bar{o}$  becomes  $\bar{u}$  before every mātrā-vowel.

^{. (3)} u, u, and u do not ordinarily change.

As regards the indication of these epenthetic vowels in the native characters, the following rules apply:—

A. Nāgarī and Šāradā characters.—As a rule the sign is put over the vowel of which the pronunciation is altered. Thus:—

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\ddot{q} is represented by \ddot{\pi}, as in \ddot{\pi} = \frac{1}{\sqrt{2}} \vec{q} =
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We have said above that a is not affected by i-mātrā, but that the i-mātrā is heard both before and after the following consonant. Thus,  $bad^i$  is pronounced  $ba^id^i$ . Natives represent this fact also by the mark over the a. Thus, a

Other epenthetic changes are indicated by an actual change of letter. Thus  $\delta$  is indicated by त्रो, as in मोल  $m\delta l^u$ , a father. When  $\bar{e}$  is changed to  $\bar{i}$ , the  $\bar{i}$  is written, as in न्रीन  $t\bar{s}\bar{i}n^i$ , from न्रेन  $t\bar{s}\bar{e}n$ . When ai or  $\bar{o}$  is changed to  $\bar{u}$ , it is written  $\bar{s}$ ,  $\bar{u}$ , as in  $\bar{s}$ ,  $\bar{k}\bar{u}t^u$ , from  $\bar{s}$ ,  $\bar{c}$ , and  $\bar{u}$ ,  $\bar{c}$ ,  $\bar{c}$ ,  $\bar{c}$ ,  $\bar{c}$ , when ai is changed to  $\bar{u}$ , the  $\bar{u}$  is written  $\bar{s}$ , as in  $\bar{s}$ ,  $\bar{c}$ , from  $\bar{s}$ ,  $\bar{c}$ ,  $\bar{c}$ ,  $\bar{c}$ ,  $\bar{c}$ ,  $\bar{c}$ , when  $\bar{c}$  is changed to  $\bar{u}$ , the  $\bar{u}$  is written  $\bar{s}$ , as in  $\bar{s}$ , as in  $\bar{s}$ , from  $\bar{s}$ ,  $\bar{c}$ ,  $\bar{c$ 

B. Persian character.—The only attempt in this character to indicate epenthetic changes is the representation of the sound of  $\ddot{o}$  by  $\tilde{i}$ , as in  $e^{\tilde{i} \cdot s}$   $m\ddot{o}j^{\ddot{u}}$ . In other cases the nearest vowel sound available is employed, and mātrā-vowels, especially  $\ddot{u}$ -mātrā, are often omitted. Thus, the above words written in Nāgarī are represented in the Persian character as follows:—

Consonant Changes.—The influence of these mātrā-vowels is not confined to a preceding vowel. A preceding consonant is also liable to change when it is followed by  $\ddot{u}$ -mātrā, y, or i. It must be remembered that  $\check{e}$  is really ya, so that when we say that a consonant can be affected by y, this includes the letter  $\check{e}$ . The consonants liable to be so affected are the three gutturals k, kh, and g; the three cerebrals t, th, and d; the four dentals t, th, d, and n; and the letters t and t. These changes take place subject to the following rules:—

Before  $\ddot{u}$ -mātrā or y (including  $\check{e}$ ), the gutturals k, kh, and g become ch, chh, and j, respectively, and before the same letters l becomes j. Thus:—

यंक् thok", weary; fem. यंद् thüch"; यञाव thachyōv, he was weary; यञ thachĕ, they (fem.) were weary; but यंकि thak', they (masc.) were weary, because the k is not followed by ü-mātrā or by y or ĕ.

लेखन lēkhun, to write; लोक् līchh", she was written; लेक्योन lēchhyōv, he was written; लेक्य lēchhĕ, they (fem.) were written.

दगुन् dagun, to pound; दंज dij, she was pounded; दज्योव dajyōv, he was pounded; दज्य dajĕ, they (fem.) were pounded.

ख्या srŏg", cheap; fem. sing. खुनू srŏjë; खुन्यर् srŏjër, cheapness.

च्छुन tsalun, to flee; चेजू tsüj", she fled; च्छ्योव tsajyōv, he fled; च्छ्य tsajĕ, they (fem.) fled;

2 M 2

Before i or y (including  $\check{e}$ ) the cerebral letters i, th, and d become ch, chh, and j, respectively. They are not changed before  $\ddot{u}$ -mātrā. Thus:—

पंटू püt^a, a tablet ; पचि pachi, by a tablet ; पचा pachě, tablets ; पचौ pachyau, by tablets.

कांट्र köṭh^ū, a stalk; काकि kāchhi, by a stalk; काक्य kāchhĕ, stalks; काक्यों kāchhyau, by stalks.

बंडू büd*, great (fem.); agent sing. बिज baji; nom. plur. वच्च bajě; ag. plur. बच्चो bajyau.

Before  $\ddot{u}$ -mātrā, the dental letters t, th, d, and n, become  $\underline{ts}$ ,  $\underline{tsh}$ , z, and  $\tilde{n}$ , respectively. Thus, from the base  $\overline{tiq}$   $r\bar{a}t$ -, night, we have the dative singular  $\overline{tiq}$   $r\ddot{o}t\underline{s}^{\bar{u}}$ ; from  $\overline{siq}$   $w\breve{o}th^{\bar{u}}$ , arisen, we have the feminine  $\overline{siq}$   $w\breve{o}t\underline{s}h^{\bar{u}}$ ; from  $\overline{siq}$   $l\ddot{u}z^{\bar{u}}$ ; and from  $\overline{siq}$   $y\bar{v}ran$ , an anvil, we have the dative singular  $\overline{siq}$   $y\bar{v}r\ddot{u}\tilde{n}^{\bar{u}}$ . A similar change occurs before y (including e), but in this case the y is also dropped, and the e (except after n) becomes e. Thus,

With y following, we have :—

कत् + योव kat + yov becomes कचोव् katsov, spun.

व्यथ + योव्  $w \check{o} t h + y \check{o} v$  becomes व्योक्व्  $w \check{o} \underline{t} \underline{s} h \check{o} v$ , arisen.

स्तद् + योव्  $lad + y\bar{o}v$  becomes स्त्रोव्  $laz\bar{o}v$ , built.

रन् + योव्  $ran + y \delta v$  becomes रञीव्  $ran \delta v$ .

With ĕ following, we have :-

तत + यर्  $tat + \check{e}r$  becomes तज़र् tatsar, heat.

वच + यर् wath + ĕr becomes वक्र् watshar, openness.

थर् + यर् thad + ĕr becomes थज़र् thazar, tallness.

तन् + यर् tan + ĕr becomes तञर् tañĕr, thinness.

The uncompounded hard consonants k, p, t, t, and t³¹ cannot end a word. In such a position, they are always aspirated, becoming kh, ph, th, th and t^{3h}, respectively. This aspiration is always written in the Nāgarī or in the Sāradā character, but is not indicated in the Persian character or in books written in the Roman character,

I know of no word or root ending in uncompounded ch, kharach, expenditure, is properly kharch.

whose system of writing is based on Kāshmīrī written in the Persian character. Thus:—

ak, one, become	es akh, v	vritten	श्रख्	in the	and	ا ک	in the
				Nāgarī naracter,			Persian character.
$t\bar{a}p$ , heat, $$ ,,	$tar{a}par{h}$ ,	, ,,	ता <b>फ्</b>	<b>3</b> 3	,,	تاپ	,,,
rāt, night, "	$rar{a}th$ ,	"	राष्	,,	,,	رات	,,
kaṭ, a ram, "	kath	. , ,,	कट्	• • • • • • • • • • • • • • • • • • • •	' .ee. '	کٿ	,,
$k\bar{a}\underline{t}\underline{s}$ , glass, "	kā <u>ts</u> h	,,	कार्च	,,	3,	کا	>;

There are exceptions to all the above rules. Most of these will be found in detail in the  $K\bar{a}shm\bar{\imath}r\bar{\imath}$  Manual. It is beyond the scope of this Survey to give them here. The principal exception is that none of the rules for the changes of consonants apply to the conjugation of verbs of the third conjugation.

**THE ARTICLE.**—As in Indian languages and in Persian, there is no definite article. When required, the idea of definiteness is conveyed by the use of one or other of the demonstrative pronouns. Corresponding to the Persian  $y\bar{a}$ - $\check{e}$   $tank\bar{\imath}r$  (as in mard- $\bar{\imath}$ , a man),  $\bar{a}$  or  $\bar{a}h$  can be added to the nominative of a Kāshmīrī noun. Thus, kath, a story; kath- $\bar{a}$  or kath- $\bar{a}h$ , any story, a certain story. The h of  $\bar{a}h$  is the  $h\bar{a}$ - $\check{e}$   $mu\underline{kh}taf\bar{\imath}$  (see p. 261).

Emphasis is very commonly made by suffixing y to a word, before which  $h\bar{a}$ - $\check{e}$   $mukhtaf\bar{\imath}$  disappears. Thus, suh, he; su-y, even he. If the word ends in a vowel, the y is simply added direct, but if the vowel is i-mātrā or u-mātrā it (vide p. 261) becomes a full one. Thus,  $Kh\check{o}d\bar{a}$ , God,  $Kh\check{o}d\bar{a}$ -y, God alone;  $poz^u$ , true, pozu-y, nothing but the truth; tami-y  $d\check{o}ha$ , on that very day. If the word ends in a consonant that is not  $h\bar{a}$ - $\check{e}$   $mukhtaf\bar{\imath}$ ,  $\ddot{u}$ -mātrā is inserted before the y, as in  $n\bar{\imath}z\bar{\imath}kh$ , near,  $n\bar{\imath}z\bar{\imath}kh$ - uy , quite near. Some words always take this suffix. Thus,  $s\acute{o}r^u$ , all, always appears under the form  $s\acute{o}ruy$ , even all, and the y is added throughout the declension, so that, e.g., the dative plural is  $s\bar{a}r\check{e}n^uy$ .

**DECLENSION.** Gender.—There are two genders, masculine and feminine. Animate nouns follow the natural gender. As regards inanimate nouns, all those ending in u-mātrā are masculine, and nearly all those ending in i-mātrā, in  $\ddot{u}$ -mātrā, in  $\tilde{n}$ , or in y are feminine. The feminine termination corresponding to u-mātrā is  $\ddot{u}$ -mātrā. Thus,  $bod^u$  (masc.), great; fem.  $b\ddot{u}d^u$ . The few masculine nouns ending in i-mātrā refer to male animate beings, e.g.,  $q\ddot{v}z_i$ , a judge, a Qāzī;  $bikh\ddot{v}$ , a scribe; and  $munsh^i$ , a clerk. There are a few masculine nouns in  $\ddot{u}$ -mātrā, such as  $b\ddot{v}z^u$ , the people of a house;  $d\ddot{v}n^u$  (with exceptional dental n), a pomegranate;  $h\ddot{v}nz^u$ , a boatman;  $h\ddot{u}n^u$ , the foundation of a house (again note the dental n); and  $\ddot{u}nz^u$ , a goose. The only important masculine noun in y is  $r\ddot{v}pay$ , a rupee, and some people, now and then, under the influence of the analogy of other nouns in y, treat it as a feminine, but this is wrong.

In the formation of feminine nouns in *ü*-mātrā, the rules for vowel changes and for consonantal changes come into full play. I first give a few examples of nouns in which (if any) only vowel changes occur:—

Masculine. Feminine.  $d\check{o}b^u$ , a washerman,  $d\check{o}b^{\bar{u}}$ , a washerwoman.  $gor^u$ , hard,  $g\bar{u}r^{\bar{u}}$ .  $gur^{\bar{u}}$ , a horse,  $gur^{\bar{u}}$ , a cowherd,  $g\bar{u}r^{\bar{u}}$ , a cowherdess.  $m\check{o}t^{\bar{u}}$ , fat,  $m\check{o}t^{\bar{u}}$ , a board,  $p\bar{u}t^{\bar{u}}$ , a tablet.

Words of three or more syllables ending in  $ur^u$  or  $ul^u$ , change the penultimate u also to  $\ddot{u}$ -mātrā in the feminine. Moreover, under the rules for consonantal changes, before  $\ddot{u}$ -mātrā l becomes j. Thus:—

Feminine. Masculine.  $gag^{ii}r^{ii}.$ gagur", a rat,  $kat^{i}r^{i}$ , a small potsherd. katur", a large potsherd, ισοισ["] r["], a female weaver. wōwuru, a weaver,  $g\check{o}g^{i}j^{i}$ , a small turnip. gŏgul", a large turnip,  $g\bar{a}t^{\bar{u}}j^{\bar{u}}$ . gāṭulu, clever,  $phut^{ii}j^{ii}$ , a small bundle. phutul", a large bundle,  $tsak^{ii}j^{ii}$ . tsakul", circular, So, other words in  $l^u$  form their feminines in  $j^u$ , such as :  $g\bar{u}j^{\bar{u}}$ , a small kernel.  $g\bar{u}l^u$ , a kernel,  $m\ddot{o}j^{\ddot{u}}$ , a mother. môlu, a father, wöj", a small ring.

 $vol^u$ , a large ring,  $vol^u$ , a large ring, The following are examples of consonantal changes:—

batuk^u, a drake,

(This word, being a trisyllable, and having u in the penultimate, follows the example of words in ur^u and ul^u, in changing the penultimate u to ü-mātrā.)

 $h \check{o} k h^u$ , dry,  $h \check{o} c h h^{\check{u}}$ .  $h \check{o} c h h^{\check{u}}$ , a small ditto.  $m \check{u} t s^{\check{u}}$ .  $h \check{o} t s h^{\check{u}}$ , a sack,  $h \check{o} t s h^{\check{u}}$ , a bag.  $h \check{o} t s h^{\check{u}}$ , a second wife.

worud", a second husband, wor"z", a second wife.

(Here, again, the penultimate u of a trisyllable has become ü-mātrā.)

 $h\bar{u}n^u$ , a dog,  $h\bar{u}\tilde{n}^{\bar{u}}$ , a bitch.  $chh\bar{o}\tilde{n}^{\bar{u}}$ , a carpenters.

Nouns of agency ending in  $wun^u$ , such as  $karawun^u$ , a doer, change  $wun^u$  to  $w\ddot{u}\tilde{n}^u$  in the feminine, as in  $karaw\ddot{u}\tilde{n}^u$ .

Some nouns form their feminines by adding  ar , as:—  $m \check{o} n d^a$ , a log,  $p h \check{o} t^a$ , a basket,  $votsh^a$ , a male calf,  $m \check{o} n d^a r$ , a small log.  $p h \check{o} t^a r$ , a small basket.  $m atsh^a r$ , a female calf.

Many words signifying names of animals form their feminines in  $i\tilde{n}$ .

hastiñ, a she-elephant. host", an elephant,

 $k\bar{a}vi\tilde{n}$ , a hen-crow.  $k\bar{a}v$ , a crow,

 $w\tilde{u}thi\tilde{n}$ , a she-camel.  $w\tilde{u}th$ , a camel,

So also words such as:botin, a Tibetan woman. bota, a Tibetan,

bugiñ, a mistress. bugiy, a master,

and others.

All nouns having the termination  $w \delta l^u$  (=the Hindi  $w \bar{a} l \bar{a}$ ) change the  $w \delta l^u$  to  $w \bar{a} j \check{e} \tilde{n}$ in the feminine. Thus:-

> karanwājĕñ. karanwôl^u, a doer, dyārawājēñ, a rich woman. dyārawol", a rich man,

So also all nouns having the terminations  $d\bar{a}r$  and lad change the  $d\bar{a}r$  to  $d\bar{a}r\tilde{e}\tilde{n}$  and lad to ladin in the feminine. Thus, alākadār, the owner of an estate, has its feminine alākadārěň; dokhalad, an unhappy man; dokhaladiń, an unhappy woman.

Words signifying castes or professions generally form the feminine in añ. Thus:—

batañ. bata, a Brāhman,

musalmānañ. musalmān, a Musalmān,

hāgagrākañ. hākagrākh, a greengrocer,

(So also all other nouns in grākh.)

wāñañ. wôñ", a shopkeeper,

Thus:-Masculine substantives ending in  ${}^{a}r$  form the feminines by adding  $\check{e}\tilde{n}$ :

sālarěñ. sālar, a wedding guest,

rang°rĕñ. rangar, a dyer, sŏnªrĕñ. sonar, or sonur, a goldsmith, kādarěn.

 $k\tilde{a}d^ar$ , a baker,

Similarly:

sŏñĕñ. son", a co-father-in-law, mahārēn, a bride. mahārāza, a bridegroom, rājarěñ, a queen. rāza, a king,

Two nouns form the feminine in  $\ddot{o}\tilde{n}^{\ddot{u}}$ , viz.:-

pandith, a pandit, panditöñ". qujuru, a Gujar, gujaröñ".

The above rules refer principally to substantives. The only adjectives that change for gender are those ending in ", such as gor", heavy.

Number.—Kāshmīrī has two numbers,—Singular and Plural. The rules for the formation of the plural must be gathered from the paradigms. Here it must suffice to say that masculine nouns in *u*-mātrā form the nominative plural in *i*-mātrā, and that other masculine nouns take no termination in the nominative plural. Thus, gur", a horse, nominative plural guri; tsūr, a thief, nom. plur. tsūr. Similarly, all feminine nouns in i-mātrā or ü-mātrā form the nominative plural in ě. Thus, achhi, an eye, nominative plural achhe; gura, a mare, nominative plural gure.

Case.—The Kāshmīrī noun has four cases, viz. Nominative, Dative, Agent, and Ablative. The Accusative may be represented either by the Nominative or by the Dative, as in Hindī. The Ablative is used, much as in Latin, in a variety of senses. Other case relations are indicated by postpositions, some of which govern the Dative, while others govern the Ablative. Thus, manz, in; nish (=Hindī  $p\bar{a}s$ ); govern the Dative: and manza (=Hindī  $m\tilde{e}$   $s\tilde{e}$ ), from in;  $nish\tilde{e}$  (=Hindī  $p\bar{a}s$   $s\tilde{e}$ ), from near; and  $p\tilde{e}tha$ , from on  $(par\ s\tilde{e})$ ; govern the Ablative.

Some postpositions govern both cases. Thus,  $s\bar{u}t^i$  means 'together with' when it governs the Dative, but 'with,' 'by means of' when it governs the Ablative. In the case of animate masculine nouns any postposition that governs the Ablative may also govern the Dative.

There are several ways of forming the genitive, and as all genitives are adjectives, these will be described under that head. So also, one form of the Dative is adjectival, and will be there described.

**Declension.**—There are four declensions of nouns,—two masculine, and two feminine. The second declension includes all masculine nouns in u-matra, and the third declension includes all feminine nouns in i-matra and in  $\ddot{u}$ -matra. The first declension includes all other masculine nouns, and the fourth declension all other feminine nouns. Thus:—

Note that throughout:-

- a. In the plural, the Agent and Ablative cases are always the same.
- b. In the feminine, the singular Agent and Ablative are also always the same.
- c. The Dative plural always ends in n.
- d. The Masculine Dative singular always ends in s.

The following are examples of each of the four declensions in their simplest forms:—

	First Declension. Base tsūr-, a thief.	Second Declension. Base gur-, a horse.	Third Declension. Base gur-, a mare.	Fourth Declension. Base māl, a garland.
Sing.				
Nominative	<u>ts</u> ūr	gur ^u	gur	māl.
Dative	<u>ts</u> ūras	guris	gurĕ	māli.
Agent	<u>ts</u> ūran	gur ⁱ	<b>\</b>	māli.
Ablative	<u>ts</u> ūra	guri	guri	
Plur.				
. Nominative	<u>ts</u> ūr	gur ⁱ	gurĕ	mala.
Dative	<u>ts</u> ūran	gurĕn	gurĕn	mālan.
Agent and Ablative	<u>ts</u> ūra <b>u</b> or <u>ts</u> ūrav	yuryan or gurëv	guryau or gurëv	mälau or mālav.

First Declension.—Most nouns follow  $\underline{ts}\bar{u}r$  exactly, but in some, old forms of the Agent and Ablative singular in i-matra and i respectively have survived. Thus, (Agent)  $kan^i$  (base kan-)  $tal^i$ , under the ear; (Ablative) gari (base gara-), at home.

Nouns ending in a, like gara, a house, drop this a in all cases except the nominatives singular and plural. Thus, sing. dat. garas, ag. garan, abl. gara or (see above) gari;

plur. nom. gara, dat. garan, ag.-abl. garau, garav.

Nouns of two or more syllables, and ending in a consonant, usually insert a u before the final consonant of the nominative singular, but not in the nominative plural or other cases of the singular or plural. In some of the following examples it will be seen that the rule about the aspiration of a final surd consonant is followed (see p. 267).

Examples are :-

Base gŏgal-, a turnip; sing. nom. gŏgul, but dat. gŏgalas, plur. nom. gŏgal. So, base wātal-, a sweeper; sing. nom. wātul, and many others in al-.

Base batak-, a drake; sing. nom. batukh, but dat. batakas, plur. nom. batakh. So, base pŏstak-, a book, sing. nom. pŏstukh.

Base karan-, the act of doing; sing. nom. karun, but dat. karanas, plur. nom. karan. This is an important example, as all infinitives end, like karun, in un, and hence follow this rule. Note that all infinitives use both forms of the ablative singular,—that in a and the old one in i. Ablatives in a are most used in forming the passive voice, as in karana yun, to be done (see p. 309), while the ablative in i is used in making infinitives of purpose, as in karani gōv, he went to do (so and so), and in some inceptive compounds (see p. 311).

Base  $w\tilde{a}dar_{\bar{s}}$ , a monkey; sing. nom.  $w\tilde{a}dur$ , but dat.  $w\tilde{a}daras$ , plur. nom.  $w\tilde{a}dar$ . So many others, including several indicating professions, as base  $s\check{o}nar$ -, sing. nom.  $s\check{o}nur$ , a goldsmith.

Base bandat-, relationship; sing. nom. banduth, but dat. bandatas, plur. nom. bandath, and so numerous other abstract nouns in -at- (nom. -uth).

Of the few masculine nouns in  $\ddot{u}$ -mātrā, some retain the  $\ddot{u}$ -mātrā throughout, as base  $d\bar{a}n$ -, a pomegranate; sing. nom.  $d\ddot{o}n^{\ddot{u}}$ , dat.  $d\ddot{o}n^{\ddot{u}}s$ , and so on, the ag.-abl. plur. being  $d\ddot{o}n^{\ddot{u}}v$ . Others optionally drop the  $\ddot{u}$ -mātrā in all cases except the nominative. Thus, base  $h\bar{a}nz$ -, a boatman; sing. nom.  $h\ddot{o}nz^{\ddot{u}}$ , dat.  $h\ddot{o}nz^{\ddot{u}}s$  or  $h\bar{a}nzas$ .

Most nouns ending in  $\bar{a}$  insert an h before the terminations. Thus,  $saz\bar{a}$ , punishment, sing. dat.  $saz\bar{a}has$ . But  $dary\bar{a}$ , a river, has sing. dat.  $dary\bar{a}was$ , and  $Kh\check{o}d\bar{a}$ , God, has  $Kh\check{o}d\bar{a}y\check{e}s$ .

Words ending in sh or y naturally change a following a to  $\check{e}$  (see p. 259), as in  $d\bar{u}sh$ , a fault, sing. dat.  $d\bar{u}sh\check{e}s$ ;  $r\check{o}pay$ , a rupee; sing. dat.  $r\check{o}pay\check{e}s$ .

For other irregularities, see the Kāshmīrī Manual.

Second Declension.—In this declension, owing to the presence of u-mātrā, i-mātrā and y (including  $\check{e}$ ) in the terminations, epenthesis is common. Moreover, in the Dative singular, the full i of the termination is exercises the same epenthetic effect as i-mātrā. In fact, some native writers write this termination is. Thus:—-

Base kar-, a bracelet; sing. nom. kor^{*}, but dat. karis, and so on, the a not being affected by a following i-mātrā, i, or y ( $\check{e}$ ).

Base  $m\bar{a}l$ -, a father; sing. nom.  $m\hat{o}l^u$ , dat.  $m\ddot{o}lis$ , ag.  $m\ddot{o}l^i$ , but abl.  $m\ddot{a}li$ ; plur. nom.  $m\ddot{o}l^i$ , but dat.  $m\ddot{a}l\breve{e}n$ , ag.-abl.  $m\ddot{a}lyau$  or  $m\ddot{a}l\breve{e}v$ .

Base mahaniv-, a man; sg. nom. mahanyuv", but dat. mahanivis, and so on.

Base  $\underline{ts\bar{e}n}$ , a pillar; sg. nom.  $\underline{tsy\bar{u}n}^s$ , dat.  $\underline{ts\bar{e}nis}$ , ag.  $\underline{ts\bar{e}n}^i$ , but abl.  $\underline{ts\bar{e}ni}$ ; pl. nom.  $\underline{ts\bar{e}n}^i$ , but dat.  $\underline{ts\bar{e}nen}$ , ag.-abl.  $\underline{ts\bar{e}nyau}$ ,  $\underline{ts\bar{e}nen}$ .

Base  $n\bar{\imath}l$ -, blue; sg. nom.  $ny\bar{u}l^{\imath}$ , dat.  $n\bar{\imath}lis$ , and so on.

Base  $g\bar{o}r$ -, a cowherd; sg. nom.  $g\bar{u}r^u$ , dat.  $g\bar{u}ris$ , ag.  $g\bar{u}r^i$ , abl.  $g\bar{u}ri$ ; pl. nom.  $g\bar{u}r^i$ , but dat.  $g\bar{o}r\check{e}n$ , ag.-abl.  $g\bar{o}ryau$ ,  $g\bar{o}r\check{e}v$ .

Bases of two or more syllables, and ending in a consonant preceded by a, generally change the a to u in the nominative singular. Some writers, however, employ the more regular o. These words also change the a to a-mātrā, if followed by i-mātrā. Thus, base  $g\bar{a}tal$ -, clever (masc.); sg. nom.  $g\bar{a}tul^u$  (or, according to some,  $g\bar{a}tol^u$ ), dat.  $g\bar{a}talis$ , ag.  $g\bar{a}t^al^i$ , abl.  $g\bar{a}talis$ , pl. nom.  $g\bar{a}t^al^i$ , dat.  $g\bar{a}tal\tilde{e}n$ , ag.-abl.  $g\bar{a}talyau$ ,  $g\bar{a}tal\tilde{e}v$ .

Third Declension.—For this declension, the example given was that of a noun in  $\ddot{u}$ -mātrā. Nouns in i-mātrā are declined in an exactly similar way. In fact many nouns, especially those whose bases end in j, may end in either one or other. Thus, instead of  $g\bar{a}t^{\bar{u}}j^{\bar{u}}$ , a clever woman, we may have  $g\bar{a}t^{\bar{u}}j^{\bar{u}}$ .

In this declension epenthesis plays as prominent a part as in the second. Thus:—

Base gar-, a clock; sg. nom. gürü, but dat. garĕ, and so on.

Base  $m\bar{a}j$ -, a mother; sg. nom.  $m\ddot{o}j^{\bar{u}}$ , but dat.  $m\ddot{a}j\check{e}$ , and so on.

Base sēr-, a brick; sg. nom. sīr", dat. sēre, and so on.

Base  $k\bar{o}r$ -, a girl; sg. nom.  $k\bar{u}r^{\bar{u}}$ , dat.  $k\bar{o}r\check{e}$ , and so on.

Base  $p\bar{o}th$ -, a book; sg. nom.  $p\bar{u}th^i$ , dat.  $p\bar{o}th\check{e}$ , and so on.

It will be observed that, in this declension, it is only in the nominative case singular that the vowel is epenthetically affected.

Bases ending in  $\underline{ts}$ ,  $\underline{tsh}$ , or z, change the  $\underline{e}$  of the termination to a in the plural, but retain it in the singular. Thus, base mats, a mad woman; sing. nom.  $m\ddot{u}ts\dot{e}$ , dat.  $mats\dot{e}$ , abl.  $mats\dot{e}$ ; but plur. nom.  $mats\dot{a}$  (not  $mats\dot{e}$ ), dat. matsan, ag.-abl. matsan, matsan.

There are also in this declension epenthetic changes of consonants. If a base ends in t, th, or d, these letters are changed, respectively, to ch, chh, and j, in all the cases except the sing. nom. Thus:—

Base, pat-, a tablet; sg. nom. püt^ü, dat. pachě, ag.-abl. pachi; pl. nom. pachě, dat. pachěn, ag.-abl. pachyau, pachěv.

Base kāth-, a stalk; sg. nom. köth", dat. kāchhĕ, and so on.

Base bad-, great; fem. sg. nom. büdü, dat. bajĕ, and so on.

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Fourth Declension.—For most nouns this declension calls for no remarks. If a noun ends in y, the terminations  $\check{e}$  and i are often interchanged, and, of course, after y, a becomes  $\check{e}$ . Thus:—

Base  $b\bar{a}y$ -, a wife; sg. nom.  $b\bar{a}y$ , dat.  $b\bar{a}y\check{e}$ , or  $b\bar{a}yi$ , ag.-abl.  $b\bar{a}y\check{e}$  or  $b\bar{a}y\check{e}$ ; pl. nom.  $b\bar{a}y\check{e}$ , dat.  $b\bar{a}y\check{e}n$ , ag.-abl.  $b\bar{a}yau$ ,  $b\bar{a}y\check{e}v$ 

Some nouns of this declension add  $\ddot{u}$ -matra in all cases except the nominative singular. Thus:—

Base y e d, the belly; sg. nom. y e d, dat. and ag.-abl. y e d; pl. nom. y e d, dat. y e d, ag.-abl. y e dv. Similarly other words, such as  $kh\bar{a}r$ , a certain measure,

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Nouns ending in a, like gara, a house, drop this a in all cases except the nominatives singular and plural. Thus, sing. dat. garas, ag. garan, abl. gara or *(see above) gari;

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Base  $w\tilde{a}dar_{\bar{s}}$ , a monkey; sing. nom.  $w\tilde{a}dur$ , but dat.  $w\tilde{a}daras$ , plur. nom.  $w\tilde{a}dar$ . So many others, including several indicating professions, as base  $s\check{o}nar$ -, sing. nom.  $s\check{o}nur$ , a goldsmith.

Base bandat-, relationship; sing. nom. banduth, but dat. bandatas, plur. nom. bandath, and so numerous other abstract nouns in -at- (nom. -uth).

Of the few masculine nouns in  $\ddot{u}$ -mātrā, some retain the  $\ddot{u}$ -mātrā throughout, as base  $d\bar{a}n$ -, a pomegranate; sing. nom.  $d\ddot{o}n^{\ddot{u}}$ , dat.  $d\ddot{o}n^{\ddot{u}}s$ , and so on, the ag.-abl. plur. being  $d\ddot{o}n^{\ddot{u}}v$ . Others optionally drop the  $\ddot{u}$ -mātrā in all cases except the nominative. Thus, base  $h\bar{a}nz$ -, a boatman; sing. nom.  $h\ddot{o}nz^{\ddot{u}}$ , dat.  $h\ddot{o}nz^{\ddot{u}}s$  or  $h\bar{a}nzas$ .

Most nouns ending in  $\bar{a}$  insert an h before the terminations. Thus,  $saz\bar{a}$ , punishment, sing. dat.  $saz\bar{a}has$ . But  $dary\bar{a}$ , a river, has sing. dat.  $dary\bar{a}was$ , and  $Kh\check{o}d\bar{a}$ , God, has  $Kh\check{o}d\bar{a}y\check{e}s$ .

Words ending in sh or y naturally change a following a to  $\check{e}$  (see p. 259), as in  $d\bar{u}sh$ , a fault, sing. dat.  $d\bar{u}sh\check{e}s$ ;  $r\check{o}pay$ , a rupee; sing. dat.  $r\check{o}pay\check{e}s$ .

For other irregularities, see the Kāshmīrī Manual.

Second Declension.—In this declension, owing to the presence of u-mātrā, i-mātrā and y (including  $\check{e}$ ) in the terminations, epenthesis is common. Moreover, in the Dative singular, the full i of the termination is exercises the same epenthetic effect as i-mātrā. In fact, some native writers write this termination is. Thus:—-

Base kar-, a bracelet; sing. nom. kor^{*}, but dat. karis, and so on, the a not being affected by a following i-mātrā, i, or y ( $\check{e}$ ).

Base  $m\bar{a}l$ -, a father; sing. nom.  $m\acute{o}l^u$ , dat.  $m\ddot{o}li$ , ag.  $m\ddot{o}l^i$ , but abl.  $m\ddot{a}li$ ; plur. nom.  $m\ddot{o}l^i$ , but dat.  $m\ddot{a}l\check{e}n$ , ag.-abl.  $m\ddot{a}lyau$  or  $m\ddot{a}l\check{e}v$ .

Base mahaniv-, a man; sg. nom. mahanyuv", but dat. mahanivis, and so on.

Base  $\underline{ts\bar{e}n}$ , a pillar; sg. nom.  $\underline{tsy\bar{u}n}^{\nu}$ , dat.  $\underline{ts\bar{i}nis}$ , ag.  $\underline{ts\bar{i}n}^{i}$ , but abl.  $\underline{ts\bar{e}ni}$ ; pl. nom.  $\underline{ts\bar{i}n}^{i}$ , but dat.  $\underline{ts\bar{e}nen}$ , ag.-abl.  $\underline{ts\bar{e}nyau}$ ,  $\underline{ts\bar{e}nen}$ .

Base  $n\bar{\imath}l$ -, blue; sg. nom.  $ny\bar{\imath}l^{\imath}$ , dat.  $n\bar{\imath}lis$ , and so on.

Base  $g\bar{o}r$ -, a cowherd; sg. nom.  $g\bar{u}r^i$ , dat.  $g\bar{u}ris$ , ag.  $g\bar{u}r^i$ , abl.  $g\bar{u}ri$ ; pl. nom.  $g\bar{u}r^i$ , but dat.  $g\bar{o}r\check{e}n$ , ag.-abl.  $g\bar{o}ryau$ ,  $g\bar{o}r\check{e}v$ .

Bases of two or more syllables, and ending in a consonant preceded by a, generally change the a to u in the nominative singular. Some writers, however, employ the more regular o. These words also change the a to a-mātrā, if followed by i-mātrā. Thus, base  $g\bar{a}tal$ -, clever (masc.); sg. nom.  $g\bar{a}tul^u$  (or, according to some,  $g\bar{a}tol^u$ ), dat.  $g\bar{a}talis$ , ag.  $g\bar{a}t^ali$ , abl.  $g\bar{a}tali$ , pl. nom.  $g\bar{a}t^ali$ , dat.  $g\bar{a}tal\bar{e}n$ , ag.-abl.  $g\bar{a}talyau$ ,  $g\bar{a}tal\bar{e}v$ .

Third Declension.—For this declension, the example given was that of a noun in  $\ddot{u}$ -mātrā. Nouns in i-mātrā are declined in an exactly similar way. In fact many nouns, especially those whose bases end in j, may end in either one or other. Thus, instead of  $g\bar{a}t^{\ddot{u}}j^{\ddot{u}}$ , a clever woman, we may have  $g\bar{a}t^{\dot{u}}j^{\dot{u}}$ .

In this declension epenthesis plays as prominent a part as in the second. Thus:—

Base gar-, a clock; sg. nom. gürü, but dat. garĕ, and so on.

Base  $m\bar{a}j$ -, a mother; sg. nom.  $m\ddot{o}j^{\bar{u}}$ , but dat.  $m\ddot{a}j\ddot{e}$ , and so on.

Base sēr-, a brick; sg. nom. sīrā, dat. sērē, and so on.

Base kor-, a girl; sg. nom. kūrū, dat. kore, and so on.

Base  $p\bar{o}th$ -, a book; sg. nom.  $p\bar{u}th^i$ , dat.  $p\bar{o}th\check{e}$ , and so on.

It will be observed that, in this declension, it is only in the nominative case singular that the vowel is epenthetically affected.

Bases ending in  $\underline{ts}$ ,  $\underline{tsh}$ , or z, change the  $\underline{e}$  of the termination to a in the plural, but retain it in the singular. Thus, base mats, a mad woman; sing. nom.  $m\ddot{u}ts^{\bar{e}}$ , dat. mats, abl. mats; but plur. nom. mats (not mats), dat. matsan, ag.-abl. matsau, matsau.

There are also in this declension epenthetic changes of consonants. If a base ends in t, th, or d, these letters are changed, respectively, to ch, chh, and j, in all the cases except the sing. nom. Thus:—

Base, pat-, a tablet; sg. nom. pütü, dat. pachě, ag.-abl. pachi; pl. nom. pachě, dat. pachěn, ag.-abl. pachyau, pachěv.

Base kāth-, a stalk; sg. nom. köth", dat. kāchhĕ, and so on.

Base bad-, great; fem. sg. nom. büdü, dat. baje, and so on.

Fourth Declension.—For most nouns this declension calls for no remarks. If a noun ends in y, the terminations  $\check{e}$  and i are often interchanged, and, of course, after y, a becomes  $\check{e}$ . Thus:—

Base  $b\bar{a}y$ -, a wife; sg. nom.  $b\bar{a}y$ , dat.  $b\bar{a}y\check{e}$ , or  $b\bar{a}yi$ , ag.-abl.  $b\bar{a}yi$  or  $b\bar{a}y\check{e}$ ; pl. nom.  $b\bar{a}y\check{e}$ , dat.  $b\bar{a}y\check{e}n$ , ag.-abl.  $b\bar{a}yau$ ,  $b\bar{a}y\check{e}v$ .

Some nouns of this declension add  $\ddot{u}$ -matra in all cases except the nominative singular. Thus:—

Base  $y \not\in d$ , the belly; sg. nom.  $y \not\in d$ , dat. and ag.-abl.  $y \not\in d^{\bar{u}}$ ; pl. nom.  $y \not\in d^{\bar{u}}$ , dat.  $y \not\in d^{\bar{u}}n$ , ag.-abl.  $y \not\in d^{\bar{u}}v$ . Similarly other words, such as  $kh\bar{a}r$ , a certain measure,

sg. dat.  $kh\ddot{o}r^{\ddot{a}}$ ; thar, the back, sg. dat.  $th\ddot{u}r^{\ddot{a}}$ . Irregular are  $z\bar{a}m$ , a sister-inlaw, and  $g\bar{a}v$ , a cow, which make their datives singular  $z\bar{o}m^{\ddot{a}}$  and  $g\bar{o}v^{\ddot{a}}$ , respectively, and so on through the remaining cases.

If, among these nouns, the base ends in t, th, d, or n, these are, under the usual rule, changed, before  $\ddot{u}$ -mātrā, to  $\underline{ts}$ ,  $\underline{tsh}$ , z, and  $\tilde{n}$ , respectively. Thus:—

Base  $r\bar{a}t$ -, night; sg. nom.  $r\bar{a}th$ , dat. and ag.-abl.  $r\ddot{o}t\underline{s}^{\ddot{a}}$ , and so on.

Base  $k\check{o}th$ , a hank; sg. nom.  $k\check{o}th$ , dat. and ag.-abl.  $k\check{o}\underline{t}sh^{\check{u}}$ , and so on.

Base grand-, enumeration; sg. nom. grand, dat. and ag.-abl. grünzü, and so on.

Base yīran-, an anvil; sg. nom. yīran, dat. and ag.-abl. yīruñ", and so on.

Similarly, before  $\ddot{u}$ -mātrā, a final h becomes sh, and a final l becomes j. Thus:—Base  $k\bar{a}h$ -, the eleventh lunar day; sg. nom.  $k\bar{a}h$ , dat. and ag.-abl.  $k\ddot{o}sh^{\ddot{u}}$ , and so on. Base  $z\bar{a}l$ , a net; sg. nom.  $z\bar{a}l$ , dat. and ag.-abl.  $z\ddot{o}j^{\ddot{u}}$ , and so on.

Not all bases ending in these letters take ü-mātrā, although most do. Several,

however, follow the regular declension like māl. Thus:

Base wat-, a road; sg. nom. wath, dat. wati, and so on.

Base kath-, a story; sg. nom. kath, dat. kathi, and so on.

Base hand-, chicory; sg. nom. hand, dat. handi, and so on.

In all four declensions, there are many exceptions to the above rules, and many variations, besides those mentioned, due to epenthesis. The principal of these will be found in the  $K\bar{a}shm\bar{i}r\bar{i}$  Manual.

Adjectives.—Adjectives ending in u-mātrā agree with the qualified noun in gender, number, and case. Other adjectives do not change when in agreement with a substantive, although, when used themselves as substantives, they are declined like any other substantive. Thus, garīb mahanyuv, a poor man; garīb mahanivēn, to poor men; garīb zanāna, a poor woman. Some adjectives not ending in u-mātrā have feminine forms, but these are used only as substantives. Thus, dökhalad, afflicted. As an adjective this is not inflected. We have dökhalad mahanyuv, an afflicted man; dökhalad mahanivēn, to afflicted men; dökhalad zanāna, an afflicted woman. But, used as substantives, we have dökhalad, an afflicted man, and dökhaladēn, an afflicted woman, each of which is declined as a substantive, the former in the first, and the latter in the fourth declension.

On the other hand, attributive adjectives ending in u-mātrā, are declined throughout. Thus:—

culine.	Feminine.
t man.	A great woman.
경기 전체 그는 그 의 전 현실을 가장하는 것이다. 기계 시간 이 사람이 있는 기계 전체를 되었다.	
bod" mahanyuv"	büd" zanāna.
badis mahanivis	bajě zanāni.
badi mahanivi	
badi mahanivi 🕽	baji zanāni.
badi mahanivi	bajĕ zanāna.
baděn mahanivěn	bajěn zanānan.
badyau mahanivyau,	\ bajyau zanānau,
baděv mahanivěv	{ bajěv zanānav.
	badis mahanivis badi mahanivi badi mahanivi badi mahanivi badi mahanivi baden mahaniven badyau mahanivyau,

Genitive.—All genitives are adjectives. There are three usual postpositions of the genitive, viz.  $hond^u$ ,  $uk^u$ , and  $un^u$ . Of these  $hond^u$  governs the dative case and  $uk^u$  and  $un^u$  the ablative.

 $Hond^n$  is used :—

- a. with all masculine singular animate nouns that are not proper names,
- b. with feminine nouns of every kind, and in both numbers,
- c. and with all masculine plural nouns whether animate or inanimate.

From the above it will be observed that all plural nouns of every kind, whether masculine or feminine, take  $hond^u$ . The only limitation to its use is in the masculine singular.

As already stated,  $hond^u$  governs the dative. As pointed out on p. 271, the dative singular of all masculine nouns ends in s. Thus, first declension,  $\underline{tsuras}$ , to a thief; second declension,  $\underline{guris}$ , to a horse. After this s, the h of  $hond^u$  is dropped, so that  $\underline{tsuras}$ -hond^u becomes  $\underline{tsuras}$ -ond^u, and  $\underline{guris}$ -hond^u becomes  $\underline{guris}$ -ond^u. These are usually written  $\underline{tsura}$ -sond^u and  $\underline{guri}$ -sond^u (with i-matra), respectively, so that the genitive singular of masculine singular animate nouns apparently ends in  $\underline{sond}^u$ , although the s is really the last letter of the dative singular governed by (h) ond^u. As the datives of plural nouns and of feminines singular do not end in s, this change does not occur in their case. We thus get the following examples of the genitives of:—

- a. Masculine animate nouns singular :—
   <u>tsūra-sond</u>^u, of the thief.
   qurⁱ-sond^u, of the horse.
- b. Feminine nouns:—
  gurĕ-hond^u, of the mare.
  sērĕ-hond^u, of the brick.
  gurĕn-hond^u, of the mares.
  sērĕn-hond^u, of the bricks.
- c. Masculine nouns plural, whether animate or inanimate:

  tsūran-hond", of the thieves
  gurĕn-hond", of the horses
  garan-hond", of the houses
  karĕn-hond", of the bracelets
  } inanimate.

These are declined regularly as adjectives, agreeing with the thing possessed in gender, number and case. The feminine of  $sond^u$  is (quite regularly)  $s\ddot{u}nz^{\ddot{u}}$ , and of  $hond^u$ ,  $h\ddot{u}nz^{\ddot{u}}$ . Thus, to take  $\underline{t}s\ddot{u}ra-sond^u$  gara, the house of the thief, and  $\underline{t}s\ddot{u}ra-s\ddot{u}nz^{\ddot{u}}$   $gur^{\ddot{u}}$ , the mare of the thief, as examples, we have:—

Sing.

Feminine.

Nom.  $\underline{tsura}$ -sond^u gara, the house of the thief.

Masculine.

 $\underline{tsura}$ -sunz^u  $gur^{\overline{u}}$ , the mare of the thief.

Dat. <u>tsūra-sandis garas</u>, to the house of the thief.

tsūra-sanzē gurē, to the mare of the thief.

Ag.  $\underline{tsura-sand}^i$  garan, by the house of the thief.

 $\frac{ts\bar{u}ra\text{-}sanzi}{guri}$ thief.
from the mare of the thief.

Abl.  $ts\bar{u}ra$ -sandi gara, from the house of the thief.

2 N 2

by the mare of the

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Masculine.

Feminine.

Plur.					
	<u>s</u> ūra-sand ⁱ gar	a, the house	s of	tsūra-sanza gurĕ, the	e mares of the thief.
To a to a state of	the thief.		the	teมีกล-อุลทุสสา สมุกอัท 1	to the mares of the
Dat. t	<u>s</u> ūra-sandĕn g houses of tl	•	1116	isura-sunzan guren,	thief.
۸ )		Chy the ho	uses		(by the mares of
Ag.	sūra-sandyau garau, etc.	of the thie	f.	tsūra-sanzau guryau,	11-17:ae
Abl.	garau, etc.	from the ho	uses	etc.	from the mares of
}		of the th	ief. اُ	m	the thief.

Genitives in  $hond^u$  are treated in exactly the same way. Thus,  $\underline{ts\bar{u}ran\text{-}hond^u}$  gara, the house of the thieves;  $\underline{ts\bar{u}ran\text{-}h\bar{u}nz^u}$   $gur^u$ , the mare of the thieves, and so on, substituting h for s, throughout.

The genitive termination  $uk^u$ , as we have said, governs the ablative. It is used to form the genitive singular of masculine inanimate nouns. The plurals, as we have just seen, take  $hond^u$ . All masculine nouns belong either to the first declension or to the second. The ablative singular of the first declension generally ends in a. Thus, the base  $s\check{o}n$ -, gold, has its ablative singular  $s\check{o}na$ . The final a is elided before adding the  $uk^u$ , so that the genitive singular is  $s\check{o}nuk^u$ , of gold.\(^1\) The few nouns of the first declension that end in  $\ddot{u}$ -mātrā, such as  $d\ddot{o}n^{\ddot{u}}$ , a pomegranate, make the genitive singular like  $d\ddot{o}n^{\ddot{u}}k^u$ .

The ablative singular of the second declension always ends in i, as in base kar, a bracelet; sg. nom.  $kor^u$ , abl. kari. Before  $uk^u$  this i becomes y, as in  $karyuk^u$ , of a bracelet. The feminine of these genitives is regularly formed by changing  $k^u$  to  $ch^u$ , so that we get the following declensions:—

	Genitive o	f First Declension.
Sing.	Masculine.	Feminine.
Nom.	$s\check{o}nuk^u$	$s \check{o} n \ddot{u} c h^{\ddot{u}}.$
Dat.	sŏnakis	sŏnachĕ.
Ag. Abl.	sŏnaki) sŏnaki)	sŏnachi.
Plur.		보고 문을 하면 많이 말았다. 그 나는 이번
Nom.	sŏnak ⁱ	sŏnachĕ.
Dat.	sŏnakĕn	sŏnachĕn.
AgAbl.	sŏnakyau, sŏnakĕv	sŏnachyau, sŏnachĕv.
	Genitive o	f Second Declension.
Sing.	Masculine.	Feminine.
Nom.	karyuk"	$karich^{\ddot{u}}.$
Dat.	karikis	karichĕ.
Ag. Abl.	$\left.egin{array}{l} karik^i \ kariki \end{array} ight\}$	karichi.

¹ The termination is really  $k^u$ , and  $sona + k^u$  should regularly become  $sonak^u$ ; but in this very common case the o of the  $ok^u$  is pronounced u, so that we get  $sonuk^u$ . See the remarks on p. 261 regarding the interchange of o and u, and those about bases of two or more syllables in the second declension on p. 273.

Masculine.

Feminine.

Plur.

Nom. karikⁱ karichě. Dat. karikěn karichěn.

Ag.-Abl. karikyau, karikev karichyau, karichev.

These are declined in agreement with nouns on exactly the same principles as  $\underline{ts\bar{u}ra}$ -sond. Thus,  $\underline{karyuk^u}$   $\underline{ts\bar{u}r}$ , the thief of the bracelet;  $\underline{karikis}$   $\underline{ts\bar{u}ras}$ , to the thief of the bracelet;  $\underline{karich^{\bar{u}}}$   $\underline{grand}$  (4th decl.), the counting of the bracelet;  $\underline{karich^{\bar{u}}}$   $\underline{grand}$  (5), to the counting of the bracelet, and so on.

The termination  $un^u$  (also governing the ablative), the use of which is closely parallel to that of  $uk^u$ , is employed only with masculine proper names in the singular. Its feminine is  $\tilde{u}\tilde{n}^{\tilde{u}}$ . Thus, from the base  $R\tilde{a}m$ , a proper name, we have the genitive singular masculine  $R\tilde{a}mun^u$ , fem.  $R\tilde{a}m\tilde{u}\tilde{n}^{\tilde{u}}$ , which is thus declined:—

	Masculine.	Feminine.
Sing.		
Nom.	$R\bar{a}mun$ "	$Rar{a}$ <b>m</b> $\ddot{u}$ $ ilde{n}$ $\ddot{u}$ .
Dat.	Ramanis	$Rar{a}ma ilde{n}reve{e}.$
$egin{array}{l} \mathbf{Ag.} \\ \mathbf{Abl.} \end{array}$	$\left.egin{array}{c} Rar{a}man^i \ Rar{a}mani \end{array} ight\}$	Rāmañi.
Plur.		
Nom.	$R\bar{a}$ ma $n^i$	$R$ āma $ ilde{n}$ ĕ.
Dat.	$Rar{a}manreve{e}n$	Rāmañĕn.
AgAbl.	Rāmanyau, Rāmanĕv	Rāmañau, Rāmañĕv.

If two or more genitives are coupled together, the termination  $hond^u$ ,  $sond^u$ ,  $uk^u$ , or  $un^u$  is added only to the last, and the other genitives are each put in the case which its particular genitive termination governs. Thus,  $w\bar{a}wa$  to  $tratan-hond^u$  wakth, a time of wind and thunderings. Here tratan takes  $hond^u$  because it is plural, and as the termination is  $hond^u$ , it is in the dative plural.  $W\bar{a}v$ , wind, is an inanimate masculine singular noun, and hence its genitive would be  $u\bar{a}wuk^u$ , i.e. the ablative  $u\bar{a}wa + uk^u$ . Hence we have  $u\bar{a}wa$  in the above phrase, which, written fully, would be  $u\bar{a}wuk^u$  to  $tratan-hond^u$  wakth.

An adjective agreeing with a genitive is naturally put into the case to which the genitive suffix is added. Thus, we have  $ba\dot{q}is$  (dat. sing. masc.)  $\underline{tsura-sond}$ , of the great thief, because hond governs the dative, but  $ba\dot{q}i$  karyuk, of the great bracelet, as uk governs the ablative.

Datives with kyut".—In addition to the regular dative given in the paradigms, another dative may be formed by adding kyut", which itself governs the dative, and means 'for.' Thus, tsūras-kyut", for the thief; guris-kyut", for the horse; gurě-kyut", for the mare; māli-kyut", for the garland. Kyut" is an adjective, and its feminine is, quite regularly, kits". It is thus declined:—

¹ As in the case of  $uk^u$ , the true termination is  $n^u$  and, according to rule, the genitive should be  $R\bar{a}mon^u$ . See the footnote on the preceding page.

	Masculine.	Feminine.
Sing.		
Nom.	$kyut^u$	$ki\underline{t}\underline{s}^{\ddot{u}}.$
Dat.	kitis	ki <u>ts</u> ĕ.
Ag. Abl.	$\left. egin{array}{c} kit^i \ kiti \end{array}  ight\}$	k <b>i</b> tsi.
Plur.		
Nom.	$kit^i$	$kit\underline{s}a.$
Dat.	kitěn	$ki\underline{t}\underline{s}an.$
AgAbl.	kityau, kitěv	ki <u>ts</u> au, ki <u>ts</u> av.

These datives agree in gender, number, and case with the governing noun. Thus,  $\underline{ts\bar{u}ras-kyut^u}$  gara, a house for the thief;  $\underline{ts\bar{u}ras-kit\underline{t}s^u}$  guri, a mare for the thief;  $\underline{ts\bar{u}ras-kit}$  guri, horses for the thief;  $\underline{ts\bar{u}ras-kit\underline{t}s}$  guri, mares for the thief, and so on.

Comparison is made with the help of the postposition khōta or khōtan, than. Or nishē or nishin, from, may be used. All these govern either the ablative or the ablative masculine of the genitive. Thus, from kūñi, a stone (3rd decl.), we have kañi (or kañi-handi) khōta trakuri, harder than a stone. The superlative is, as in India, made with sōruy, all, as in sārēviy khōta trakuri, harder than all, i.e. hardest. It will be remembered that sōri, all, always takes emphatic y (see p. 268).

Numerals.—The earlier of these are given in the List of Words and Sentences on pp. 488ff. Musalmāns, in counting, use the word barkath, or 'blessing' (spelt in the Persian character), instead of 'one.'

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The first ordinals are:—

akyum" or gŏḍañuk", first.

dŏyum", second.

trĕyum", third.

½ūryum", fourth.

pūn½yum", fifth.

shĕyum", sixth.

satyum", seventh.

aiṭhyum", eighth.

navyum", ninth.

dahyum", tenth.
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For further particulars, see the Kāshmīrī Manual.

# PRONOUNS.—The first two Personal Pronouns are thus declined :-

	<b>I.</b>	Thou.
Sing.		
Nom.	bŏh	$t\underline{s}^a h$ .
Dat., Ag. and Abl.	mĕ	<u>ts</u> ĕ.
Plur.		
Nom.	$as^i$	$t\check{o}h^i.$
Dat., Ag. and Abl.	asĕ	tŏhĕ.

Instead of the genitives, the possessive pronouns  $my\delta n^u$ , my;  $s\delta n^u$ , our;  $chy\delta n^u$ , thy; and  $tuhond^u$ , your, are employed. These are adjectives, and are regularly declined,

the feminines being  $my\ddot{o}\tilde{n}^{i}$ ,  $s\ddot{o}\tilde{n}^{i}$ ,  $chy\ddot{o}\tilde{n}^{i}$ , and  $tuh\ddot{u}nz^{i}$ , respectively. The final h of  $b\ddot{o}h$  and  $\underline{t}s^{a}h$  is the  $h\ddot{a}-\breve{e}$   $mu\underline{k}htaf\bar{\imath}$ , or 'imperceptible h' (see p. 261), and is dropped when any suffixes are added. Thus,  $b\ddot{o}h + y$  becomes  $b\ddot{o}y$ , even I; and  $\underline{t}s^{a}h + ti$  becomes  $\underline{t}s^{a}ti$ , thou also.

The **Demonstrative**, **Relative**, **Interrogative**, and **Indefinite** pronouns have, in the singular, three sets of forms, viz. Animate Masculine (e.g. 'this man'), Animate Feminine (e.g. 'this woman'), and Inanimate (without distinction of gender) (e.g. 'this thing'). In the plural, the distinction between animate and inanimate disappears, and gender is observed only in the nominative, there being in this case, and in this case of the plural only, a masculine form agreeing with any masculine plural noun, and a feminine form agreeing with any feminine plural noun. The other cases of the plural are of common gender.

In the singular, the only cases that distinguish animate gender are the nominative and the agent. The other animate singular cases are of common gender. As the genitives are often irregular, they are also given in the paradigms.

There are three grades of the **Demonstrative Pronouns**,—not two, as in English or Hindī. The first corresponds to the English 'this,' but refers only to things within sight, or just mentioned. The second corresponds to the English 'that,' but also refers only to things within sight or just mentioned. The third also corresponds to the English 'that,' but refers only to things not within sight, or to things referred to some time ago.

The following are the tables of the declension of these pronouns. There are two forms each of the two first grades of Demonstrative Pronouns for 'this (within sight)' and 'that (within sight).' As in India, the Demonstrative Pronouns are all also used as pronouns of the third person, meaning 'he,' 'she,' and 'it.'

ANIMATE FORMS.

				DAI	RD GF	ROUP.			_		
ANYONE, BOMBONE.	Fem.	käh, katshah.	kaïsi.	kaïsi.	kaĭsi.	kaïsi-hond".	këh, këtshah.	kēt <u>s</u> an.	kētsau.	kêt <u>s</u> an-hond".	
AN	Маяс.	$k\tilde{x}h, k\tilde{a}h, h$	ka	ka	ka	kaïsı	këh,	- Rec	24	këtso	
Wно ?	Fem.	kössa	or kas	kami	kami or kawa	$nd^u$ , $ox$	kama	kaman	kaman	$-hond^u$ or $nd^u$ .	
Wı	Masc.	kus	kamis or kas	kami	kami c	kam¹-sond", kasond", kas.	kam	ka	kα	kaman-hond" ( kahond".	
Wно.	Fem.	yössa	yěmis or yěs	yěmi	yěmi or yěwa	$d^{u}$ , or	yima	yiman	yimau	$hond^u$ or $id^u$ .	
W	Masc.	snh	yĕmis	yěmi	yĕmi o	yĕm ⁱ -sond", yĕsond", yĕs.	wim	yin	gin	yiman-hond" yihond".	
(NOT WITH- SIGHT).	Fem.	sõh or sa.	r tas	tami	tawa	d", 01'	tima	un	nx	v or $v$ .	
THAT (NOT WITH- IN SIGHT).	Masc.	suh	tamis or tas	tami	tami or tava	tami-sond", tasond", tas.	tim	timan	timau	timan-hond" tihond".	
VITHIN II.	Fem.	: ]	, ,	ami	awa	, OI.	ama	an	aman	$nd^u$ 01.	
THAT (WITHIN SIGHT) II.	Mase.	: }	amis	$am^i$	ami or awa	am ⁱ -sond ^u asond ^u ,	am	aman	am	aman-hond" ahond".	
VITHIN () I.	Fem.	hõh	nis	humi	. huwa	$d^u$ or $d^u$ .	huma	ıan	non	$d^u$ .	
Тнат (within sight) I.	Masc.	huh	humis	hum ⁱ	humi or huwa	$hum^{i}$ -sond u	hum	human	human	human-hond" huhond".	
ITHIN II.	Fem.	noh	2.8	nŏmi	nŏwa	JO.	nóma	an	au	ond" or lu.	
THIS (WITHIN SIGHT) II.	Masc.	:	nŏmis	nŏmi	nómi or nówa	$n\check{o}m^{i}$ - $sond^{u}$ $n\check{o}sond^{u}$ .	nóm	nòman	nŏmau	nŏman-hond" or nŏhond".	
vithin T) I.	Fem.	N N	s.u.	yimi	. yiva		gima	an	an	ond" or j".	
This (Within sight) I.	Mase.	gih	yimis	yimi	yimi or yiva	yimi-sond" o1 yisond".	gim [	yiman	yimau	yiman-hond" or yihond".	
									AgAbl.		
		Sing. Nom.	Dat.	<b>Δ</b> 8.	Abl.	Gen,	Plur. Nom.	Dat.	Ag.	Gen.	

# INANIMATE FORMS, SINGULAR.

SIGHT) II.	This (Within sight) II.
huh	
ŏth hath	nŏth huth
ŏm¹ hum¹	n čm ⁱ
iómi or nówa humi or huva	nômi or nởwa humi o
dmyuk" humguk ^u	nòmyuk" humyui

The plural is the same as in the case of the animate pronouns, and need not be repeated. There are several variations in the pronunciation of these pronouns. Especially kyāh, or what P is often spelt kyāh, anyone, is often spelt kāh, and kāh, anyone, is often spelt kāh. In vilves, we often hear němis, etc., in place of nomis, etc. The final h of all these prenouns is the hā-š mužātafī (see p. 261), and is dropped before suffixes. Thus yi-ti, this also,

The above may all be used either as substantives or as adjectives. The genitives, of course, can be used only as substantives. As in the case of other adjectives, when agreeing, as an adjective, with a noun in the genitive, a pronoun is put into the dative or the ablative according to circumstances.

The **Reflexive Pronoun** is  $p\bar{a}na$ , self (equivalent to the Hindī  $\bar{a}p$ ). It is declined like a noun of the first declension, except that its genitive is  $panun^u$  (=Hindī  $apn\bar{a}$ ), own. Note that, as is the case in  $apn\bar{a}$ , the a of  $panun^u$  is short.  $P\bar{a}na$ , self, must be distinguished from  $p\bar{a}n$  (genitive  $p\bar{a}nuk^u$ ), the human body, as in  $panun^u$   $p\bar{a}n$ , one's own body.

### Pronominal Adjectives of quality are:

 $yuth^u$  (fem.  $yi\underline{ts}h^{\bar{u}}$ ), of this kind (=Hindī  $ais\bar{a}$ ).  $tyuth^u$  (fem.  $ti\underline{ts}h^{\bar{u}}$ ), of that kind  $(tais\bar{a})$ .

 $yuth^u$  (fem.  $yi\underline{ts}h^{\bar{u}}$ ), of what kind ( $jais\bar{a}$ ).

 $kyuth^{u}$  (fem.  $ki\underline{ts}h^{\bar{u}}$ ), of what kind? ( $kais\bar{a}$ ).

### Pronominal Adjectives of quantity are:

 $y\bar{u}t^u$  (fem.  $y\bar{\imath}\underline{t}\underline{s}^{\bar{u}}$  or  $y\bar{\overline{u}}\underline{t}\underline{s}^{\bar{u}}$ ), this much (=Hindī  $itn\bar{a}$ ).

 $ty\bar{u}t^{u}$  (fem.  $t\bar{\imath}\underline{t}\underline{s}^{\bar{u}}$  or  $t\bar{u}\underline{t}\underline{s}^{\bar{u}}$ ), that much  $(titn\bar{a})$ .

 $y\bar{u}t^u$  (fem.  $y\bar{\imath}\underline{t}\underline{s}^{\bar{u}}$  or  $y\bar{u}\underline{t}\underline{s}^{\bar{u}}$ ), how much  $(jitn\bar{a})$ .

 $k\bar{u}t^*$  (fem.  $k\bar{\imath}\underline{t}\underline{s}^{\bar{u}}$  or  $k\bar{u}\underline{t}\underline{s}^{\bar{u}}$ ), how much? ( $kitn\bar{a}$ ).

The bases of these are  $y\bar{\imath}t$ -,  $t\bar{\imath}t$ -,  $y\bar{\imath}t$ -, and  $k\bar{u}t$ -, respectively, and the datives singular masculine are  $y\bar{\imath}tis$  or  $y\bar{u}tis$ ,  $t\bar{\imath}tis$  or  $t\bar{u}tis$ ,  $y\bar{\imath}tis$  or  $y\bar{u}tis$ , and  $k\bar{\imath}tis$  or  $k\bar{u}tis$ , respectively, and so on for the other cases.

Pronominal Suffixes. -Just as occurs in Lahndā and Sindhī, Kāshmīrī uses pronominal suffixes very freely, but only with verbs. It does not use them with nouns. They will therefore be dealt with after the paragraphs referring to verbs.

CONJUGATION.—A. Auxiliary Verbs and Verbs Substantive.—The Verb Substantive is declined as follows: The present is formed from the base chhuh, he is, but the other tenses are formed from the root  $\bar{a}s$ , be. Only those tenses of  $\bar{a}s$  are here given that are used as auxiliary verbs. The rest are quite regular, and can be formed on the analogy of the conjugation of a verb of the second conjugation, given later on. Several of the persons of the present tense end in the letter h. This h is the  $h\bar{a}$ -e  $mukhtof\bar{\imath}$  (see p. 261), and is dropped before suffixes. Thus, chhuh means 'he is,' and if we add the negative na, we get chhu-na, not chhuh-na, he is not. It will be observed that this tense and also the Past are participial in their conjugation, i.e. they have each both masculine and feminine forms:—

Present, 'I am, etc.'

	Sin	GULAR.	Plural.			
	Masculine.	Feminine.	Masculine.	Feminine.		
1	chhus	chhĕs	chhih	chhĕh		
2	chhukh	chhĕkh	chhiwa	chhĕwa		
3	chhuh	chhĕh	chhih	chhĕh		

### SKETCH OF KĀSHMĪRĪ GRAMMAR.

Past, 'I was, etc.'

N. and Andrews	SINGULAR.		PLURAL.		
	Masculine.	Feminine.	Masculine.	Feminine.	
1	ôsus	ös <b>∜</b> s	$\ddot{o}s^i$	$m{ar{a}}sa$	
2	$\hat{o}sukh$	ös [≅] klı	$\ddot{o}s^{i}wa$	$ar{a}sawa$	
3	$ar{o}s^u$	ös [™]	ös ⁱ	$ar{a}sa$	

# Future, 'I shall be, etc.'

	Singular (common gender).	Plural (common gender)	• 100
1	$ar{oldsymbol{a}}$ sa	āsaw	
2	$ar{a}sakh$	āsiw	
3	$ar{a}si$	āsan	

# Imperative, 'be thou, etc.'

	Singular (common gender).	Plural (common gender).
2	$ar{a}s$	ösiv
3	ösin	ösin

# Past Conditional, '(if) I had been,' 'I should have been (if).'

	Singular (common gender).	Plural (common gender).
1	āsahö or āsaha	āsahöw or āsahaw
2	āsahökh or āsahakh	$\ddot{o}s^ihar{\imath}w$
3	āsihē or āsiha	āsahön or āsahan

As with other verbs, various suffixes are added to the verb substantive, giving interrogative, negative, and other forces. These suffixes, and also pronominal suffixes, will be discussed later on (p. 314). Here it will suffice to give the present tense of the verb substantive with these suffixes. Thus:—

The suffixes a,  $\tilde{a}$ , and ay give an interrogative force. The suffix ay is used only when a woman is addressed. Thus:—

	SINGULAR.			Plural.		
	Masculi <b>n</b> e.	Feminine.	Masculine.	Feminine.		
	- X					
1	chhusa or chhusā	chhĕsa or chhĕsay	$chhyar{a}$	chhyā or chhĕy		
2	chhukha or chhukhā	chhĕkha or chhĕkhay	chhiwa or chhiwā	chhĕwa or chhĕway		
3	chhwā	chhyā or chhĕy	$chhyar{a}$	chhyā or chhĕy		

Present, 'am I?, etc.'

If na is suffixed, it gives a negative force. This presents no difficulty. The only change in the verb is that the  $h\bar{a}-\check{e}$   $mu\underline{kh}taf\bar{\imath}$  is dropped before this, as before all suffixes. Thus, chhusna, I am not; chhuna, he is not.

If  $n\bar{a}$  or nay is added, it gives the force of an interrogative negative. Nay, like ay, is used only in addressing a woman. Examples are  $chhusn\bar{a}$ , am I not?;  $chhun\bar{a}$ , is he not?

If ti is suffixed, it signifies 'also' or 'indeed.' Thus, chhusti, I also am, or I am indeed; chhuti, he also is, or he is indeed.

To this ti the interrogative suffix  $\bar{a}$  or ay may be added, as in the case of na. A question is then asked with emphasis, as in  $chhusty\bar{a}$ , am I indeed?;  $chhuty\bar{a}$ , is he indeed?

If the suffix  $\bar{a}sana$  is added, it asks a question with doubt, as in *chhwāsana* (for *chhuh* +  $\bar{a}sana$ ), is he really?

B. The Active Verb.—There are several impersonal verbs in Kāshmīrī, which are construed impersonally in the tenses formed from the past participles. Thus, the verb asun, to laugh, is impersonal, and its third person singular past is osun, he laughed, or, literally, 'it was laughed by him.'

There are three conjugations of verbs, viz.:-

The first conjugation includes all transitive and all impersonal verbs.

The second includes about sixty-seven intransitive verbs.

The third conjugation includes all other intransitive verbs, except those that are impersonal.

The following is a list of the verbs of the second conjugation:—

āsun, to be.

basun, to dwell.

bāsun, to become manifest.

bëhun, to sit down.

bodun, to dive.

bowun, to become.

busun, to become yellow.

dalun, to pass over.

dazun, to be burnt.

dolun, to be derelict.

doshun, to trickle.

galun, to melt.

be proper. gatshun, to

Gatshun, to go, belongs to

the third conjugation.

hökhun, to become dry.

 $h\tilde{o}\underline{t}\underline{s}un$ , to decay.

 $k^{a}tsun$ , to be wet.

kharun, to be disliked.

khasun, to ascend.

khōtsun, to fear.

lagun, to begin.

lasun, to live long.

layun, to be of full value.

losun, to be weary.

marun, to die.

mashun, to forget.

mēlun, to be met.

nashun, to disappear.

pakun, to go.

palatun, to melt.

palazun, to be useful.

patsun, to trust.

phalun, to bear fruit.

pharun, to be a cause of loss.

phasun, to be entangled.

phatun, to be split.

phērun, to go round.

phölun, to bloom.

phorun, to quiver.

phutun, to be broken.

pōshun, to be victorious.

prārun, to wait.

prayun, to be pleased.

punun, to be fulfilled.

rāwun, to be lost.

roshun, to be angry.

rōtun, to be stopped.

rōtsun, to be preferred.

rōzun, to remain.

samakhun, to become visible.

sapadun, sapanun, or sapazun,

to become.

shongun, to go to sleep.

shrapun, to be soaked up.

sorun, to be expended.

tagun, to be possible.

tarun, to be crossed.

thakun, to be weary.

tōshun, to be satisfied.

tsalun, to flee.

tshënun, to be torn.

větsun, to pervade.

wasun, to descend.

wātun, to arrive.

wayun, to agree with.

wŏbazun, to increase.

wopazun, to be born.

wöthun, to arise.

wupun, to burn inwardly.

The above list is that given by native grammarians, with a few additions gathered from my own reading. It is probably not quite complete. Sometimes individual As with other verbs, various suffixes are added to the verb substantive, giving interrogative, negative, and other forces. These suffixes, and also pronominal suffixes, will be discussed later on (p. 314). Here it will suffice to give the present tense of the verb substantive with these suffixes. Thus:—

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3	chhwā	chhyā or chhĕy	chhyā	chhyā or chhĕy	

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galun, to melt.

gatshun, to be proper.

Gatshun, to go, belongs to

the third conjugation.

hökhun, to become dry.

hõtsun, to decay.

 $k^a tsun$ , to be wet.

kharun, to be disliked.

khasun, to ascend.

khōtsun, to fear.

lagun, to begin.

lasun, to live long.

layun, to be of full value.

lōsun, to be weary.

marun, to die.

mashun, to forget.

mēlun, to be met.

metun, to be mot.

nashun, to disappear.

pakun, to go.

palatun, to melt.

palazun, to be useful.

patsun, to trust.

phalun, to bear fruit.

pharun, to be a cause of loss.

phasun, to be entangled.

phatun, to be split.

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1= 7 ... 4- 1- -4-6-6-1

tōshun, to be satisfied.

tsalun, to flee.

tshěnun, to be torn.

*větsun*, to pervade.

wasun, to descend.

wātun, to arrive.

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wobazun, to increase.

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wöthun, to arise.

wupun, to burn inwardly.

The above list is that given by native grammarians, with a few additions gathered from my own reading. It is probably not quite complete. Sometimes individual

writers or speakers differ, one putting a verb in the second, and another in the third, conjugation.

The conjugation of the Kāshmīrī verb is comparatively simple. The only serious difficulty is that presented by epenthetic changes, and provided the rules given on pp. 262ff. are strictly followed, the rest is easy. Epenthetic changes of vowels occur in all the three conjugations, but the changes of consonants before mātrā-vowels and before y and  $\check{e}$  occur only in the first and second conjugations, and do not occur in the third. It will be remembered that the only vowels that do not change under the influence of epenthesis are u,  $\check{u}$ , and  $\check{u}$ . In order to simplify the conjugation in the following paradigms, verbs have therefore been selected of which the radical vowel is u, and of which the final consonants are not liable to change. Such verbs are comparatively few in number. Those selected are:—

First conjugation,—wuchhun, to see.

Second conjugation, - wupun, to burn inwardly.

Third conjugation,—wuphun, to fly.

The three conjugations differ only in the tenses derived from the past participles. The other tenses are conjugated in the same way in all three.

The **Root** of a verb is most easily obtained by dropping the final i of the third person singular of the future. Thus, wuchhi, he will see. Dropping the final i, we get the root wuchh.

The **Infinitive** is formed by adding un to the root. Thus, wuchh-un, to see; wup-un, to burn inwardly; wuph-un, to fly. The termination is often spelt un^u or on^u so that we find words like wuchh-un^u and wuchh-on^u, but, whatever the spelling, the word is pronounced as if it were written wuchhun. This is really a verbal noun, and means, properly, the act of seeing. It is declined in the first declension. As explained on p. 272, the u of the termination un is changed to a in all cases except the nominative. Thus, sg. dat. wuchhanas, abl. wuchhana. We have seen on p. 272 that the ablative singular in the first declension sometimes ends in i. This is common in the case of the infinitive, and, with this termination, the word has especially the force of an infinitive of purpose. Thus, wuchhani, instead of wuchhana, in order to see, as in '(he went) to see.' If a verb be transitive, and its object happen to be feminine, then the infinitive is put into the feminine, and ends in \(\vec{u}\vec{u}\vec{u}\vec{u}\vec{u}\vec{u}\vec{u}\vec{u}\vec{u}\vec{u}\vec{u}\vec{u}\vec{u}\vec{u}\vec{u}\vec{u}\vec{u}\vec{u}\vec{u}\vec{u}\vec{u}\vec{u}\vec{u}\vec{u}\vec{u}\vec{u}\vec{u}\vec{u}\vec{u}\vec{u}\vec{u}\vec{u}\vec{u}\vec{u}\vec{u}\vec{u}\vec{u}\vec{u}\vec{u}\vec{u}\vec{u}\vec{u}\vec{u}\vec{u}\vec{u}\vec{u}\vec{u}\vec{u}\vec{u}\vec{u}\vec{u}\vec{u}\vec{u}\vec{u}\vec{u}\vec{u}\vec{u}\vec{u}\vec{u}\vec{u}\vec{u}\vec{u}\vec{u}\vec{u}\vec{u}\vec{u}\vec{u}\vec{u}\vec{u}\vec{u}\vec{u}\vec{u}\vec{u}\vec{u}\vec{u}\vec{u}\vec{u}\vec{u}\vec{u}\vec{u}\vec{u}\vec{u}\vec{u}\vec{u}\vec{u}\vec{u}\vec{u}\vec{u}\vec{u}\vec{u}\vec{u}\vec{u}\vec{u}\vec{u}\vec{u}\vec{u}\vec{u}\vec{u}\vec{u}\vec{u}\vec{u}\vec{u}\vec{u}\vec{u}\vec{u}\vec{u}\vec{u}\vec{u}\vec{u}\vec{u}\vec{u}\vec{u}\vec{u}\vec{u}\vec{u}\vec{u}\vec{u}\vec{u}\vec{u}\vec{u}\vec{u}\vec{u}\vec{u}\vec{u}\vec{u}\vec{u}\vec{u}\vec{u}\vec{u}\vec{u}\vec{u}\vec{u}\vec{u}\vec{u}\vec{u}\vec{u}\vec{u}\vec{u}\vec{u}\vec{u}\vec{u}\vec{u}\vec{u}\vec{u}\vec{u}\vec{u}\vec{u}\vec{u}\vec{u}\vec{u}\v

The **Present Participle** is formed by adding  $\bar{a}n$  to the root. Thus, wuchh- $\bar{a}n$ , seeing; wup- $\bar{a}n$ , burning inwardly; wuph- $\bar{a}n$ , flying. In poetry the termination is often an instead of  $\bar{a}n$ . Thus, wuchhan. This participle does not change for gender, number, or case.

The **Future Passive** Participle is formed by adding  $un^u$  to the root. Thus,  $wuchhun^u$ , meet to be seen;  $wupun^u$ , meet to be burnt inwardly;  $wuphun^u$ , meet to be flown. The termination is often written un or  $on^u$ , so that we also have wuchhun,  $wuchhon^u$ , etc. It is declined like a noun of the second declension. Its feminine is  $wuchhün^u$  belonging to the third declension.

An Impersonal Future Passive Participle is formed by adding the termination anā to the root. Thus, wuchh-anī, it is to be seen.

The **Conjunctive Participle** is formed by adding *ith* to the root. Thus, *wuchk-ith*, having seen; *wup-ith*, having burnt inwardly; *wuph-ith*, having flown. In the Persian character, and in many books in the Roman character, this termination is written *it*. Thus, *wuchh-it*, etc. It should be noted that the *i* of this termination has all the effect of a mātrā-vowel, and, if possible, affects the preceding root-vowel. Thus, the conjunctive participle of *mārun*, to kill, is *mörith*, having killed.

A Negative Conjunctive Participle is formed by adding anay to the root. Thus, wuchh-anay, not having seen; wup-anay, not having burnt inwardly; wuph-anay, not having flown.

The **Frequentative Participle** is formed by adding i-mātrā to the root, which is then repeated, as in  $wuchh^i$   $wuchh^i$ , seeing repeatedly, as (he) kept seeing.

An Adverbial Participle is formed by adding *i*-mātrā to the Present Participle, with the consequent epenthetic change of the preceding  $\bar{a}$ . Thus, wuchhān, seeing, from which is formed the Adverbial Participle wuchhön, while seeing.

There are several forms of the **Noun of Agency**. The two commonest are formed by adding  $awun^u$  (fem.  $aw\ddot{u}\tilde{n}^u$ ) and  $anw\delta l^u$  (fem.  $anw\ddot{a}j\check{e}\tilde{n}$ ), respectively, to the root. Thus,  $wuchhawun^u$ , fem.  $wuchhaw\ddot{u}\tilde{n}^u$ , and  $wuchhanw\delta l^u$ , fem.  $wuchhanw\ddot{a}j\check{e}\tilde{n}$ , one who sees, a seer. The form in  $awun^u$  is often used adverbially, to signify immediately on the action of the verb occurring. Thus,  $wuchhawun^u$  means also 'immediately on seeing' like the Hindī  $d\bar{e}kht\bar{e}\cdot h\bar{\epsilon}$ .

There remain the Past Participles. In Kashmīrī three different kinds of past time are provided for in the conjugation of the verb. Just as there are three demonstrative pronouns, one meaning 'this within sight,' another 'that within sight,' and the third 'that not within sight,' so there are three past participles, one, a proximate past, indicating something that has lately occurred; another, an indefinite past. indicating something that has occurred, but without reference to whether it has occurred lately or not; and a third, a remote past, indicating something that has occurred a long time ago. The third past participle is therefore the proper past to be used in historical narration, although the second past participle can also be used for These remarks apply only to the first and second conjugations. purpose. The third conjugation has no first past participle, but has a fourth, which is wanting in the first and second conjugations. It thus has its three participles, the second, the third, and the fourth, and, so to speak, moves each of their meanings a stage up, giving the second past participle the force of a proximate past, to the third the force of an indefinite past, and to the fourth, the meaning of a remote past. Thus:-

	ist and 2nd conjugations.	3rd conjugation.		
Proximate Past.	I. Past Participle.	II. Past Participle.		
Indefinite Past.	II. Past Participle.	III. Past Participle.		
Remote Past.	III. Past Participle.	IV. Past Participle.		

There are thus four Past Participles to be considered, viz.:—

The First Past Participle, which occurs only in the first and second conjugations, is formed by adding u-mātrā to the root, as in  $wuchh^u$ , (lately) seen;  $wup^u$ , (lately) burnt inwardly. The feminine is made by changing u-mātrā to  $\ddot{u}$ -mātrā. Thus,  $wuchh^{\ddot{u}}$ ,  $wup^{\ddot{u}}$ . The masculine and feminine belong to the second and third declensions, respectively.

The second Past Participle, which occurs in all three conjugations, is formed by adding  $y\bar{o}v$  to the root. Thus,  $wuchhy\bar{o}v$ , seen;  $wupy\bar{o}v$ , burnt inwardly;  $wuphy\bar{o}v$ , (lately) flown. The masculine plural of this is made by changing  $y\bar{o}v$  to  $y\bar{e}y$ , and the feminine, both singular and plural, by changing it to  $y\bar{e}y\bar{e}$ . Thus, singular masculine  $wuchhy\bar{o}v$ , feminine  $wuchhy\bar{e}y\bar{e}$ ; plural masculine  $wuchhy\bar{e}y$ , feminine  $wuchhy\bar{e}y\bar{e}$ .

The Third Past Participle, which also occurs in all three conjugations, is formed by adding  $y\bar{a}v$  to the root. The feminine is the same as the feminine of the Second Past Participle, but the masculine plural differs. In the first conjugation this ends in  $y\bar{e}y\bar{e}y$ , and in the second and third conjugations in  $\bar{a}y$ . Thus,  $wuchhy\bar{a}v$ , seen (a long time ago), feminine  $wuchhy\bar{e}y\bar{e}$ ; plural masculine  $wuchhy\bar{e}y\bar{e}y$ , feminine  $wuchhy\bar{e}y\bar{e}$ ;  $wupy\bar{a}v$ , burnt inwardly (a long time ago), feminine  $wupy\bar{e}y\bar{e}$ ; plural masculine  $wupy\bar{a}y$ , feminine  $wupy\bar{e}y\bar{e}$ ;  $wuphy\bar{a}v$ , flown, feminine  $wuphy\bar{e}y\bar{e}$ ; plural masculine  $wuphy\bar{a}y$ , feminine  $wuphy\bar{e}y\bar{e}$ .

The Fourth Past Participle, which occurs only in the third conjugation, is formed from the Third Past Participle by inserting i before the  $y\bar{a}v$ . It is declined on the same principle as the Third Past Participle of the third conjugation. Thus,  $wuphiy\bar{a}v$ , flown (a long time ago), feminine  $wuphiy\bar{e}y\bar{e}$ ; plural masculine  $wuphiy\bar{a}y$ , feminine  $wuphiy\bar{e}y\bar{e}$ .

It will be observed that in the Second, Third, and Fourth Past Participles, the masculine singular ends in v, and the masculine plural ends in y. This v and this y are added only to assist the pronunciation, and, like the  $h\bar{a}$ - $\check{e}$   $mu\underline{kh}taf\bar{\imath}$ , are dropped before any suffix added at the end of the word. Thus, if to  $wuchhy\bar{o}v$ , he (was) seen, we add the suffix n, meaning 'by him,' we get  $wuchhy\bar{o}n$ , not  $wuchhy\bar{o}vn$ , he (was) seen by him. Similarly, from  $wuchhy\bar{e}y$ , they (were) seen, we get  $wuchhy\bar{e}n$ , they (were) seen by him. This does not apply to the feminine, which always ends in  $y\check{e}$ . This  $y\check{e}$  is always preserved, as in  $wuchhy\bar{e}y\check{e}n$ , she (was) seen by him.

These four participles, although adjectives in form, are never used as adjectives. They are used only in the formation of the three corresponding past tenses,—the Proximate Past, the Indefinite Past, and the Remote Past. When they are used as adjectives, the word mot^{*} (feminine müts^{*}) must be added to them. They are then called Perfect Participles, and are thus declined:—

### I. Perfect Participle, '(lately) seen, etc.'

	SINGULAB.		Plural.		
	Masc.	Fem.	Masc.	Fem.	
Nom.	$wuchh^u$ - $mot^u$	wuchh [#] -mü <u>ts</u> #	wuchh'-mat'	wuchhĕ-ma <u>ts</u> a	
Dat.	wuchhi-matis	wuohhë-ma <u>ts</u> ë	wuchh ⁱ -matĕn	wuchhĕ-ma <u>ts</u> an	
Ag.	$wuchh^i$ - $mat^i$				
<b>A</b> bl.	wuchh:-mati	} wuchhĕ-ma <u>ts</u> i	wuchh ⁱ -matyau	wuchhĕ-ma <u>ts</u> au	
		II. Perfect Partici	ple, '(lately) flown, e	ete.'	
Nom.	$wuphyar{o}$ - $mot^u$	wuphyē-mü <u>ts</u> *	wuphyē•mat'	wuphyē-ma <u>ts</u> a	
Dat.	<b>wu</b> phyē <b>-</b> matis	wuphyē-ma <u>ts</u> ĕ	wuphyē-matěn	wuphyē-ma <u>ts</u> an	
Ag. Abl.	wuphyē-mati wuphyē-mati	} wuphyē-ma <u>ts</u> i	wuphyē-matyau	wuphyē-ma <u>ts</u> au	

The above are examples of the declension of the First Perfect Participle (for the first and second conjugations) and of the Second Perfect Participle (for the third conjugation). The other possible Perfect Participles are hardly, if ever, used.

Radical and Participial tenses.—Like all Indo-Aryan and Eranian languages, and more especially like the languages of the North-Western Group of the former, some tenses of the Kāshmīrī verb are formed from the Root, while others are formed from Participles. The radical tenses are the Future Indicative (also used as a Present Indicative and as a Present Subjunctive); the four tenses of the Imperative, viz. the Present, the Polite Present, the Future, and the Past; the Benedictive, which is very rare; and the Past Conditional.

The Participial tenses fall into two groups, viz.:-

- (a) those formed from the Present Participle, viz.:—the Present Indicative; the Imperfect Indicative; the Durative Future Indicative; the Durative Imperative; and the Durative Past Conditional;
- (b) those formed from the Past and Perfect Participles, viz.:—the Proximate Past; the Indefinite Past; and the Remote Past. These are, respectively, formed from the corresponding Past Participles. Formed from the Perfect Participles are the Perfect, the Pluperfect, and the Future Perfect (also used as a Perfect Conditional).

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The second Past Participle, which occurs in all three conjugations, is formed by adding  $y\bar{o}v$  to the root. Thus,  $wuchhy\bar{o}v$ , seen;  $wupy\bar{o}v$ , burnt inwardly;  $wuphy\bar{o}v$ , (lately) flown. The masculine plural of this is made by changing  $y\bar{o}v$  to  $y\bar{e}y$ , and the feminine, both singular and plural, by changing it to  $y\bar{e}y\bar{e}$ . Thus, singular masculine  $wuchhy\bar{o}v$ , feminine  $wuchhy\bar{e}y\bar{e}$ ; plural masculine  $wuchhy\bar{e}y$ , feminine  $wuchhy\bar{e}y\bar{e}$ .

The Third Past Participle, which also occurs in all three conjugations, is formed by adding  $y\bar{a}v$  to the root. The feminine is the same as the feminine of the Second Past Participle, but the masculine plural differs. In the first conjugation this ends in  $y\bar{e}y\bar{e}y$ , and in the second and third conjugations in  $\bar{a}y$ . Thus,  $wuchhy\bar{a}v$ , seen (a long time ago), feminine  $wuchhy\bar{e}y\bar{e}$ ; plural masculine  $wuchhy\bar{e}y\bar{e}y$ , feminine  $wuchhy\bar{e}y\bar{e}$ ;  $wupy\bar{a}v$ , burnt inwardly (a long time ago), feminine  $wupy\bar{e}y\bar{e}$ ; plural masculine  $wupy\bar{a}y$ , feminine  $wupy\bar{e}y\bar{e}$ ;  $wuphy\bar{a}v$ , flown, feminine  $wuphy\bar{e}y\bar{e}$ ; plural masculine  $wuphy\bar{a}y$ , feminine  $wuphy\bar{e}y\bar{e}$ .

The Fourth Past Participle, which occurs only in the third conjugation, is formed from the Third Past Participle by inserting *i* before the  $y\bar{a}v$ . It is declined on the same principle as the Third Past Participle of the third conjugation. Thus,  $wuphiy\bar{a}v$ , flown (a long time ago), feminine  $wuphiy\bar{e}y\check{e}$ ; plural masculine  $wuphiy\bar{a}y$ , feminine  $wuphiy\bar{e}y\check{e}$ .

It will be observed that in the Second, Third, and Fourth Past Participles, the masculine singular ends in v, and the masculine plural ends in y. This v and this y are added only to assist the pronunciation, and, like the  $h\bar{a}$ - $\check{e}$   $mu\underline{kh}taf\bar{\imath}$ , are dropped before any suffix added at the end of the word. Thus, if to  $wuchhy\bar{o}v$ , he (was) seen, we add the suffix n, meaning 'by him,' we get  $wuchhy\bar{o}n$ , not  $wuchhy\bar{o}vn$ , he (was) seen by him. Similarly, from  $wuchhy\bar{e}y$ , they (were) seen, we get  $wuchhy\bar{e}n$ , they (were) seen by him. This does not apply to the feminine, which always ends in  $y\check{e}$ . This  $y\check{e}$  is always preserved, as in  $wuchhy\bar{e}y\check{e}n$ , she (was) seen by him.

These four participles, although adjectives in form, are never used as adjectives. They are used only in the formation of the three corresponding past tenses,—the Proximate Past, the Indefinite Past, and the Remote Past. When they are used as adjectives, the word  $mot^u$  (feminine  $m\ddot{u}t\underline{s}^{\ddot{u}}$ ) must be added to them. They are then called Perfect Participles, and are thus declined:—

## I. Perfect Participle, '(lately) seen, etc.'

		SINGULAB.	LB.	
Vine	Masc.	Fem.	Masc.	Fem.
Nom.	$wuchh^u$ - $mot^u$	wuchh [#] -mü <u>ts</u> #	wuchh'-mat'	wuchhĕ-ma <u>ts</u> a
Dat.	$wuchh^i$ -matis	wuchhĕ-ma <u>ts</u> ĕ	wuchhi-matĕn	wuch <b>h</b> ĕ-ma <u>ts</u> an
Ag.	$wuchh^i$ - $mat^i$			
<b>≜</b> bl.	wuchh ⁱ -mati	} wuchhĕ-ma <u>ts</u> i	wuchh [;] -matyau	wuchhĕ-ma <u>ts</u> au
		II. Perfect Partic	iple, '(lately) flown,	etc.'
Nom.	wuphyō-mot ^u	wuphyē-mü <u>ts</u>	wuphyē-mat ⁱ	wuphyē-ma <u>ts</u> a
Dat.	wuphyē-matis	wuphyē-ma <u>ts</u> ĕ	wuphyē-matĕn	wuph <b>y</b> ē-ma <u>ts</u> an
Ag.	$wuphyar{e} ext{-}mat^i$	} wuphyē-matsi	wuphyē-matyau	wuphyē-ma <u>ts</u> au

The above are examples of the declension of the First Perfect Participle (for the first and second conjugations) and of the Second Perfect Participle (for the third conjugation). The other possible Perfect Participles are hardly, if ever, used.

Radical and Participial tenses.—Like all Indo-Aryan and Eranian languages, and more especially like the languages of the North-Western Group of the former, some tenses of the Kāshmīrī verb are formed from the Root, while others are formed from Participles. The radical tenses are the Future Indicative (also used as a Present Indicative and as a Present Subjunctive); the four tenses of the Imperative, viz. the Present, the Polite Present, the Future, and the Past; the Benedictive, which is very rare; and the Past Conditional.

The Participial tenses fall into two groups, viz. :-

- (a) those formed from the Present Participle, viz.:—the Present Indicative; the Imperfect Indicative; the Durative Future Indicative; the Durative Imperative; and the Durative Past Conditional;
- (b) those formed from the Past and Perfect Participles, viz.:—the Proximate Past; the Indefinite Past; and the Remote Past. These are, respectively, formed from the corresponding Past Participles. Formed from the Perfect Participles are the Perfect, the Pluperfect, and the Future Perfect (also used as a Perfect Conditional).

So far as the Radical Tenses are concerned, person and number are indicated by the various terminations, just as is the case with other connected languages. We know, e.g., that wuchha means 'I shall see' and that wuchhakh means 'thou wilt see' by the terminations a and akh, respectively. Also, in the case of the tenses formed from the Present Participle the number and person are sufficiently indicated by the auxiliary verb which accompanies the participle. But in the cases of those tenses that are formed from the Past Participles, we have not got either of these resources, and the person of the subject must be indicated by the subject itself, either a noun or a pronoun. Just as in Hindostānī, when we say 'dēkhā,' the word only means 'seen,' and, if we wish to say who it was that saw, we must add a pronoun, as in 'maī-nē dēkhā,' 'I saw,' 'us-nē dēkhā,' 'he saw,' so, in Kāshmīrī, wuchh" means 'seen,' and for 'I saw' or 'you saw' we must add the appropriate pronoun.

Again, as in Hindostānī, the Past and Perfect Participles of Intransitive Verbs, i.e. of all verbs of the second and third conjugations, are active in signification, and the subject is in the nominative case; while the Past and Perfect Participles of Transitive and of Impersonal Verbs, i.e. of all verbs of the first conjugation, are passive in signification, and the subject must be put in the Agent case, the participle agreeing with the object in gender and number, if the latter is in the form of the nominative, but remaining in the masculine singular if the object is in the form of the dative. we see, that the construction is exactly the same as that usual in Hindostani. In the method of employing the pronouns that indicate the subject in these participal tenses, Kāshmīrī closely agrees with the Indo-Aryan languages of North-Western India,— Sindhī and Lahndā,—and, in this respect, parts company with Hindostānī. may be written in full, as in me wuchh, 'by-me seen,' or it may be indicated by a pronominal suffix, as in wuchhu-m, 'seen-by-me,' or both methods may be used at the same time, as in me wuchhu-m, 'by-me seen-by-me.' All these three methods may be used with either the first or third person, but the second person can be indicated only by the second or third methods, as it is a rule in Kāshmīrī that whenever the second person occurs in a sentence, its presence must be indicated by a pronominal suffix attached to the verb.

Before, therefore, proceeding with the conjugation of the verb, it is necessary to state those pronominal suffixes that are required for our immediate purposes. These are the suffixes of the nominative and of the agent cases. A full account of all the suffixes will be found on a later page. These particular suffixes are as follows:—

	First person.	Second person.	Third person.
Nominative Singular	8	kh	None.
Agent Singular	m	th(y)	n.
Nom. and Agent Plural	None	wa	kh.

When the suffix of the Agent Singular of the second person is added to an auxiliary verb, it is y, not th. If there is an Auxiliary Verb with a Perfect Participle, the suffixes are added to the Auxiliary Verb, but in the case of those tenses that are formed from the Past (and not from the Perfect) Participles, they are added to the Participle.

A few Kāshmīrī verbs are conjugated only in the feminine, and in the case of these the Past Participle is necessarily put in the feminine, even when the object is masculine and in the form of the dative.

The suffixes of the Nominative are added in the case of intransitive verbs, and those of the Agent in the case of transitive verbs. Finally, it may be observed that, if a suffix is available, it must be used if the verb is intransitive. Thus, 'flew' is wuphyōv and 'I flew' is always wuphyō-s or bŏh wuphyō-s, and never bŏh wuphyōv. It will be remembered that when a Past Participle ends in v or y, that letter is elided before any suffix.

We shall now proceed to consider the manner in which the various tenses are formed. Of the Radical Tenses, the Future Indicative corresponds to what I have called the 'Old Present' in the Indo-Aryan languages. It is derived from what was originally a present tense, but, as also has happened in the Indo-Aryan languages, it has in the course of time changed its function. In them it has usually become a Present Subjunctive, as in the Hindī mai dekhi, I may see, but in the eastern languages it still retains its present force, as in the Bengali ami dekhi, I see. In Kāshmīrī it generally has the force of a future, as in boh wuchha, I shall see, but sometimes it retains the force of the present, as in gatshi, it is proper (3rd person singular); kuwa zana, how do I know? It is also used, as in the Indo-Aryan languages, as a present subjunctive, so that boh wuchha may also mean 'I may know' or '(if) I know.' This tense is formed by adding the old personal terminations directly to the root.

The **Present Imperative**, as in the Indo-Aryan languages, is also formed by adding the personal terminations directly to the root. It is used only in the second and third persons. If a first person is required, the first person of the future indicative is used in its place. The second person singular takes no termination, thus, wuchh, see thou, but if the root ends in a hard consonant, this, according to the general rule, is aspirated (see p. 267). Thus, from gupun, to protect, the root is gup, and the second person singular imperative is guph, protect thou.

The **Polite Present Imperative** is formed by adding ta to the simple Present Imperative. This ta, which closely corresponds to the Hindī  $t\bar{o}$ , is inserted between the root and the termination, when there is a termination. Thus, wuchh-ta, please see thou (cf. the Hindī  $d\bar{e}kh$   $t\bar{o}$ ); wuchh-ta-n, please let him see.

The **Future Imperative** is formed by adding 'zi to the second person singular of the simple present Imperative, as in wuchh-'zi, thou shouldst see, thou must see (at some future time). From its meaning this tense is commonly used in giving instructions as to future conduct. It does not change in conjugation, being the same in form for all persons and for both numbers.

The **Past Imperative** is formed by adding  $h\bar{e}$  to the Future Imperative, thus wuchh-izi- $h\bar{e}$ , thou shouldst have seen, thou oughtest to have seen. Like the Future Imperative, it does not change in conjugation.

The Benedictive tense occurs only in the case of a few verbs, and is then based on the Future Indicative. It is not used in the case of the verb wuchhun. As an example, we may quote the verb lasun, to live long, of which the second person singular Benedictive is lashĕkh, mayst thou live long. Note, how in this verb the s has become sh before the ĕ.

The **Past Conditional** is said to be formed by adding hö or ha to the Future Indicative, but there are several irregularities in the method of adding, which will be seen in

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So far as the Radical Tenses are concerned, person and number are indicated by the various terminations, just as is the case with other connected languages. We know, e.g., that wuchha means 'I shall see' and that wuchhakh means 'thou wilt see' by the terminations a and akh, respectively. Also, in the case of the tenses formed from the Present Participle the number and person are sufficiently indicated by the auxiliary verb which accompanies the participle. But in the cases of those tenses that are formed from the Past Participles, we have not got either of these resources, and the person of the subject must be indicated by the subject itself, either a noun or a pronoun. Just as in Hindostānī, when we say 'dēkhā,' the word only means 'seen,' and, if we wish to say who it was that saw, we must add a pronoun, as in 'maī-nē dēkhā,' 'I saw,' 'us-nē dēkhā,' 'he saw,' so, in Kāshmīrī, wuchh" means 'seen,' and for 'I saw' or 'you saw' we must add the appropriate pronoun.

Again, as in Hindostānī, the Past and Perfect Participles of Intransitive Verbs, i.e. of all verbs of the second and third conjugations, are active in signification, and the subject is in the nominative case; while the Past and Perfect Participles of Transitive and of Impersonal Verbs, i.e. of all verbs of the first conjugation, are passive in signification, and the subject must be put in the Agent case, the participle agreeing with the object in gender and number, if the latter is in the form of the nominative, but remaining in the masculine singular if the object is in the form of the dative. Here, we see, that the construction is exactly the same as that usual in Hindostani. In the method of employing the pronouns that indicate the subject in these participial tenses, Kāshmīrī closely agrees with the Indo-Aryan languages of North-Western India,— Sindhī and Lahndā,—and, in this respect, parts company with Hindōstānī. The subject may be written in full, as in me wuchh, 'by-me seen,' or it may be indicated by a pronominal suffix, as in wuchhu-m, 'seen-by-me,' or both methods may be used at the same time, as in më wuchhu-m, 'by-me seen-by-me.' All these three methods may be used with either the first or third person, but the second person can be indicated only by the second or third methods, as it is a rule in Kashmiri that whenever the second person occurs in a sentence, its presence must be indicated by a pronominal suffix attached to the verb.

Before, therefore, proceeding with the conjugation of the verb, it is necessary to state those pronominal suffixes that are required for our immediate purposes. These are the suffixes of the nominative and of the agent cases. A full account of all the suffixes will be found on a later page. These particular suffixes are as follows:—

	First person.	Second person.	Third person.
Nominative Singular	8	kh	None.
Agent Singular	m	th(y)	n.
Nom. and Agent Plural	None	wa	kh.

When the suffix of the Agent Singular of the second person is added to an auxiliary verb, it is y, not th. If there is an Auxiliary Verb with a Perfect Participle, the suffixes are added to the Auxiliary Verb, but in the case of those tenses that are formed from the Past (and not from the Perfect) Participles, they are added to the Participle.

A few Kashmiri verbs are conjugated only in the feminine, and in the case of these the Past Participle is necessarily Put in the feminine, even when the object is masculine and in the form of the dative.

The suffixes of the Nominative are added in the case of intransitive verbs, and those of the Agent in the case of transitive verbs. Finally, it may be observed that, if a suffix is available, it must be used if the verb is intransitive. Thus, 'flew' is wuphyo'r and 'I flew' is always wuphyō-s or bŏh wuphyō-s, and never bŏh wuphyōv. It will be remembered that when a Past Participle ends in v or y, that letter is elided before any suffix.

We shall now proceed to consider the manner in which the various tenses are formed. Of the Radical Tenses, the Future Indicative corresponds to what I have called the 'Old Present' in the Indo-Aryan languages. It is derived from what was originally a present tense, but, as also has happened in the Indo-Aryan languages, it has in the course of time changed its function. In them it has usually become a Present Subjunctive, as in the Hindi  $mai d\bar{e}kh\tilde{u}$ , I may see, but in the eastern languages it still retains its present force, as in the Bengali āmi dēkhi, I see. In Kāshmīrī it generally has the force of a future, as in boh wuchha, I shall see, but sometimes it retains the force of the present, as in gatshi, it is proper (3rd person singular); kuwa zāna, how do I know? It is also used, as in the Indo-Aryan languages, as a present subjunctive, so that boh wuchha may also mean 'I may know' or '(if) I know.' This tense is formed by adding the old personal terminations directly to the root.

The Present Imperative, as in the Indo-Aryan languages, is also formed by adding the personal terminations directly to the root. It is used only in the second and third persons. If a first person is required, the first person of the future indicative is used in its place. The second person singular takes no termination, thus, wuchh, see thou, but if the root ends in a hard consonant, this, according to the general rule, is aspirated (see p. 267). Thus, from gupun, to protect, the root is gup, and the second person singular imperative is guph, protect thou.

The Polite Present Imperative is formed by adding to the simple Present Imperative. This ta, which closely corresponds to the Hindī tō, is inserted between the root and the termination, when there is a termination. Thus, wuchh-ta, please see thou (cf. the Hindī dēkh tō); wuchh-ita-n, please let him see.

The Future Imperative is formed by adding 'zi to the second person singular of the simple present Imperative, as in wuchh-izi, thou shouldst see, thou must see (at some future time). From its meaning this tense is commonly used in giving instructions as to future conduct. It does not change in conjugation, being the same in form for all persons and for both numbers.

The Past Imperative is formed by adding  $h\bar{e}$  to the Future Imperative, thus wuchh-izi-hē, thou shouldst have seen, thou oughtest to have seen. Like the Future Imperative, it does not change in conjugation.

The Benedictive tense occurs only in the case of a few verbs, and is then based on the Future Indicative. It is not used in the case of the verb wuchhun. As an example, we may quote the verb lasun, to live long, of which the second person singular Benedictive is lashěkh, mayst thou live long. Note, how in this verb the s has become sh before the ě.

The Past Conditional is said to be formed by adding hö or ha to the Future Indicative, but there are several irregularities in the method of adding, which will be seen in 2 P 2

the paradigm. Thus, wuchhahö or wuchhaha, (if) I had seen. This tense, in its formation, closely corresponds to the Lahndā Past Conditional  $m\tilde{a}$   $v\bar{e}kh\tilde{a}h\tilde{a}$ , (if) I had seen.

As regards the Participial Tenses formed from the Present Participle, the **Present** Indicative is formed by conjugating the Present Participle with the Present Tense of the Verb Substantive. The Participle remains unchanged throughout. Thus, boh chhus wuchhān, I (masc.) am seeing; boh chhēs wuchhān, I (fem.) am seeing. The Auxiliary may either precede or follow the Participle, but most usually it precedes it. As regards meaning, this tense may be a Definite Present, or an Indefinite Present, or a Habitual Present. So that boh chhus wuchhān means 'I am seeing,' or 'I see,' or 'I am in the habit of seeing.'

The Imperfect Indicative is formed by conjugating the Present Participle with the Past Tense of the Verb Substantive. Thus, boh osus wuchhān, I (masc.) was seeing; boh osus wuchhān, I (fem.) was seeing. The Participle remains unchanged throughout.

The **Durative Future Indicative** is formed by conjugating the Present Participle with the Future of the Verb Substantive, the participle remaining unchanged throughout. Thus, böh āsa wuchhān, I shall be seeing, or I may be seeing.

The Burative Imperative is formed by conjugating the Present Participle with the Present Imperative of the Verb Substantive. Thus, ās wuchhān, keep thou seeing, make thou a practice of seeing.

The **Durative Past Conditional** is formed by conjugating the Present Participle with the Past Conditional of the Verb Substantive. Thus, bǒh āsahö wuchhān, (if) I had been seeing, or 'I should have been seeing, (if).'

As regards the Participial Tenses formed from the Past Participles, these are the Proximate Past, the Indefinite Past, and the Remote Past. Here we must consider the three conjugations separately.

In the first conjugation, the verb is either transitive or impersonal, and the subject must be put into the Agent case. As stated above, the subject may be indicated independently of the verb, as in tam' wuchh', by-him he-was-seen; tam' wuchh', by-him she-was-seen; tam' wuchh', by-him they(masc.)-were-seen; tam' wuchh', by-him they(fem.)-were-seen; or (impersonal) tam' os', by-him it-was-laughed, i.e. he laughed. Or the subject may be indicated by a pronominal suffix, as in wuchhu-n, he-was-seen-by-him; wuchh'-n, she-was-seen-by-him; wuchhi-n, they(masc.)-were-seen-by-him; wuchhi-n, they(masc.)-were-seen-by-him; wuchhi-n, i.e. he laughed. Or both methods may be used at the same time, as in tam' wuchhu-n, by-him it-was-seen-by-him, and similarly tam' wuchh'-n, tam' wuchhi-n, tam' osu-n. As there is no suffix for the first person plural, the first method can alone be employed in this case.

The process is exactly similar for the Indefinite Past and for the Remote Past. Thus, taking the masculine singular only, we have (Indefinite Past) tami wuchhyōv, wuchhyō-n, or tami wuchhyō-n, and (Remote Past) tami wuchhyāv, wuchhyā-n, or tami wuchhyā-n. Again we remind the reader that the first method cannot be used when the subject is in the second person. In that case a pronominal suffix must be used.

In the second and third conjugations, also, only the second and third of the above methods can be used for the first and second persons. The pronominal suffix represents here the nominative case, not the agent, and a reference to the table given above will show that there are no suffixes of the nominative case in the third person. Hence, in the case of the third person only the first method can be used. So also, for the same reason, the first person plural. The conjugation of the past tenses of intransitive verbs is therefore a mixture of the first and second methods, or of the first and third. Thus, from wupun (second conjugation), we have in the masculine singular of the Proximate Past, wupu-s or boh wupu-s, I burnt inwardly, wupu-kh or tsah wupu-kh, thou burntest inwardly, but suh wupu, he burnt inwardly. So, for the third conjugation, from wuphun, to fly, we have for the masculine singular of the Proximate Past (1) wuphyō-s or boh wuphyō-s, (2) wuphyō-kh or tsah wuphyō-kh, (3) suh wuphyōv. So also for the Indefinite Past and for the Remote Past.

As for the tenses formed from the Perfect Participle, they closely follow the analogy of Hindi. Pronominal suffixes are added, not to the Participle, but to the verb substantive that always accompanies it. The methods of expressing the subject are the same as in the tenses formed from the Past Participles, the only difference being that when added to a verb substantive, the suffix of the agent case of the second person singular is y, not th. The verb substantive may either precede or follow the participle, but usually precedes it.

The **Perfect Indicative** is formed by conjugating the Perfect Participle with the Present Tense of the Verb Substantive. Thus, mě chhuh wuchh mot, chhu-m wuchh mot, or mě chhu-m wuchh mot, I have seen him; bŏh chhu-s wup-mot, I (masc.) have burnt inwardly; bŏh chhu-s wuphyō-mot, I (masc.) have flown.

Similarly, the **Pluperfect** is made with the Past Tense of the Verb Substantive. Thus, mě ós wuchh or osu-m wuchh or mě ósu-m wuchh or mě ósu-m wuchh osu-s wuph osu-

The Future Perfect, which is also used as a Perfect Conditional, is similarly made with the Future Tense of the Verb Substantive. In this tense, the final i of āsi becomes ĕ before most suffixes. We thus get the following examples of the first conjugation:—mĕ āsi wuchh*-mot*, or āsĕ-m wuchh*-mot*, or mĕ āsĕ-m wuchh*-mot*, I shall have seen him, or I may have seen him, (if) I have seen him, or I shall have seen him (if). As for Intransitive Verbs, the subject is already indicated by the person of the tense of the Verb Substantive, so that Pronominal suffixes of the nominative are not required. Thus, bŏh āsa wup*-mot*, I shall have burnt inwardly, etc.; bŏh āsa wuphyō-mot*, I shall have flown, etc.

We shall now proceed to conjugate throughout the verb wuchhun, to see, which belongs to the first conjugation. We shall then conjugate, in the tenses formed only from the Past and Perfect Participles, the verb wupun, to burn inwardly, of the second conjugation, and the verb wuphun, to fly, of the third conjugation.

# PARADIGM OF THE FIRST CONJUGATION.

Root, wuchh, see.

Infinitive, masc. wuchhun, wuchhun, or wuchhon; fem. wuchhüñü; the act of seeing, to see.

Present Participle, wuchhān, seeing (common gender).

Future Passive Participle, masc. sing. wuchhun, plur. wuchhan; fem. sing. wuchhüñü, plur. wuchhañĕ; meet to be seen.

Impersonal Future Participle, wuchhanī, it is to be seen.

Conjunctive Participle, wuchhith, having seen.

Negative Conjunctive Participle, wuchhanay, not having seen.

Frequentative Participle, wuchhi wuchhi, seeing repeatedly, or continually.

Adverbial Participle, wuchhön, while seeing.

Nouns of Agency, a seer, one who sees:—

Masc. sing. wuchhawun",

plur. wuchhawani,

Fem. sing. wuchhawüñ",

plur. wuchhawañĕ,

Masc.

Sing.

Plur.

 $wuchh^i$ 

Sing.

Plur.

 $wuchh^{\ddot{u}}$ 

Fem.

wuchhĕ, seen (lately).

II. Past Participle, wuchhyov wuchhyey

III. Past Participle, wuchhyāv wuchhyēyēy wuchhyēyĕ,

II.  $wuchhanwoll^u$ .

 $wuchhanw\"{o}l^i$ . wuchhanwājĕñ.

wuchhanwājĕñĕ.

seen.

wuchhyēyě, seen (a long time ago).

Perfect Participle,

Singular,

Plural,

I. Past Participle, wuchh

Seen.

Masculine.

wuchhu-mot"

Feminine. wuchhi-mati.

wuchh"-miits"

wuchhĕ-matsa.

# RADICAL TENSES.

Future, I shall see, I see, I may see, (if) I see, etc.

Singular.

Plural.

1. wuchha wuchhaw

2. wuchhakh wuchhi

wuchhiw wuchhan

Imperative, see thou, etc.

2. wuchh

wuchhim

3. wuchhin wuchhin

Polite Imperative, please see, etc.

2. wuchhta

wuchhitaw

3. wuchhitan wuchhitan

Future Imperative, thou shouldst see, thou must see, etc. wuchhizi, for all persons of both numbers.

Past Imperative, thou shouldst have seen, thou oughtest to have seen, etc. wuchhizihē, for all persons of both numbers.

### Benedictive, mayst thou live long, etc.1

Singular.

Plural.

2. lashěkh

lashiw

3. lashěn

lashěn

Past Conditional, (if) I had seen, I should have seen (if), etc.

1. wuchhahö, wuchhaha

wuchhahöw, wuchhahaw

2. wuchhahökh, wuchhahakh

wuchhihiw.

3. wuchhihē, wuchhiha

wuchhahön, wuchhahan .

#### PARTICIPIAL TENSES.

Tenses formed from the Present Participle.

Present, I am seeing, I see, I see habitually, etc.

	Sine	FULAR.	Plural.			
-	Masculine.	Feminine.	Masculine.	Feminine.		
1	chhus wuchhān	chhĕs wuchhān	chlih wuchhān	chhĕh wuchhān		
2	chhukh wuchhān	chhěkh wuchhān	chhiwa wuchhān	chhĕwa wuchhān		
3	chhuh wuchhān	chhĕh wuchhān	chhih wuchhān	chhĕh wuchhān		

### Imperfect, I was seeing, etc.

	Sing	ULAR.	PLU	Plural.			
-	Masculine.	Feminine.	Masculine.	Feminine.			
1	ôsus wuchhān	ös ^ü s wuchhān ◆	ös ⁱ wuchhān	āsa wuchhān			
2	ôsukh wuchhān	ös ^ü kh wuchhān	ös ⁱ wa wuchhān	āsawa wuchhān			
3	$ar{o}s^u$ $wuchhar{a}n$	ös ^ü wuchhān	ös ⁱ wuchhān	āsa wuchhān			

# Durative Future, I shall be seeing, I may be seeing, etc.

Singular (com. gend.).

Plural (com. gend.).

1. āsa wuchhān

āsaw wuchhān

2. āsakh wuchhān

āsiw wuchhān

3. āsi wuchhān

āsan wuchhān

Durative Imperative, keep thou seeing, make thou a practice of seeing, etc.

2. ās wuchhān

ösiw wuchhān

3. ösin wuchhān

ösin wuchhān

¹ See remarks concerning the Benedictive on p. 291.

Durative Past Conditional, (if) I had been seeing, I should have been seeing (if), etc.

āsahö (-ha) wuchhān

āsahöw (-haw) wuchhān

āsahökh (-hakh) wuchhān

ösihīw wuchhān

āsihē (-ha) wuchhān

āsahön (-han) wuchhān

### Tenses formed from the Past Participles.

As previously explained, in the first conjugation, each of these tenses may be conjugated in three different ways, viz. with the subject expressed fully in the agent case, or with the subject indicated by pronominal suffixes of the agent, or with both. As there is no suffix for the agent case of the nominative plural, this person in this number can be indicated only by the first of these three methods. Moreover, as the second person must always in Kashmiri be indicated by a suffix, for this person the first method is not available. I therefore here give two paradigms for each of these tenses, the first (A.) exemplifying the first method, and the second (B.) exemplifying the second and third methods. I give the pronominal subject throughout, but in each second paradigm I enclose it in marks of parenthesis, in order to show that it is not used in the second method, but only in the third.

Proximate Past, I saw (lately). Literally, seen by me, etc.

	Sino	JULAR.	PLURAL.		
	He was seen.	She was seen.	They (masc.) were seen.	They (fem.) were seen	
		<b>A</b> .			
Sing.					
1. by me	mě wuchh ^u	mĕ wuchh#	$m$ ĕ $wuchh^i$	mĕ wuchhĕ	
3. by him	tami wuchliu	tami wuchhi	$tam^i$ $wuchh^i$	tami wuchhĕ	
by her	tami wuchhu	tami wuchh#	$tami\ wuchh^i$	tami wuchhĕ	
Plur.					
1. by us	asĕ wuchh²	ase wuchh	asĕ wuchhi	asĕ wuchhĕ	
3. by them	timan wuchhu	timau wuchh	timau wuchhi	timau wuchhĕ	
Sing.		В.			
1. by me	(mĕ) wuchhum	(mĕ) wuchh²m	(mĕ) wuchhim	(mĕ) wuchhĕm	
2. by thee	( <u>ts</u> ĕ) wuchhuth	(tse) wuchhith	( <u>ts</u> ĕ) wuchhith	( <u>ts</u> ĕ) wuchhĕth	
3. by him	(tami) wuchhun	(tami) wuchhin	(tami) wuchhin	(tami) wuchhen	
by her	(tami) wuchhun	(tami) wuchhun	(tami) wuchhin	(tami) wuchhen	
Plur.					
2. by you	(tohě) wuchhuwa	(tŏhĕ) wuchh²wa	(tŏhĕ) wuchhiwa	(tŏhĕ) wuchhĕwa	
3. by them	(timau) wuchhukh	(timau) wuchhukh	(timau) wuchhikh	(timau) wuchhĕkh	

# SKETCH OF KÄSHMIRI GRAMMAR.

# Indefinite Past, I saw (at a time not defined). Literally, seen by me, etc.

	Sing	ULAR.	PLUBAL.		
	He was seen.	She was seen.	They (masc.) were seen.	They (fem.) were seeu.	
Sing.		<b>A</b> .			
1. by me	më wuchhyōv	mě wuchhyēyĕ	mĕ wuchhyēy	mě wuchhyêyĕ	
by him	tami ,,	tami ,,	tami ,,	tam: ,,	
$3. \begin{cases} \text{by him} \\ \text{by her} \end{cases}$	tami ,,	tami "	tami "	tami "	
Plur.					
1. by us	_asĕ "	asž "	asĕ ,,	asĕ "	
3. by them	timau "	timau ,,	timau ,,	timau "	
Sing.		В.			
1. by me	(mĕ) wuchhyōm	(mě) wuchhyēyĕm	(mĕ) wuchhyēm	(mě) wuchhyēyěm	
2. by thee	( <u>ts</u> ĕ) wuchhyōth	(tsĕ) wuchhyēyĕth	( <u>ts</u> ĕ) wuchhyēth	(tsč) wuchhyēyĕth	
$3. \begin{cases} \text{by him} \\ \text{by her} \end{cases}$	$\left\{ egin{array}{l} (tam^i) \ (tami) \end{array}  ight\} wuchhyōn$	(tami) wuchhyēyĕn	(tami) (tami) wuchhyēn	(tami) (tami) wuchhyēyĕn	
Plur.					
2. by you	(tohe) wuchhyowa	(tohe) wuchhyeyewa	(tohe) wuchhyewa .	(tohe) wuchhyeyeva	
3. by them	(timau) wuchhyōkh	(timau) wuchhyēyĕkh	(timau) wuchhyēkh	(timau) wuchhyēyĕkh	

DARD GROUP.

Remote Past, I saw (a long time ago). Literally, seen by me, etc.

	Singu	LAR.	PLURAL.	
-	He was seen.	She was seen.	They (masc.) were seen.	They (fem.) were seen.
			8 1	
		А.		
Sing.				
1. by me	mě wuchhyāv	mĕ wuchhyēyĕ	mě wuchhyēyēy	mĕ wuchhy <b>ē</b> yĕ
(by him	$tam^i$ ,,	tami,	$tam^i$ ,,	tami,
3. } by her	tanti ,,	tami "	tami "	tami "
Plur.			•	
l. by us	asĕ "	asĕ "	asĕ "	asĕ "
3. by them	timau ,,	timau ,,	timau ,,	timau ,,
		•		
		В.		
Sing.				
l. by me	(mĕ) wuchhyām	(mě) wuchhyēyĕm	(mĕ) wuchhyēyēm	(mĕ) wuchhyēyĕm
2. by thee	( <u>ts</u> ĕ) wuchhyāth	(tsĕ) wuchhyēyĕth	( <u>ts</u> ĕ) wuchhyēyēth	( <u>ts</u> ĕ) wuchhyēyĕth
3. \by him by her	$\left( egin{array}{c} (tam^i) \ (tami) \end{array}  ight) wuchhyān$	(tami) \ wuchhyēyĕn	$\left.egin{pmatrix} (tam^i) \ (tami) \end{pmatrix} wuchhyēyēn$	(tami) } wuchhyēyĕn
Plur.				
2. by you	(tohe) wuchhyāwa	(tŏhĕ) wuchhyēyĕwa	(tohe) wuchhyeyewa	(tŏhĕ) wuchhyēyĕwa
3. by them	(timau) wuchhyākh	(timau) wuchhyēyĕkh	(timau) wuchhyēyēkh	(timau) wuchhyēyĕki

### Tenses formed from the Perfect Participle.

The tenses formed from the Perfect Participle are the Perfect, the Pluperfect, and the Future Perfect. The last named is also used as a Perfect Conditional. They are formed by conjugating the Perfect Participle with the Present, the Past, and the Future of the Verb Substantive, respectively. There are the same three methods of conjugating each of these three tenses as in the case of the tenses formed from the Past Participles, but the pronominal suffixes are added to the Verb Substantive, and not to the Participle, which changes only for gender and number. The only other difference is that, when added to the Verb Substantive, the suffix of the Agent singular of the second personal pronoun is y, not th.

SKETCH OF KÄSHMĪRĪ GRAMMAR.

Perfect, I have seen. Literally, is seen by me, etc.

	Singular.				PLUI	RAL.		
-	He is seen.		She is seen.		They (masc.) are se	en.	They (fem.) are se	een
				<u> </u>		W 1		
				Ē	<b>.</b>			
ing.								
1. by me	mĕ chhuh		mĕ chhĕh		mĕ chhih		më chhëh	
(by him	tami chhuh		tam ⁱ chhĕh		tami chhih		tami chhĕh	
3. by her	tami chhuh		tami chhĕh	18.	tami chhih		tami chhĕh	
								AND DESCRIPTION OF THE PERSONS ASSESSMENT OF
lur.								-
1. by us	asĕ chhuh		asĕ chhĕh		asĕ chhi <b>h</b>		asĕ chhĕh	
3. by them	timau chhuh		timau chhĕh		timau chhih		timau chhĕh	
		$-mot^n$		veuchhu-mütsu	${ m B}_{ullet}$	wachhi-mati		λ
Sing.	(mě) chhum	wuchh"-mot"	(m ć) chhĕm	neuchh	(mĕ) chhim	wuchil	(mĕ) chhĕm	
2. by thee	( <u>ts</u> ĕ) chhuy		( <u>ts</u> ĕ) chhĕy		( <u>ts</u> ĕ) chhiy		( <u>ts</u> ĕ) chhĕy	
( by him	(tam ⁱ ) chhun		(tam ⁱ ) chhĕn		(tami) chhin		(tam ⁱ ) chhĕn	- Company of the Party of the P
3. by her	(tami) chhun		(tami) chhĕn		(tami) chhin		(tami) chhĕn	
Plur.								The second secon
2. by you	(tohĕ) chhuwa		(tšhě) chhěwa		(tŏhĕ) chhiwa		(tohč) chhčua	
3. by them	(timau) chhukh		(timau) chhĕkh	J	(timau) chhikh	1	(timuu) chheki	h _

DARD GROUP.

Pluperfect, I had seen. Literally, was seen by me, etc.

		Sing	ULAR.		PLURAL,			
• • •	He was seen.		She was see	a.	They (masc.) wer	re seen.	They (fem.) wer	re seen.
Sing.				. 9	<b>A.</b>			
1. by me	mŏ ôs ^u	) 	mĕ ös#	)	mĕ ösi	)	mě āsa	)
3. \by him	tam ⁱ ôs ^u		tam² ös³		tami ösi		tami āsa	
by her	tami ôs²		tami ös ^z		tami ös ⁱ		tami āsa	
			***					
Plur.								
1. by us	asĕ ôsu		asĕ ös <b>ª</b>	- 1	asĕ ösi		asě āsa	
3. by them	timau ôsu		timau ös ^z		timau ösi		timau āsa	
		-motor		nü ts		$mat^i$		matsa
Sing.		wuchh"-mot		wuchhe-müts	<b>3.</b>	wuchhi-mati	, w <u>-</u>	wuchhè-ma <u>ts</u> a
<ol> <li>by me</li> <li>by thee</li> </ol>	(mĕ) ôsum ( <u>ts</u> ĕ) ôsuy		$(mreve{e})\ \ddot{o}s^{f t}m$ $(\underline{t}sreve{e})\ \ddot{o}s^{f t}y$		(mĕ) ösim		(mĕ) āsam	
( by him	$(tam^i)$ $\bar{o}sun$		$(tam^i)$ $\ddot{o}s^n$		$(\underline{ts}reve{e})$ ösiy $(tam^i)$ ösin		$egin{array}{c} (\underline{ts}reve{e}) ar{a}say \\ (tam^i) ar{a}san \end{array}$	
3. $\begin{cases} \mathbf{by her} \end{cases}$	(tami) ôsun		(tami) ös ^ü n		(tami) ösin		(tami) āsan	
		•						
Plur.								
2. by you	(tŏhĕ) ôs²uca		(tŏhĕ) ös [#] wa		(tŏhĕ) ôsiwa		(tŏhĕ) āsawa	
3. by them	(timau) ôsukh		(timau) ös [#] kh	]	(timau) ösikh	J	(timau) āsakh	

Future Perfect, I shall have seen, I may have seen, (if) I have seen, I shall have seen (if). Literally, will have been seen by me, etc.

	SINGULAR.			PLURAL.				
	He will have been	ı seen.	She will have been	seen.	They (masc.) will have seen.	re been	They (fem.) will have seen.	beer
×0:					<b>A.</b>			
Sing.				_				
1. by me	mě āsi		mĕ āsi	)	mě āsan	Ì	mě āsan	7
3. \\ by him	tam ⁱ āsi		tam ⁱ āsi		tami ësa n		tami āsan	
by her	tami āsi		tami ās <b>i</b>		tami āsan		tami āsan	
Plur.								
1. by us	asĕ āsi		asĕ āsi		asĕ āsan		asĕ āsan	
3. by them	timau āsi		timau āsi		timau āsan		timau āsan	+
		muchhu-motu		wuchha-mütsa	B <b>.</b>	vuchh'-mat'		o kea
Sing.		1.hu-1		h		199		>20
1. by me	(mĕ) āsĕm	wuci	(mĕ) āsĕm	nch	(mĕ) āsanam	nnc	(mĕ) āsanam	muchha-matea
2. by thee	( <u>ts</u> ĕ) āsiy		( <u>ts</u> ĕ) āsiy	3	( <u>ts</u> ĕ) āsanay		( <u>ts</u> ĕ) āsanuy	9
( by him	(tami) āsĕn		(tami) āsĕn		(tami) āsanan		(tam ⁱ ) āsanan	
3. by her	(tami) āsĕn		(tami) āsĕn		(tami) āsanan		(tami) āsanan	
Plur.								
2. by you	(tohe) āsiwa		(tohě) āsiwa		(tŏhĕ) āsanawa		(tohě) āsanama	
3. by them	(timau) āsĕkh		(timau) āsĕkh	ر	(timau) āsanakh	j	(timau) āsanakh	ز

# PARADIGM OF THE SECOND CONJUGATION.

The verb selected to illustrate the second conjugation is wupun, to burn inwardly. I give only the Past and Perfect Participles, and the tenses formed from them. The rest exactly follows the model of the first conjugation.

The tenses of this conjugation that are derived from the Past and Perfect Participles must always have their person defined by a pronominal suffix, when such is available. The suffixes are, of course, those of the nominative, not those of the agent, and as there are no suffixes for the nominative of the first person plural or of the third person singular or plural, these persons take no suffixes. The use of the full pronouns of the subject is optional except in these persons, where it is compulsory. Where it is optional, I put them between marks of parenthesis. The verb is throughout construed actively, and agrees, in these tenses, with its subject in gender, number, and person.

302		:	DARD GRO	<b>υ</b> Ρ.	
		Masculin	1e.	Feminine.	-
	**************************************	Sing.	Plur.	Sing. Plur.	
	I. Past Parti		$wup^i$	wup ^ū wupĕ, burnt inwardly	(lately).
		ciple. wupyōv		wupyēyě, burnt inwardly. wupyēyě, burnt inwardly (	long ago).
	III. I asu I atu				0 0 7
		Perfect Par	cticiple, bu	rnt inwardly.	
	. 1	Masculine.		Feminine.	
	Singular, a	wup"- $mot$ "		$wup^{ar{u}}$ - $m\ddot{u} \underline{t} s^{ar{u}}$	
	-	$wup^i$ - $mat^i$		wupĕ-ma <u>ts</u> a	
	Pr	oximate Past, I	was burnt	inwardly (lately), etc.	
		Masculine.		Feminine.	
	Sing. 1. (8	boh) wupus		$(b\check{o}\check{h})\ wup^{i}s$	
	•	$(s^ah)$ wupukh		$(\underline{t}\underline{s}^ah)\;wup^{\bar{u}}kh$	
	•	$ih wup^u$		$sa\ wup^{\ddot{u}}$	
	Plur. 1. as	-		asi wupĕ	
		$(\delta h^i)$ $wup^iwa$		$(t\check{o}h^i)$ $wup\check{e}wa$	
	• 1	$m \ wup^i$		tima wupě	
		<b>-</b>	nt inwardl	y (at a time not defined), etc.	
	Indefinite	Masculine.	in in marar	Feminine.	
	Sing 7 /7			(bŏh) wupyēyĕs	
	Sing. 1. (b			(tsah) wupyeyes (tsah) wupyeyekh	
		$\mathbf{g}^{a}h)$ wupy $\bar{o}kh$			
		ih wupyōv		sa wupyēyě	
	Plur. 1. as			asi wupyēyĕ	
		$\check{o}h^i)\;wupyar{e}wa$		$(t\check{o}h^i)\ wupyar{e}yewa$	
	$3. \ \ ti$	$m\ wupyar{e}y$		tima wupyēyĕ	
	$\operatorname{Rem}$	さんこうぎょう とうりょう しょうしょくかい	burnt inwa	ardly (a long time ago).	
		Masculine.		Feminine.	
	Sing. 1. ( $b$			$(b\check{o}h)\ wupyar{e}y\check{e}s$	
		$\underline{s}^a h$ ) $wup oldsymbol{y} ar{a} k h$		( <u>ts</u> *h) wupyēyĕkh	
		ih wupyāv		sa wupyēyĕ	
	Plur. 1. as	$s^i$ $wupyar{a}y$		$as^i \ wupyar{e}yar{e}$	
	2. $(t$	$\check{o}h^i$ ) $wupyar{a}wa$		$(t\check{o}h^i)$ $wupyar{e}y\check{e}wa$	k 92 1954
	3. <i>ti</i>	m wupyāy		tima wupyēyĕ	
	t will be noticed Indefinite Past		ine of the	Remote Past is the same as the	feminine
			e been buri	nt inwardly, etc.	
		Masculine.		Feminine.	
	Sing. 1. (b)	$\check{o}h$ ) chhus $wup^{u}$ -a	$mot^u$	(bŏh) chhĕs wup ^ü -mü <u>ts</u> ^ü	
		sah) chhukh ,,		(toah) abbabb	
		, , , , , , , , , , , , , , , , , , , ,	29	on alläl	
		h Chhuh ,, ⁱ chhih anum ⁱ -a	$m$ $a$ $t^i$	sa chhěh ,, ,,	

asi chhĕh wupĕ-matsa

(tŏhi) chhĕwa "

tima chhěh "

Plur. 1. asi chhih

3. tim chhih

2.  $(t\check{o}h^i)$  chhiwa ,, ,,

# Pluperfect, I had been burnt inwardly, etc.

	Masculine.	Feminine.
Sing. 1.	$(b\check{o}h)$ $\acute{o}sus\ wup^u$ - $mot^u$	(bŏh) ös ^ü s wup ^ü -mü <u>ts</u> "
2.	$(\underline{ts}^ah)$ $\delta sukh$ ,, ,,	$(\underline{t}\underline{s}^ah)$ $\ddot{o}s^{\ddot{a}}kh$ ,, ,,
3.	$suh \ \acute{o}s^u \qquad , , \qquad , ,$	sa ösü ", ",
Plur. 1.	$as^i \ \ddot{o}s^i \ wup^i ext{-}mat^i$	as ⁱ āsa wupĕ-ma <u>ts</u> a
2.	$(t\check{o}h^i)$ $\ddot{o}s^iwa\ wup^i$ -ma $t^i$	(tŏh ⁱ ) āsawa wupĕ-ma <u>ts</u> a
3.	$tim\ \ddot{o}s^i$	$tima \ asa$

Future Perfect, I shall have been burnt inwardly, I may have been burnt inwardly, etc.

	Masculine.	Feminine.
Sing. 1.	(bŏh) āsa wup ^u -mot ^u	(bŏh) āsa wup ^ū -mü <u>ts</u> ū
2.	$(\underline{t}s^ah)$ $\bar{a}sakh$ ,, ,,	$(\underline{ts}^ah)$ $\bar{a}sakh$ ,, ,,
3.	$(suh) \bar{a}si ,, ,,$	$(sa) \bar{a}si$ ,, ,,
Plur. 1.	$(as^i)$ $\bar{a}saw$ $wup^i$ - $mat^i$	(as ⁱ ) āsaw wupĕ-ma <u>ts</u> a
2.	$(t\check{o}h^i)$ $\bar{a}siw$ ,, ,,	$(t\check{o}h^i)$ $\bar{a}siw$ ,, ,,
3.	(tim) āsan ,, ,,	(tima) āsan ,, ,,

### PARADIGM OF THE THIRD CONJUGATION.

This conjugation is conjugated on the same lines as the second conjugation, except that the Past and Perfect Participles are, as explained on p. 288, different. Thus:—

		Masculi	ne.	Feminine.
i e	## · · · · · · · · · · · · · · · · · ·	Sing.	Plur.	Sing. and Plur.
II.	Past Participle.	$wuphyar{o}v$	$wuphyar{e}y$	wuphyēyē, flown (lately).
III.	Past Participle.	$wuphy \bar{a}v$	wuphyāy	wuphyēyĕ, flown.
IV.	Past Participle.	wuphiyāv	$wuphiyar{a}y$	wuphiyeye, flown (a long time ago).
		Perfect	Participle,	flown.

	Másculine.	Feminine.
Singular.	wuphyō-mot"	wuphyē-mü <u>ts</u> ī
Plural.	$wuphyar{e}mat^i$	wuphyē-ma <u>ts</u> a

Proximate Past, I flew (lately), etc.

(bŏh) wuphyōs, and so on, exactly like the Indefinite Past of the second conjugation, but with the meaning of a Proximate Past.

Indefinite Past, I flew (at a time not defined), etc.

(boh) wuphyas, and so on, exactly like the Remote Past of the second conjugation, but with the meaning of an Indefinite Past.

The Remote Past is, in this conjugation, formed from the IV. Past Participle. Thus:—

	Remote Pas	t, I flew a long t	ime ago, etc.
	Masculine.		Feminine.
Sing. 1.	(bŏh) wuphiyās		(boh) wuphiyéyés
~*~-D.	(1-97) was hin alah		(tsah) munhinguek

Sing.	L.	(00h) wapaiyas	(out) wasping ogeo
		(tsah) wuphiyākh	( <u>ts</u> ah) wuphiyēyĕkh
	3.	suh wuphiyāv	sa wuphiyēyĕ
		asi wuphiyay	as ⁱ wuphiyêyĕ
		(tŏh') wuphiyāwa	(tŏh ⁱ ) wuphiyêyĕwa
		tim munhināu	tima wuphiyēyě

### Perfect, I have flown, etc.

Magarline

Feminine.

	mascurine.	•
$\mathbf{Sing}.$	1. (bŏh) chhus wuphyōmot"	(boh) chhĕs wuphyēmüts"
	2. $(\underline{t}\underline{s}^ah)$ chhukh ,, ,,	$(\underline{ts}^ah) \ chh\check{e}kh$ ,, ,,
	3. suh chhuh ", "	sa chhĕh " "
Plur.	1. as' chhih wuphyémat'	as ⁱ chhěh wuphyéma <u>ts</u> a
	2. $(t\check{o}h^i)$ chhiwa ,, ,,	(tŏh¹) chhĕwa ", ",
	3. tim chhih ,, ,,	tima chhĕh

Pluperfect, I had flown, etc.

(boh) osus wuphyomot, and so on, on the analogy of the second conjugation, but, as in the Perfect, with the Perfect Participle wuphyomot of the third conjugation.

Future Perfect, I shall have flown, I may have flown, etc.

( $b\check{o}h$ )  $\bar{a}sa\ wuphy\bar{o}m\bar{o}t^u$ , and so on, on the analogy of the second conjugation, but, as in the Perfect, with the Perfect Participle  $wuphy\bar{o}mot^u$  of the third conjugation.

Vowel Changes in Conjugation. - One of the reasons why the above verbs have been selected as illustrations of the three conjugations is that they all contain the letter u, and (vide p. 264) u is one of the few vowels that are not liable to epenthetic changes. Verbs containing this vowel are, however, few in number. The great majority of roots contain other vowels, and these are liable to change under the influence of the vowels following them in the next syllable. The rules for these changes are given above on pp. 262ff., and are rigidly applied through all three conjugations. The vowels that epenthetically affect a preceding vowel, and which appear in the conjugation of verbs are i-mātrā, u-mātrā, ü-mātrā, and (in the conjunctive participle) i. The following table shows all the forms in which these appear and the manner in which they affect a preceding vowel. Six verbs are given as examples, each containing a different vowel. the rules already given are strictly followed, no further explanation is necessary. the Past Conditional, only one person is shown, viz. the second person plural, as this is the only person which contains i-matra. The other persons are quite regular, and the vowel remains unchanged. Thus, while mārun, to strike, has its Past Conditional, second. plural  $m\ddot{o}r^{i}h\bar{\imath}w$ , its first person singular is  $m\bar{a}rah\ddot{o}$ , like  $wuchhah\ddot{o}$ , with the  $\bar{a}$  unchanged, as it is not followed by i-mātrā.

	karun, to do.	mārun, to strike.	livun, to plaster.	chīrun, to squeeze out.	phērun, to be turned (2nd conj.).	bōzun, to hear.
Conjunctive Part.		mörith			$ph\bar{\imath}rith$	būzith
Frequentative Part.		mör ⁱ mör ⁱ			phīri phīri	būzi būzi
I. Past Part. Sing. masc.	koru	môr ^u	lyuv*	chyūr"	phyūr"	$b\bar{u}z^u$
fem	kür ⁸	mör ³			phīrā	$b\bar{u}z^{a}$
Plur. masc		mör ⁱ			phīri	būzi
fem	•••					

Similarly for the Proximate Past and for the Perfect Participle of the first and second conjugations. Note also that in the feminine plural the vowel is never changed.

Imperative—

	karun, to do.	mārun, to strike.	livun, to plaster.	chīrun, to squeeze out.	$ph\bar{e}run$ , to be turned (2nd conj.).	bōzun, to hear
Sing.						
2	***		•••	•••	•••	
3		mörin	•••	•••	phīrin	būzin
Plur.				11		
2		möriw	•••	•••	phīriw	būziw
3		mörin		Emiliar and the second	phirin	būzin
Polite Imperative—			•			Will be a second of the second
Sing.					•	
2	•••		•••		The common roots	•••
3	•••	möritan	•••		phīritan	būzitan
Plur.						
2	•••	möritaw	•••		$phirita$ $oldsymbol{v}$	būzitaw
3	•••	möritan	•••		phīritan	būz ⁱ tan
Future Imperative .	•••	mör ⁱ zi	•••	•••	phīrizi	būz ⁱ zi
Past Imperative .	•••	mör ⁱ zihē	•••	•••	phīrizihē	būzizi hē
Past Conditional Plur. 2.	***	mör ⁱ hīw	• • • • • • • • • • • • • • • • • • •		phīrihīw	$b\bar{u}z^ih\bar{\imath}w$

When a form is not given in the above list, it is to be taken as regular.

Consonant Changes in Conjugation.—If the root of a verb ends in one of the hard consonants k, p, t, t, or ts this consonant becomes final in the second person singular of the Imperative, and must hence (vide p. 267) be aspirated. Thus, the verb  $h\check{e}kun$ , to be able, has its 2 sing. imperat.  $h\check{e}kh$ ; gupun, to protect, has guph; katun, to spin, has kath; ratun, to seize, has rath; and atsun, to enter, has atsh. As usual, the final h is not written in the Persian character.

Of more importance are the changes of the final consonant of a root before  $\ddot{u}$ -mātrā,  $\check{e}$ , or y. These changes follow the rules laid down on pp. 266ff. The consonants that are liable to change are k, kh, g, l, h, t, th, d, t, th, d, and n. Moreover, if a root ends in s, a y following the s is dropped, and thus  $\check{e}$  becomes a (see pp. 259, 267). These changes occur in the three Past Participles and in the Perfect Participles and tenses derived from them. Examples of the changes in the case of each kind of verb are given in the following table. As the rules given are strictly followed no further explanations are necessary. It must, however, be remembered that these changes occur only in the first and second conjugations. They do not occur in the third conjugation. Thus the verb chamakun, to shine, belongs to the third conjugation, and its II. Past Participle is chamakyo, not chamachyo, as we might otherwise expect from the analogy of thachyo.

Sing.  Sing.  1. thakun, to be weary thok" the conj. 2) . lākhun, to write . lyūkh" lõi  3. dagun, to bound . dog" da	3C•			designation of the second seco			And the second name of the secon		
Sing.  Sing.  thok  thok  tynkh  dog		FBM.	м.	MASC.	30.	FBM.	MASC.	30.	<b>F</b> ви.
b weary thok"  lynkh"  dog"	Plur.	Sing.	Plur.	Sing.	Plur.	Sing, and Plur,	Sing.	Plur.	Sing, and Plur.
. tyūkh". dog"	thaki	thüch "	thachĕ	thachyōv	thachyēy	thachyeye	thachyäv	thachyāy	thachyeye
dog"	<i>līkh</i> i	Techt"	lēchhě	lechhyōv	lēchhyēy	lēchhyēyě	lechhyāv	Lēchhyēyēy	Lēchhyēyě
	dagi	düjü	dajø	dajyōv	dajyēy	तवांगुह्महं	dajyāv	dajyēyēy	dajyēyě
4. $tsalun$ , to flee (co.; 2) . $tsol^{u}$	t <u>s</u> ali	tsü.ju	tsajě	t <u>saj</u> yōv	tsajyēy	t <u>s</u> ajyēyĕ	tsajyāv	र्डवांभवेभ	tsajyēyě
5. pihun, to grind pyuh"	pihi	pish"	pishě	pishyōv	pishyëy	pishyēyě	pishyāv	pishyēyēy	pishyāyĕ
lit (conj.   phot"	phati	phüt ^u	phachě	phachgov	phachyey	phachyeye	phachyāv mehhaēv	pachyāy wuchknēnēn	phachyēge wuchhyēgě
nina .	wuthi aandi	wind"	wuchhe aanië	wachhyov qanjuōv	ganjyēy	auchryeye ganjyēy <b>ě</b>	ganjyāv	ganjyēyēy	ganjyēyě
8. gançan, to ome gonç. 9. katun, to spin kot"	kati	kütsü	katsa	katsõv	katsöy	katsöyĕ	katsāv	katsöyey	katsöyě
10. wöthun, to arise (conj. 2) woth*	wŏthi	wotshu	votsha	wotshov	wŏtshöy	wótshöyě	wótshāv	wotshay	wŏtshöyĕ
11. Ladun, to build lod"	Ladi	liz ⁴	lazě	lazõv	lazöy	lazöyē	lazāv	lazöyēy	lazöyĕ
12. ranun, to cook ron"	rani	rünt.	rañĕ	าสกีอิง	rañöy	rañöyě	$ra ilde{n} ilde{a}v$	าสกังขุยิง	ranoyě
13, kasun, to fry kos"	$kas^i$	küsü	kasa	kasõv	kasöy	kasöyĕ	$kasar{a}v$	kasöyēy	kasöyĕ

The Perfect Participles of the first and second conjugations follow the changes of the I. Past Participles. Note the irregular declension of the II. and III. Past Participles of Nos. 9-13.

Irregular Verbs.—So far we have dealt with verbs whose roots end in consonants. There are eight verbs whose roots end in vowels, and which hence of necessity present some irregularities. These roots are the following:—

Five ending in ě, viz. khě, eat; chě, drink; hě, take; pě, fall; and zě, be born.

Three ending in i, viz. di, give; ni, take; and yi, come.

These all form their infinitives in  $n^u$ ; thus,  $khyon^u$ , to eat;  $chyon^u$ , to drink;  $hyon^u$ , to take;  $pyon^u$ , to fall;  $zyon^u$ , to be born;  $dyun^u$ , to give;  $nyun^u$ , to take; and  $yun^u$ , to come.

Taking  $khyon^u$ , to eat, and  $dyun^u$ , to give, as examples, we find the following peculiarities. All those verbs whose roots end in  $\check{e}$  follow  $khyon^u$ , and all those whose roots end in i follow  $dyun^u$ :—

Present Participle .	khĕ <b>w</b> ān	$diwar{a}n$
Impersonal Future	Section 1995	
Passive Participle .	khĕnī	$dinar{\imath}$
Conjunctive Participle	khĕth	dith
Negative Conjunctive		
Participle	khĕnay	dinay
Frequentative Parti-		nga di Kabupatèn Kab Kabupatèn Kabupatèn
ciple	khě khě or khěth khěth	di di or dith dith
Adverbial Participle .	khĕwön ⁱ	$diw\ddot{o}n^i$
Noun of Agency I .	khĕwawun"	$diwawun^u$
$\mathbf{H}$	khĕnawól"	dinawôl*

The Past (and Perfect) Participles of these verbs are all quite irregular, and will be dealt with below.

In the Future all these verbs insert m in the first person singular and plural, and y in the third person singular and in the second person plural. Thus:—

diana

	1.	khěma	aıma
	2.	khěkh	dikh
	3.	,khĕyi	diyi
Plur.			
	1.	khěmaw	dima <b>v</b>
	2.	khĕyiw	diyiw
	3.	khĕn	din
The Present	t Imp	perative is thus conjugated:—	
Sing.			
	2.	khĕh	dih
	3.	khĕyin	diyi <b>n</b>
Plur.			
	2.	khĕyiw	di <b>yiv</b>
		khĕyin	diyin

It will be seen that h is added to the second person singular, and that y is inserted in the other persons. The h is  $h\bar{a}$ - $\bar{e}$   $mukhtaf\bar{\imath}$ , and is dropped before suffixes.

Sing.

For the Polite Imperative we have:

Sing.				
Ū	2.	khĕta		dita
	3.	khĕy ⁱ tan		$diy^itan$
Plur.				,
	2. 3	khĕyitaw	, , , , , , , , , , , , , , , , , , ,	$diy^ita$ w
	3.	$kh\check{e}y^{i}tan$		$diy^itan$

Future Imperative, khězi, dizi. Past Imperative, khězihē, dizihē.

These verbs are not used in the Benedictive.

The Past Conditional is conjugated as follows:-

Sing.					
	1.	khĕmahö			$dimah\ddot{o}$
	2.	khĕhökh	7	e.	$dih\ddot{o}kh$
	3.	khĕyih <b>ē</b>			$diyihar{e}$
Plur.		•			
	1.	khĕmah <b>öw</b>			$dimah\ddot{o}w$
	2.	$kh\check{e}y^ihar{\imath}w$			$diy^i har\iota w$
- 4	3.	khĕ <b>h</b> ön			$dih\ddot{o}n$

The terminations vary as in the regular verb.

The Past Participles are given below, and from them the Perfect Participles and the Past Participial tenses are formed in the usual way.

In Hindī there are a few verbs with irregular past participles, like  $diy\bar{a}$  from  $d\bar{e}n\bar{a}$ , to give, but in Kāshmīrī, as in Sindhī, there are many more. In Kāshmīrī, the list includes all the eight verbs whose roots end in vowels, and many more whose roots end in consonants. The following is a list of the more important verbs with irregular past participles that belong to the first and second conjugations. Only the first and second past participles are given. The third can always be formed from the second by changing  $\bar{o}v$  to  $\bar{a}v$ .

A second list gives those verbs of the third conjugation that have irregular past participles.

	I.—PA	II.—Past Participle.	
	Masculine.	Feminine.	Masculine.
khasun, to ascend	$khot^u$	khü <u>ts</u> ü	kha <u>ts</u> ōv
wasun, to descend	$woth^u$	wü <u>ts</u> h ^u	$wa\underline{ts}har{o}v$
lasun, to live long	$lar{u}st^u$	lütshü (pl. lötsha)	lö <u>ts</u> hōv
lōsun, to be weary	$lar{u}s^u$	$\begin{bmatrix} l\bar{u}s^{2} & \text{or} & l\bar{u}\underline{t}\underline{s}h^{2} & (\text{pl. } l\bar{o}sa, \\ l\bar{o}\underline{t}\underline{s}ha) \end{bmatrix}$	lōsōv, lō <u>ts</u> hōv
marun, to die	$m \bar{u} d^u$	mŏyĕ	тŏyōv
hyon ^u , to take	$hyot^u$	hặ <u>ts</u> ª	hĕ <u>ts</u> ōv

			I.—	II PAST PARTICIPLE.	
			Masculine.	Feminine.	Masculine.
dyun", to give .		. •	dyui ^u	di <u>ts</u>	di <u>t</u> sõv
nyun", to take .			$nyar{u}v$	ni <b>y</b> ĕ	$niyar{o}v$
khyon", to eat .			$khy\bar{o}v$	khĕyĕ	khĕyōv
chyon", to drink			$chy \overline{o}v$	chĕyĕ	chĕyōv
bĕhun, to sit down		•	$byar{u}_{!}h^{u}$	bīțh" (pl. bēchhě)	bēchhyõv
dēshun, to see .			dyūţh <b>"</b>	địth (pl. đệch hế)	<i>dēchhyōv</i>
rōshun, to be angry		•	$rar{u}$ ț $h^u$	rūṭhā (pl. rōchhĕ)	rōchhyōv
mashun, to forget	•	•	$moth^u$	müțh# (pl. machhĕ)	machhyōv
$k^a \underline{ts} un$ , to be wet			kotu	k [©] <u>ts</u>	$k^a \underline{t} \underline{s} ar{o} v$
hö <u>ts</u> un, to decay	•		ħōt*	ħŏ <u>ts</u> #	hč <u>ts</u> ōv
dazun, to burn .	•	•	dod*	düz [⊈]	$dazar{o}v$
rōzun, to remain	* * * * * * * * * * * * * * * * * * *	•	$rar{u}d^u$	rūz# (pl. rōza)	rōzōv
haharun, to get a <b>g</b> ir	l married	•	•••	hahür" or harüsh" (fem.)	haharyēyē (fem.) or harashyēyē

The following verbs belong to the third conjugation:—

9	II.—Past Part.	III.—Past Part.	IV.—Past Part.
yunu, to come	$ar{a}v$	āyōv	āyāv
zyon ^u , to be born	$\cdot \mid \bar{a}v$	zāyōv	zāyāv
nērun, to go forth	. $dr\bar{a}v$	dr <b>ā</b> yōv	$drar{a}yar{a}v$
atsun, to enter	• <u>ts</u> āv	<u>ts</u> āyōv	<u>ts</u> āyāv
prasun, to be born	$py\bar{a}v$	pyāyōv	pyāyāv
$pyon^u$ , to fall	. pyōv or pĕv	pĕyōv	pĕyāv
gatshun, to go, to become .	. gov or gav	$gayar{o}v$	$gayar{a}v$

The verb gatshun, to be proper, is regular, and belongs to the second conjugation, making its I. Past Participle  $gotsh^u$ .

In the above verbs of the third conjugation, the feminine of the 2nd Past Participle, can be obtained by changing the  $\bar{o}v$  of the 3rd Past Participle to  $\check{e}$ . Thus, the feminine of  $\bar{a}v$  is  $\bar{a}y\check{e}$ .

Passive.—The Passive voice is formed by conjugating the verb yun" with the ablative of the infinitive of the main verb. Thus, from wuchhun, to see, we have the ablative wuchhana, and wuchhana yun" means 'to be seen' or 'to be visible.' We may compare with this the Hindi dēkhnē-mē ānā, to come into seeing, to become visible.

As we have seen in the case of wuchhana yun", the passive often has a potential force. The ablative of the infinitive remains unchanged throughout, and the verb yun" alone changes in conjugation. Some verbs change their meaning in the passive. Thus, bōzana yun", the passive of bōzun, to hear, means 'to be understood' or 'to be seen.' If we wish to say 'it is being heard,' we must use a periphrasis, and say bōzanas andar yiwān chhuh, it comes into hearing, which is exactly equivalent to the Hindī sunnē-mē ātā hai. Intransitive verbs may also be used in the passive, and in this case they do not change their meaning. Thus, zōtān chhuh, he is shining, may also be represented by the passive zōtana yiwān chhuh.

A few passives are irregular. The most important is  $dr\tilde{e}th \ yun^u$ , to be seen, to be visible, the passive of  $d\bar{e}shun$ , to see.

Causal Verbs.—Most verbs form a causal by adding anāw to the root. Thus, karun, to do, karanāwun, to cause to do, or to cause to be done; wuphun, to fly, wuphanāwun, to cause to fly, to fly (a kite, or the like). Double causals, such as are found in Hindī and other languages of India proper, do not seem to exist in Kāshmīrī.

If a root is intransitive and is of more than one syllable,  $\bar{a}w$  is added instead of  $an\bar{a}w$ . Thus,  $w\bar{o}barun$ , to be finished, causal  $w\bar{o}bar\bar{a}wun$ , to finish. As in this example, the causal of an intransitive verb is simply transitive. This ending is used only with intransitive verbs. Transitive verbs always take the full  $an\bar{a}w$ . Thus, kamaw, to earn,  $kamawan\bar{a}wun$ , to cause to earn.

A few intransitive verbs of one syllable may optionally take aw instead of  $an\bar{a}w$ , as in  $k\tilde{o}pun$ , to tremble, causal  $k\tilde{o}pawun$ , or  $k\tilde{o}pan\bar{a}wun$ , to cause to tremble.

Many verbs of the third conjugation form the causal (or transitive) by adding "r or "rāw to the root. These two terminations are interchangeable. Before the a-mātrā, the usual vowel changes mentioned on pp. 262ff., and the consonantal changes parallel to those mentioned on pp. 266ff. take place. Examples are:—

kalun, to be dumb.

tēzun, to be sharp.

tatun, to be hot.

lōkun, to be small.

shŏdun, to be pure.

banun, to be.

kalarun or kalarāwun, to make dumb. tīzarun or tīzarāwun, to sharpen. tatsarun or tatsarāwun, to heat. lūkarun or lūkarāwun, to make small. shozarun or shozarāwun, to purify. bañarun or bañarāwun, to make.

A few verbs form their causals by simply lengthening the root vowel, and others are irregular in various ways. Thus:—

dalun, to be displaced.
lagun, to be with.
marun, to die.
ratun, to seize.
tarun, to be crossed.
phatun, to be split.
khasun, to ascend.
wasun, to descend.
chyon", to drink.

dālun, to displace.
lāgun, to unite.
mārun, to kill, to strike.
rātun, to cause to be seized.
tārun, to cross.
phāṭawun, to split.
khārun, to raise.
wālun, to bring down.
chyāwun, to give to drink.

hyon", to take.
khyon", to eat.
pyon", to fall.
zyon", to be born.
dyun", to give.
nyun", to take.
yun", to come.
gatshun, to go.

wöthun, to rise.

hyāwun, to cause to take.

khyāwun, to give to eat.

pāwun, to fell.

zōv*run, to bring forth.

dāwun, to cause to give.

nyāwun, to cause to take.

anun, or ānun, to bring.

pakanāwun, to cause to go, but

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Especially, besides the forms given above, we

Many of these may also be regular. also find the following:—

chyon^u, to drink. hyon^u, to take. khyon^u, to eat. dyun^u, to give. nyun^u, to take. chyāwanāwun, to give to drink. hēwanāwun, to cause to take. khyāwanāwun, to give to eat. diwanāwun, to cause to give. niwanāwun, to cause to take.

**Compound Verbs.**—As in India, nominal compounds, such as *karun arz*, to make a petition, are common, and need no remarks.

Compounds corresponding to the Intensives of Indian languages are formed by prefixing the conjunctive participle of the main verb to the subsidiary verb. The latter is conjugated throughout. Thus, wasith pyon, to fall down (Hindī gir paṛnā); wasith pyōv, he fell down; tröwith tshunun (phēk dēnā), to throw away; gandith dyun (bādh dēnā), to tie up.

Potential Compounds are formed by conjugating hěkun, to be able, with the conjunctive participle of the main verb, as in karith hěkun, to be able to do.

Inceptives are formed in two different ways. In the first, lagun, to begin, is conjugated with the ablative of the infinitive ending in i. Thus,  $k\tilde{o}pani\ lagun$ , to begin to tremble  $(k\tilde{a}pn\bar{e}\ lagn\bar{a})$ . The second method is to use the past tense of the verb  $hyon^u$ , to take, with the nominative of the infinitive of the main verb. The latter agrees in gender and number with the subject in the nominative. Thus,  $tam^i\ hyot^u\ l\bar{e}khun^u$ , he began to write;  $gr\bar{u}mph^i\ h\bar{e}tin\ n\bar{e}ran^i$ , the buds began to come out;  $m\ddot{o}fil$  (fem.)  $h\bar{e}\underline{t}\underline{s}^{\bar{u}}n\ barkh\bar{a}st\ sapaz\bar{u}\bar{n}^{\bar{u}}$ , the assembly began to retire, literally, the assembly was taken to become dismissed. For further particulars, see the  $K\bar{a}shm\bar{i}r\bar{i}$  Manual.

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hyon", to take.

khyon", to eat.

pyon", to fall.

zyon", to be born.

dyun", to give.

nyun", to take.

yun", to come.

gatshun, to go.

wöthun, to rise.

hyāwun, to cause to take.

khyāwun, to give to eat.

pāwun, to fell.

zōvorun, to bring forth.

dāwun, to cause to give.

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Impersonally:—

asě gatshi karun, to us it is proper to do, or

Personally:—

asi gatshaw karani, we must do.

Pazun and lagun are treated in an exactly similar manner. For further particulars reference should be made to the Kāshmīrī Manual.

There are no other compound verbs in Kashmiri. For instance, the form corresponding to the Hindi kiyā chāhnā, is simply karun yitshun, to wish to do.

Pronominal Suffixes.—Pronominal Suffixes are very freely used in all the Dardic languages. In the North-Western Indian languages Lahndā and Sindhī, they are attached both to nouns and verbs. In Kāshmīrī they are attached only to verbs. In other Dardic languages, the rules for their application have not yet been sufficiently studied, but in Kāshmīrī the rules have been carefully laid down by native grammarians, and we have full information.

These suffixes can be used for any case of a personal pronoun, and are as follows:-

	Case.				I	First perso	n.	s	second p	erson.	' Th	nird person.
Sing.			<del></del>							·		
Nom	•	•		•		8			kh			none.
Acc. and Ag.	·	•	•	•	7		(		th			n
Gen. and Dat.	•		•		}	m	ે		y			8
Plur.												
Nom	•	•	•	•								none.
All other cases	•	**	•	•	}	none			wa			kh

It will be observed that there are no suffixes for the nominative singular or plural of the third person or for any cases of the plural of the first person.

There is one important rule that is universally applied. While the use of the suffixes of the first and third persons (where they exist) is entirely optional, the use of the suffixes of the second person is compulsory. In other words, whenever the pronoun of the second person (expressed or understood) occurs in a sentence, the corresponding pronominal suffix must be attached to the verb. Thus, while 'I saw' (lit. he was seen by me) may be expressed either by mě wuchh or by (mě) wuchhu-m, 'thou sawest' can be expressed only by (tsě) wuchhu-th. We cannot say tsě wuchh. Similarly, for the accusative, we have (tsě) kara-th, I shall make thee. We cannot say tsě kara, although we can say tath kara, I shall make that. Again, (tsě) wana-y, I shall say to thee, not tsě wana, and so on in both the singular and in the plural.

When these suffixes are added to a verbal form ending in a consonant, the vowel a is generally inserted, so as to aid the pronunciation. Thus, when m, the suffix of the first person singular accusative, is added to wuchhan, they will see, we get wuchhanam (wuchhan-a-m), they will see me. In the second person singular imperative, however, the vowel inserted is u, not a. Thus wuchh, see thou; wuchhum, see thou me; wuchhum, see thou him. The latter must be distinguished from the infinitive wuchhum, to see, which is the same in form. These two forms are often confused by beginners in the language.

Before these suffixes,  $h\bar{a}-\check{e}$   $mu\underline{k}htaf\bar{\imath}$ , or the 'imperceptible h' is dropped. Thus, chhuh, he is; chhu-m, he is to me, i.e. I have a masculine person or thing; dih, give thou; di-m, give thou to me. The final v and y of the second, third and fourth past participles is similarly dropped. Thus,  $wuchhy\bar{o}v$ , he was seen;  $wuchhy\bar{o}-m$ , he was seen by me, I saw him;  $wuchhy\bar{e}y$ , they were seen;  $wuchhy\bar{e}-m$ , they were seen by me, I saw them. Irregularly,  $\bar{a}v+y$  becomes  $\bar{o}y$ , he came to thee.

Before these suffixes, the termination aw becomes  $\bar{o}$ , and iw becomes  $y\bar{u}$ . Thus, wuchhaw, we shall see;  $wuchh\bar{o}$ -n, we shall see him; wuchhiw, you will see;  $wuchhy\bar{u}$ -n, you will see him. Again, the third person singular of the future ends in i, as in wuchhi, he will see. Before the suffixes of the first and third persons this i becomes  $\check{e}$ . Thus,  $wuchh\check{e}$ -m, he will see me;  $wuchh\check{e}$ -kh, he will see them. Before suffixes of the second person the i is not changed, as in wuchhi-y, he will see thee; wuchhi-wa, he will see you.

We have just used the form wuchhi-y (not wuchhi-th) for 'he will see thee,' although, in the above table, y is the suffix of the dative, not of the accusative, and this leads us to another important general rule, viz. that accusative suffixes cannot be added to the third person. We must, in this case, employ the dative suffixes instead of those for the accusative. In the plural and in the first person singular, the accusative and dative suffixes are the same; but with the suffix of the second person singular we have wuchhi-y (not wuchhi-th), he will see thee; and with the suffix of the third person singular we have wuchhē-s (not wuchhē-n), he will see him.

When the agent case of the second person singular is added to a verb substantive used as an auxiliary verb, the suffix is y, not th. Thus, wuchhu-th, he was seen by thee, thou sawest him; but chhu-y (not chhu-th)  $wuchh^u mot^u$ , he has been seen by thee, thou hast seen him.

We have seen the suffixes of the nominative used in the conjugation of the pastparticipial tenses of intransitive verbs (2nd and 3rd conjugations), and those of the agent used in the conjugation of the same tenses of transitive verbs (1st conjugation), and further examples are unnecessary. Here it will suffice to say that more than one suffix can be employed at the same time, and that when the suffix kh, either of the nominative of the second person singular or of any case of the third person plural. precedes another pronominal suffix, it becomes h. Thus, wuchhu-n, seen-by-him; wuchh-n-akh, seen-by-him-thou; i.e. he saw thee; wuchhu-th, seen-by-thee, wuchh-th-as. seen-by-thee-I, i.e. thou sawest me; wuphyō-kh, thou-flewest; wuphyō-h-am, thouflewest-for-me; wuchhu-kh, seen-by-them; wuchh"-h-as, seen by them I, i.e. they saw me. There is no suffix of the nominative of the third person singular or plural, so that, strictly speaking, we cannot say, e.g., 'seen-by-thee-he'; but in practice the difficulty is got over by using n, the suffix of the accusative singular, for 'he,' and kh. the suffix of the accusative plural, for 'they.' Thus, wuchh"-th-an, seen-by-thee-him (for 'he'), i.e. thou sawest him; wuchh"-th-akh, seen-by-thee-them (for 'they'), i.e. thou sawest them.

If the above rules are followed, the conjugation of the verb with suffixes presents no difficulty. I give as an example the third person masculine of the present tense of the verb substantive with the suffixes of the dative. In this the dative is commonly

used as a dative of possession, so that, e.g., 'there-is-to-me' is the usual locution for 'I have':—

		Sin	GULAR.	Plural.			
		There is a masculine thing (chhuh).	There is a feminine thing (chhĕh).	There are masculine things (chhih).	There are feminine things (chhěh).		
Sing.	ľ						
to me	•	chhu- $m$	chhĕ-m	chhi-m	chhĕ-m		
to thee		chhu-y	chhĕ-y	chhi-y	chhĕ-y		
to him, her, or it		chhu-s	chhĕ-s	chhi-s	chhĕ-s		
Plur.							
to us	•	(asĕ chhuh)	(asĕ chhĕh)	(asĕ chhih)	(asĕ chhĕh)		
to you	•	chhu-wa	chhĕ-wa	chhi-wa	chhĕ-wa		
to them		chhu-kh	chhĕ-kh	chhi-kh	chhĕ-kh		

Adverbial Suffixes.—These have been partly described when dealing with the verb substantive (see p. 284). They are suffixes,—interrogative, negative, or emphatic,—which may be added to any verb. Before them the hā-è mukhtafi is dropped, but the other changes that occur before pronominal suffixes do not occur. The adverbial suffix is simply tacked on to the verbal form without causing any change.

The Interrogative suffixes are a,  $\bar{a}$ , and ay. The suffix ay is used only in the feminine and when a woman is addressed, as in *chhěs-ay karān*, am I (fem.) making? where a woman is addressing a woman. Had she been addressing a man, she would have said *chhěsa karān*.

The rules for the respective use of a and  $\bar{a}$  are somewhat complicated, and not very definite. Generally speaking, we may say that, subject to the rule regarding the employment of ay,  $\bar{a}$  must be used with the first person plural, and with the third person singular and plural. In the other persons either may be used, but, especially in the second person, a is the more polite. The present tense of the verb substantive with this suffix is given in full on p. 284. As an additional example, I here give the future of the verb wuchhun, to see, conjugated interrogatively. Owing to the presence of vowels and semi-vowels in the terminations, this tense exhibits a few irregularities:—

$\mathbf{Sh}_{2}$	I see, etc.	
Singular.	Plural.	
1. $wuchh\bar{a}$	wuchhawa	ı
2. wuchhakha	wuchhiwa	
3. $wuchhy\bar{a}$	wuchhana	

A verb is rendered negative by adding na to the positive form. Thus, wuchha-na, I shall not see.

A verb is rendered emphatic by adding ti, which means 'even,' 'also.' Thus, wuchha-ti, I shall also see.

If āsana is added to a verb, it asks a question with doubt, as in wuchhān chhw-āsana, does he really see?

These suffixes may be combined. Thus  $na + \bar{a}$  becomes  $n\bar{a}$  and forms a negative interrogative, as in  $wuchha-n\bar{a}$ , shall I not see? So  $ti + \bar{a}$  becomes  $ty\bar{a}$ , and we get  $wuchha-ty\bar{a}$ , shall I also see?

They may also follow pronominal suffixes, as in  $wuchh^{\nu}$ -n-as- $ty\bar{a}$ , seen-by-him-I-also-query, *i.e.* did he see me also?

**INDECLINABLES.—Adverbs.—**Besides the regular adverbs, any adjective in the nominative singular masculine may be used as an adverb. Thus,  $bod^u$ , great, may also be used to mean 'greatly.' The word  $p\ddot{o}th^i$  or  $p\ddot{o}thin$  is often added to another word to make it an adverb of manner, as in  $\ddot{a}s\ddot{a}n-p\ddot{o}th^i$ , easily  $(\ddot{a}s\ddot{a}n, easy)$ ;  $paz^i-p\ddot{o}th^i$ , truly  $(poz^u, true)$ . It is often also added pleonastically to another adverb, as in  $k\check{e}tha$  or  $k\check{e}tha-p\ddot{o}th^i$ , how?

The usual negative is na, most often suffixed to the verb of the sentence (see p. 314). With the simple imperative ma or  $m\bar{a}$  is used, as in ma wuchh, do not see. With the polite imperative, we have ma or ma is used.

 $M\bar{a}$  is also used to indicate a question asked with hesitation, as in  $m\bar{a}$  chhuh wuchhān, I wonder if he does really see it.

Postpositions.—The following is a list of the more usual postpositions:—

A. Governing the Dative: -

andar, in.

 $hond^u$  (sond^u), of (see p. 275).

kěth, in (a receptacle).

 $kyut^{u}$ , for (adjectival, see p. 277).

manz, in.

nish or  $nish\check{e}$ , near (=Hindī  $p\bar{a}s$ ).

 $p\check{e}th$ , on (= Hindī par).

 $s\bar{a}n$ , together with.

 $s\bar{u}tin$  or  $s\bar{u}ty$ , with, together with.

B. Governing the Ablative:

and ra, from within, from among.

kini, by, owing to.

 $nish\check{e}$ , from near (= Hindī  $p\bar{a}s-s\bar{e}$ ).

pata, after (=Hindī pīchhē).

 $p\check{e}tha$ , from on (= Hindī  $par-s\bar{e}$ ).

putshy, for.

 $s\bar{a}n$ , with, together with.

 $s\overline{u}tin$  or  $s\overline{u}ty$ , with, by means of.

 $\begin{cases} uk^u, \\ un^u. \end{cases}$  of (see p. 276).

It will be observed that  $s\bar{a}n$  has the same meaning whichever case it governs; but  $nish\check{e}$  and  $s\bar{u}tin$  or  $s\bar{u}ty$  have different meanings according to the case they govern.

In the case of animate masculine nouns, any postposition may govern the Dative. Thus, we may say guri (abl.) pětha or guris (dat.) pětha, from on the horse.

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DARD GROUP.

used as a dative of possession, so that, e.g., 'there-is-to-me' is the usual locution for 'I have':—

	Singu	ULAR.	Plural.		
	There is a masculine thing (chhuh).	There is a feminine thing (chhěh).	There are masculine things (chhih).	There are feminine things (chhěh).	
Sing.				chhĕ-m	
to me · ·	chhu- $m$	$chhreve{e}$ - $m$	chhi-m		
	chhu-y	$chhreve{e} ext{-}y$	chhi-y	$chhreve{e}-y$	
to thee to him, her, or it		chhĕ-s	chhi-s	chhĕ-s	
Plur.	(max alkark)	(asĕ chhĕh)	(asĕ chhih)	(asĕ chhĕh)	
to us · · ·	(asĕ chhuh)		chhi-wa	chhĕ-wa	
to you	chhu- $wa$	chhĕ-wa			
to them	chhu-kh	chhĕ-kh	chhi-kh	chhĕ-kh	

Adverbial Suffixes.—These have been partly described when dealing with the verb substantive (see p. 284). They are suffixes,—interrogative, negative, or emphatic,—which may be added to any verb. Before them the hā-i mukhtafi is dropped, but the other changes that occur before pronominal suffixes do not occur. The adverbial suffix is simply tacked on to the verbal form without causing any change.

The Interrogative suffixes are a,  $\bar{a}$ , and ay. The suffix ay is used only in the feminine and when a woman is addressed, as in *chhěs-ay karān*, am I (fem.) making? where a woman is addressing a woman. Had she been addressing a man, she would have said *chhěsa karān*.

The rules for the respective use of a and  $\bar{a}$  are somewhat complicated, and not very definite. Generally speaking, we may say that, subject to the rule regarding the employment of ay,  $\bar{a}$  must be used with the first person plural, and with the third person singular and plural. In the other persons either may be used, but, especially in the second person, a is the more polite. The present tense of the verb substantive with this suffix is given in full on p. 284. As an additional example, I here give the future of the verb wuchhun, to see, conjugated interrogatively. Owing to the presence of vowels and semi-vowels in the terminations, this tense exhibits a few irregularities:—

	Shall I see, etc.	
	Singular.	Plural.
1.	$wuchhar{a}$	wuchhawa
	wuchhakha	wuchhiwa
3.	wuchhya	wuchhana

A verb is rendered negative by adding na to the positive form. Thus, wuchha-na, I shall not see.

A verb is rendered emphatic by adding ti, which means 'even,' 'also.' Thus, wuchha-ti, I shall also see.

If āsana is added to a verb, it asks a question with doubt, as in wuchhān chhw-āsana, does he really see?

These suffixes may be combined. Thus  $na + \bar{a}$  becomes  $n\bar{a}$  and forms a negative interrogative, as in  $wuchha-n\bar{a}$ , shall I not see? So  $ti + \bar{a}$  becomes  $ty\bar{a}$ , and we get  $wuchha-ty\bar{a}$ , shall I also see?

They may also follow pronominal suffixes, as in  $wuchh^u$ -n-as- $ty\bar{a}$ , seen-by-him-I-also-query, *i.e.* did he see me also?

**INDECLINABLES.—Adverbs.**—Besides the regular adverbs, any adjective in the nominative singular masculine may be used as an adverb. Thus, bod*, great, may also be used to mean 'greatly.' The word pöth* or pöthin is often added to another word to make it an adverb of manner, as in āsān-pöth*, easily (āsān, easy); paz*-pöth*, truly (poz*, true). It is often also added pleonastically to another adverb, as in kětha or kětha-pöth*, how?

The usual negative is na, most often suffixed to the verb of the sentence (see p. 314). With the simple imperative ma or  $m\bar{a}$  is used, as in ma wuchh, do not see. With the polite imperative, we have mata or  $mat\bar{a}$ , as in mata wuchhta, please do not see. With the future and the polite imperative na is used.

 $M\bar{a}$  is also used to indicate a question asked with hesitation, as in  $m\bar{a}$  chhuh wuchhān, I wonder if he does really see it.

Postpositions.—The following is a list of the more usual postpositions:—

A. Governing the Dative:—

andar, in.

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 $kyut^u$ , for (adjectival, see p. 277).

manz, in.

nish or nishě, near (=Hindī pās).

 $p\check{e}th$ , on (= Hindī par).

 $s\bar{a}n$ , together with.

 $s\overline{u}tin$  or  $s\overline{u}ty$ , with, together with.

B. Governing the Ablative:

andara, from within, from among.

kini, by, owing to.

nishë, from near (= Hindī  $p\bar{a}s-s\bar{e}$ ).

pata, after (=Hindī pīchhē),

 $p\check{e}tha$ , from on (= Hindī  $par-s\bar{e}$ ).

putshy, for.

sān, with, together with.

 $s\overline{u}tin$  or  $s\overline{u}ty$ , with, by means of.

 $\begin{cases} uk^u, \\ un^u, \end{cases}$  of (see p. 276).

It will be observed that  $s\bar{a}n$  has the same meaning whichever case it governs; but  $nish\check{e}$  and  $s\bar{u}tin$  or  $s\bar{u}ty$  have different meanings according to the case they govern.

In the case of animate masculine nouns, any postposition may govern the Dative. Thus, we may say guri (abl.) pětha or guris (dat.) pětha, from on the horse.

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Conjunctions.—The usual word for 'and' is ta, and for 'also' ti; but ti may be used to mean 'and' when connecting plural nouns. Biye also means 'also.' The commonest word for 'if' is ay, generally used as a suffix, as in chhiwa, ye are; chhiway, if Nay is 'if not.' ye are.

Interjections.—Kāshmīrīs are particular in the use of interjections, and care must be employed in using the right one in addressing the right person. For further

particulars, see the Kāshmīrī Manual.

ORDER OF WORDS.—This is more like that of Persian than like that of Indian languages. The verb very rarely comes at the end of a sentence, but usually occupies the same place as in English. For further particulars, see the  $K\bar{a}shm\bar{i}r\bar{i}$ Manual.

The first specimen of standard Kāshmīrī is a version of the Parable of the Prodigal Son, which was prepared for the purposes of this Survey by Mahāmahōpādhyāya Paṇḍit Mukunda Rām Śāstrī, of Śrīnagar. It is in the dialect used by educated Hindus of Śrinagar, and agrees with the foregoing grammatical sketch. It is written in the Śāradā and in the Nāgarī character. Note that, throughout, the verbs are nearly all in the remote past, as indicating events that occurred a long time ago.

[ No. 7.]

DARDIC SUB-FAMILY.

DARD GROUP

KĀSHMĪRĪ.

# SPECIMEN 1.

(ŚĀRADĀ CHARACTER.)

(Mahāmahōpādhyāya Paṇḍit Mukund Rām Śāstrī, 1896.)

मिकिसी भफ्निविभा सुंसि म्गंडा इग्रिवि । उभवा भज्ञ मं भु कें भि दिहि मंतिभा , कि के भि ति भृ मिळा मनक फिभ्यमा भूवाउँ। उव यउ उंभि उद्भि ापंडार मन गंगारिवना । केंग्रे मुख्या पर मका क्रम वेयु भेरया रिष्ठा मुकिमा मुग मीममा भाष-द'वा । उउ उंभि न'क'र हमनमा पंचा लगिन्ना पन्न भे म्या मन । प्रज्ञाना । यिल उंभि भेम्या मन । पंत्र उषा मीमभा बुंष् क ६ ना मूगा भाष्ठा-डि रूम्ना मुना भयम्ना । उव यउ मुका गिकिष्ठी उभि मीमिकिभा तभवनिभा निम रुम्, उंभि धननि गाभकता णवना मिरा रकति भेरुना । उडिउंभि भेरना-फंकि

प्रिरापा भज-क्रभवा मंडा घरा वरंगा उक्ना कैं भि-डि कें जो उभिभा मिम्वीन । उभि पउ मीनिवां वाराना कि मंनिमा भंतिमा किजा कुं उ नेकरा सुरुवा मेडिना रूपी भयमाना। त्रल कुमा हुकि मुंडिना भगना । ब्राफा चूर्पा वृष्ठिष पनिभी भंलिभी निम गक्, उभिभी वन, कि पे भालिका ध कं म परले ज इ उ मृत्र विमम् पाठा, व्रदां उद्या वननभा येष्टा कुभा न, कि हिन् इमि व् क्भा बार्मा माणा है पनइना नेकरना भल् मायाजा गलागवाड । उजा वनि-षा भूजां बुक् वां उ पनिभा भं लिभा निम गयावां। मंलि यामा भजा मिया घिवाना वक्ना लिल अंडो मुग्बो न लभाउ रिष्ठा उभिभा मी० मिस् ना । उव पउ वंच हिंग्वि उभी , कि के भालिका

ध कंग परलेजज् उ छ र विमम् पार्वा, वुजा उवा विंद्या उम्मान, कि द्वि इशिव् विभ वृय वनन। उष्ण बिराष्ट्री वंच् उभि-मंकि भांलि धनहनी निकानी, कि इंदि एल्क्री ग्रहिष्ठी छ्ना हिङ् धमापां कितवां उ मिभा पेरिवा महमा वं एि उ पिरनी धेर्रा कुडुमा । मृभि भंगिया ाष्ट्रभवां भालां उ । इसी भिववां 3-द्यां भें च् उन हमिव् ाउभ अम्भउ हुय गीवा शिका, रिव्भञ् । उस उ हुय लंव । उस पड क्रियो उभवा उद्भवा भिवना । उभि वज उभे मु ह्माण हिराव् । एम् पिर धूर्ण उ बुयावी । यिद्यो दुम् गामा निम, वायनक् उ नग्नकु मदा विर्ना । उव पड उंभि मुकिभी नैकामा निम मनिष्ठा पिक्न नां, कि किम पांजार

कजा म्राण याउँ उद्भवी। उभि वंत्रभी, कि पृंच वेय कला सभर प्रंमि मलि मली सुस लं-वना उभिया किनि कंग्ना भाला उ उद्भवी। उज उरिषा भज कमी मधरुवा उ गर मस-नां उक् नांना उमि वििंग मंलि देवरा नीरिषा भका भननेवना । उंभि भं लिभा जीविषा वंत्रना, कि वळा गंडना वदाजना कंडु ध मांका भेवा म्का-उ मान उस दिनुमान। मुमिउषान रुल क्वालि किर यभि मंडिना पन हवां भि-रवां भाना उद्भवां करतं । घं भि छूं। नां भंपम गाह्ना भंडा हमना करिया पता कंड्ना मका उगिव याने एया उभवा कंनवा उभिन ापा अब भाना उ उद्भवी । भानि वं इ उभी , के एिका ग़ांको कापा हमा धु अंहा सुभाना विका

केंक धेर कज उजा कजा द्वाया भेराया। भाषा उया कजा द्वा प्रदेश प्रदेश प्रमा गक्ना उद्ग-वा कंग्ना घव-किन द्वा प्रमा गक्ना उद्ग-गीवा शिक्र, पेर्म ए एम् उ द्वा लोग् ॥ [No. 7.]

## DARDIC SUB-FAMILY.

DARD GROUP.

KĀSHMĪRĪ.

### SPECIMEN I.

(NAGARI CHARACTER.)

(Mahāmahōpādhyāya Paṇḍit Mukund Rām Śāstrī, 1896.)

श्रिकम् महनिविम् श्रांसि ज्ह् न्यचिवि । तिमौ मझ देपु कूँसि-हिहि मोलिम् कि हे मालि म्य दिह् दनुकु हिमू युम् म्य वाति । तव पत तमि तिहन्दि खीत्र दन बीग्रोवुन् । केँचौ दहौ पत सुह् कूँसु बोयु मोरूय् रटिय् श्रकिम् दूर् दीग्रम् सखर्याव्। तित तिम नाकार व्यसनस् पथ् लिगिय् पनुनु सोर्य दन खर्चान्। यिल तमि सोर्यं दन खर्चु तथ् दी प्रम् व्यंषु कयुनु द्राग्। सुह्-ति ह्यचान् द्यूनु सपदुन्। तव पत सुह् गिक्ष्य् तिम दीप्रिकम् वसवनिम् निग रूदु । तिमि पनि गामकान् ठावन् सोर् रक्षि सोजान् । ति ति सोरन् इन्दि खराख् महा-ह्यमी स्रेत्य् यड् बर्जू यिकान्। केंसि ति केंह् तिमस् दिवाव्-न। तिम पत वीनिष् वजान् कि म्योनिस् मोलिस् किह् कूर्ति नोकर् चर्चौ स्तिन् चप्त् सपदान् त बह् कुस् व्वक्ति स्तिन् सरान्। व्यञ् व्वह् व्यथिष् पननिस्मोलिस् निम्म गक्। तिमस् वन कि हे मालि स्य के परलो कुकुत चोनु विरुद्द पाफ्। बह् तथ् वननम् योग्ण् कुम्-न कि चोनु न्यचुवु कुम्। व्यत्र प्ह् म्य पनन्यन् नोकरन् मञ्ज अखाह् गंजुराव्त । तिह् वनिथ् सुह् व्वकाव् त पनिम् मोलिस् निश गयाव्। मोलि याञ् सह दूरिय् यिवान् बुक्रुन् कोल स्त्य दूरिय् नालमित रिष्टिय् तिमम् मौिट दिस्निन्। तव पत वेनु न्यचिवि तस् कि हे मालि म्य कर परलो कुकुत चोनु विरुद्द पाफ्। बह्तण् घोग् रूदुम्-न कि चोनु न्यच्युवु विम बिय वनन । तिह् बूजिय् वनु तमि-सन्दि मोलि पनन्यन् नोकरन् कि लेहि जल्द् गिक्य् जान्- ह्युड् प्रशाख् कडिव्त श्रमिस् पैरिव्। श्रथस् वाजूत खोरन् पैकार् छुन्यूस्। श्रीस सीरिय् खामव् साख्त खारी सिवव्। तिकाा जिम्होन् चिष्ट् न्यच्युत् श्रोसु मूदुमेत् बिय गौव जिन्द। रोवुमंतु त्रोसुत विय संबु। तव पतृ ह्याचोव् तिमौ व्यत्सव् सिवुन्॥

तिम वक्त तमेन्द् ज्युठु न्यच्युवु श्रोमु खेत्य प्यठ्त श्रायाव्। यिथ् रूटु गरम् निम्न वायनुकु त नचनुकु मन्द् बोकान्। तव पत तिमि श्रिकिम् नोकरम् निम्न श्रिनिष प्युकुन् कि किम खीत्र सृष् अज़ यिति व्यस्त । तीम वीनुस् कि चोनु बोयु कुह् आमीत । चीनि मीकि सह खस्य लेवन् तिमय किनि कीस्त साल त बस्त । तिह् बूजिय सह कूदी सपजाव त गर अनुन् यिकान् । तिम विजि मीकि न्यवर् नीरिय सह मननोवन् । तीम मीलिस् फीरिय वीनुन् कि वुक् यीत्यन् विरिश्च कीस्त स्य चीज्ञ सेवा ज़ाइ-ति चीज्ञ आग्या फिरूम्-न । स्य द्युत्य-न ज़ाइ क़ाव्कि-किर यम सितन् पनन्यो मिनौ सान् व्यस्त करहा । यीम चीज्ञ संपदा गाजन् सूत्य व्यसन् करिय् खर्च् कीस्त सह सह न्यच्युत् याज्ञ औय् तामय कीस्य तमन्द खीत्र साल् त व्यस्त । मीकि वीनु तस् हे टाठि च्ह् कुख् न्यय् स्य सीत्य आसान् । यिह-केंकाह् स्योनु कुह् तिह् कुह् चोनुय् सोदय् । अख्तय् कुह् च्य-ति घोग्य खण् गकुन् व्यस्त करन् यव-किन चोनु बोयु मूदुमित् श्रोम् गौव् जिन्द । रोवुमेतु श्रोस् तिवय चीन् ॥

[No. 7.]

## DARDIC SUB-FAMILY.

DARD GROUP.

#### KĀSHMĪRĪ.

### SPECIMEN I.

(Mahāmahōpādhyāya Paṇḍit Mukund Rām Śāstrī, 1896.)

### TRANSLITERATION AND TRANSLATION.

Akis-mahanivis	ös ⁱ	$\mathbf{z}^{\mathtt{a}}\mathbf{h}$	nĕ <b>ch</b> iv ⁱ .	Timau	-manza	$\mathrm{dop^u}$
Akis-mananivis To-one-man	were	tvo	sons.	$Them_{\overline{c}}$	from-in	it-was-said
kiisi•hihi	mölis	ki, 'hê	ē māli,	$\mathbf{m}\mathbf{e}$	am	danuk
by-the-younger to-t	he-father	that, 'O	father,	to-me	give-thou	of-wealth
hicu mia	mĕ	wāti '	Tax	va-nata	$ am^i$	tihandi-
the-share which	to-me wi	ll-arrive.	From-	that-after	by- $him$	of-them-
khöt³ra dar	a bö	gªrôwun.	K	ẽtsau-dŏhau	-pata su	$ ext{h}  ext{k}\widetilde{\overline{ ilde{u}}} ext{s}^{ ext{u}}$
for-the-sake weak	lth was-dia	vided-by- $h$	im. Fre	om-some-day	s-after the	at younger
				sakharyāv.		
brother all hav	ing-taken	to-one-far	r-country	$set\mbox{-}forth.$	There	by-him
nākāra-vĕsanas-pa						dana
for-enil-profligacy-a	fter ho	wing-becom	me-attached	his-own	all	we alth
kharachān.	Yĕli	tami se	ôru <b>-y</b> dai	na khor	$ m ch^u$ $ m t$	ath-dīshĕs
AND S-ROPOT-DII-DIII.	v nen e	JU-110111	au wea	<i>uuu wuo-</i> o <i>i</i>	00700 00-	Troub Common g
wöth" kathyun"	drāg.	Suh-ti		$\mathbf{h} \check{\mathbf{e}} \mathbf{t} \mathbf{s} \check{\mathbf{a}} \mathbf{n}$		$\mathbf{dy\bar{u}n^{u}}$
arose a-hard	famine.	He-also	was-tak	en-by-him (i.	e. began)	miserable
sapadun. Ta	wa-pata	suh	gatshith	tami-dīs	hĕkis-basaw	anis-nishĕ
to-become. From	ı-that-after	he ha	ving-gone	to-of-that-co	untry-an-inl	habitant-near
$\mathbf{r} \mathbf{ar{u}} \mathbf{d}^{\mathbf{u}}$ . $\mathbf{T}$	$am^i$	panani-g	gāmakĕn-thā	iwan	$ ext{sor}$	rachhani
remained. By	_f -him t	o-of-his-oi	vn-village-th	ie-fields	swine .	for-guarding
sözān.	Tati	ta	$\mathbf{m^i}$ so	ran-handi-kh	orākh-mahā	i-hĕmau-sūt <del>y</del>
he-was-sent-by-him.	There	by-	him.	y-the-swine's	s-food-bean-	$pods ext{-}with$
yĕd barüñ ^u	yi <u>ts</u>	han.		Kaisi-ti	kēh	tamis
belly to-fill	it-was-wis	hed-by-hin	i. $By$	-anyone-even	anythi:	ng to-him
dit <u>s</u> āv-na.	Tami-p	ata,	<u>ts</u> īnitl	<b>)</b> ,	wañān	ki,
was-given-not.	From-that	-after,	having-recog	nized, it	-was-said-by	y-him that,
'myönis-mölis chl	hih küt	[;] nō	kar <u>ts</u> ŏc	hyau-sūtin	trapt	sapadān,
'to-my-father an						
ta bŏh cbhu						and the first that the second of the second
						having-arisen
생물 다른 사용들이 있는 것이 <b>(*)</b> 보통 나는 사용자 기업을 받는 생물이 보고 있습니다.						

pananis-mölis-nishě gatsha. Tamis " hē wana ki, māli. mĕ to-my-own-father-near will-go. To-him I-will-say that, " O father. bu-me paralōkuk^u chyôn^u virudda tapāph. Bŏh tath wananas was-done of-heaven of-thee opposedand sin. Ι thatfor-saying yōgy chhus-na ki chyôn^u něchyuv^u chhus. Wŏñ tsah mĕ worthy am-not thatthysonI-am. Now thou me ganzarāvta.", akhāh Tih wanith pananen-nokaran-manza suh please-count."; Thathaving-said hethine-own-servants-from-among one  $M\"{o}l^i$ wŏtshāv pananis-mölis-nishě ta gayāv. yāñ suh he to-his-own-father-near went. By-the-father as-soon-as aroseand yiwān wuchhun lola-sütv durith nālamati dūri-v was-seen-by-him affection-with having-run with-embrace at-distance-even coming won" ratith tamis  $mith^{i}$ ditsön. Tawa-pata From-that-after having-seized to-him kisseswere-given-by-him. was-said 'hē paralōkuk^a chyôn^u něchivⁱ tas ki, māli. mĕ koru ta of-heaven of-thee by-me was-done andby-the-son to-him that, · 0 father, **c**hyôn^u něchvuv rūdus-na ki Bŏh tath-yogy virudda pāph. thyremained-not thatsonΙ for-that-worthy sin. opposed tami-sandi-möli būzith won^u Tih yima-biyĕ-wanana.' having-heard it-was-said by-his-father I-shall-again-be-called. Thatjān-hyuh^u jald pŏshākh kadiw ' tŏhi gatshith pananěn-nökaran ki, garment bring-out good-very that, 'you quickly having-gone to-his-own-servants khōran paizār wöjü Athas ta amis pairiw. to-the-feet shoes To-the-hand a-ring and to-this-one andclothe. khŏshī siwaw. sāl ta tshunyūs.  $As^{i}$ söriy khĕmaw, let-us-celebrate. happiness andWefeast allmay-eat, put-ye-on-him. mūdumotu, biyĕ gauv zinda; něchyuv^u  $\delta s^{u}$ Tikyāzi myôn^u yih dead. againbecame alive; thisson was Because my hetsov lob". Tawa-pata timau ôs", biyĕ rôw^umot^u ta was-begun by-them From-that-after was-got.' and again lostwas, wŏtsav siwun. to-celebrate. festival

khētě-pěth, āyāv. něchyuv^u ôsu ta zyutha Tami-wakta tasondu the-field-on, came. and oldson washisAt-that-time natsanuka wāyanuku ta  $r\bar{u}d^u$ garas-nishĕ; Yith of-dancing of-music andhe-remained to-the-house-near; Having-come akis-nōkaras tami Tawa-pata shebd bōzān. by-him to-one-servant (acc.) From-that-after was-heard-by-him. . the-sound ' kami-khötara chhuh pryutshun anith nishĕ near (adverb) having-brought it-was-asked-by-him that, 'what-for-the-sake-of is

chyôn^u bôyª ki, wonus Tamⁱ wŏtsav?' yiti brother azthythat,  $it\hbox{-} was\hbox{-} said\hbox{-} to\hbox{-} him$ By-himfeasting?' todaylobun, sosth suh Chyönⁱ-mölⁱ āmotu. chhuhwas-got-by-him, in-good-case he $By ext{-}thy ext{-}father$ come. isbūzith wŏtsav.' Tih ta sāl korun tami-y-kini That having-heard and festival. that-even-on-account-of was-made-by-him feast yitshān-na. atsun gara ta sapazāv krūdī suh  $it ext{-}vas ext{-}vished ext{-}by ext{-}him ext{-}not.$ to-enter the-house andbecame heangrymanasuh nīrith nĕbar möli Tami-vizi was-remonstratedhehaving-emergedoutsideby-the-father At-that-time phirith mölis Tami nôwun. By-him to-the-father having-returned (i.e. in answer) it-was-said-by-him with-by-him. zāh-ti sēwā: chvöñü  $\mathbf{m} \breve{\mathbf{e}}$ kürü yītĕn-warihĕn 'wuchh ki. ever-even service; for-so-many-years was-done thyby-me 'see, that, zāh dyututh-na Mĕ phir^um-na.  $\mathbf{chy\"{o}}\breve{\mathbf{n}}^{\ddot{\mathbf{u}}}$ āgyā was-given-by-thee-not ever To-mewas-reversed-by-me-not. command karahö. pananyau-mitrau-sān wŏtsav vĕmi-sūtin tshāwali-chhira, which-by-means-of mine-own-friends-with festival I-should-have-made. a-goat's-kid, kharach-kürün, karith věsan gāñĕn-sūty sampadā  ${
m ch}$ yö́́ ${
m n}^{
m u}$  $Y em^i$ having-done was-spent-by-him, profligacy $harlots ext{-}with$ property By-whom thykoruth tāmath öy, yāñ něchvuv^u, suh was-made-by-thee even-then he-came-to-thee, even-when thatson,  $\mathbf{won}^{\mathfrak{n}}$  $M\ddot{o}l^{i}$ wŏtsav.' sāl ta tasandi-khötara to-him, By-the-father it-was-said festival. of-him-for-the-sake feast and Yih-ketshah myôn^u āsān. mĕ-sūty chhukh něth  $ts^ah$ tāthi. · hē mine being. Whateverme-with artever thoubeloved, . 0 tsĕ-ti chhuh Akhatuy chyônu-y sôru-y. chhuh tih chhuh, for-thee-also Nay-rather it-isall. thine-only thatisis, bôyu yĕwa-kani chyôn^u karun, gatshun, wŏtsav khŏsh võgy brotherthyto-make, becausefeasting to-become, happyproper lob". biyĕ rôw^umot^u ôs^π, ta zinda; ôsu, gauv  $m\bar{u}d^{u}mot^{u}$ again was-got.' andwas, lostbecame alive; deadwas,

The following specimen is a version of the Parable of the Prodigal Son taken from the last edition of the translation of the New Testament issued by the British and Foreign Bible Society. It is written in the Persian character, and is in the form of the language used by Musalmans. It contains numerous words borrowed from Persian or Arabic. In transliterating these, I have omitted the usual discritical marks that distinguish, e.g., sad from sin, and so on, as these letters are not pronounced as in Persian or Arabic, but are pronounced like the nearest corresponding Kashmiri letters, as explained on p. 259 ante.

The following points should also be noted: -

In the Persian character, mātrā-vowels are commonly omitted. These have been supplied in the transliteration. Also, the writing of full vowels is often not what we should expect. In such cases I have not transliterated literatim, but have written, in the transliteration, the vowels required by the system of spelling followed in this Survey.

Musalmāns often pronounce vowels as short that according to the foregoing grammatical sketch should be long. Such are akhah, for  $akh\bar{a}h$ , one;  $k\tilde{a}h$ , for  $k\tilde{a}h$ , anyone;  $k\tilde{e}h$ , for  $k\tilde{e}h$ , anything; kyah, for  $ky\bar{a}h$ , what?; and zah, for  $z\bar{a}h$ , ever. I have followed this in the transliteration, as it indicates a real variety of pronunciation.

Final surd consonants are not aspirated. Attention has been drawn to this on p. 267 ante. Thus, we have  $b\ddot{o}g^arit$ , for  $b\ddot{o}g^arith$ , having divided; karit, for karith, having done;  $p\breve{o}sh\bar{a}k$ , for  $p\breve{o}sh\bar{a}kh$ , a garment; and so on. Here again, in the transliteration, I follow the Persian character.

On p. 258 ante, it is stated that cha is often pronounced  $ch\check{e}$ , i.e. chya. In other words, ch is pronounced as if a y followed it. In the present specimen we have the reverse of this, chy being written ch, in  $ch\delta n^u$ , for  $chy\delta n^u$ , thy. As this spelling does not affect the pronunciation, I have written  $chy\delta n^u$  in the transliteration, although there is no y written in the Persian character.

Unlike the Hindu version, the verbs in this version are nearly all in the Proximate, not in the Remote, Past.

[ No. 8.]

## DARDIC SUB-FAMILY.

DARD GROUP.

KĀSHMĪRĪ.

## SPECIMEN II.

(Lahore, 1899.)

آكِس شَخْصُس آس زُهُ نِجِو - قِمُو آندُو وَ فِي لَكُتِ إِذْ مَالِس آي مالِه مالك حصة ينه منه واته تنه و ه منه تنه تم و يُت تمن مال بآ كُري - لَكِ نَجِو كُر سُوري جَمع كُرِت كينا الله و مُو يُعِمَّ أَكِمْ دُورِهُ مُلكُك سَفْر تَمْ تُعِمَّ كُون يُدُن مال بدراهيم اندر خرج - يلم سُوري خرج کُرُن تعم مُلکس اندر پو سخت دراک ته سه لک محتاج سپنده ـ توه پُتُهُ كُو تُعِكُس آكِس باشندُس بش تَهُ تُم سُو زِسُور رَجُهُم پُندِن لاكنين اندر - ته تُس أوس آرزو زة تمو و لوسيت بره هه يُدّيم سُور هِ كهوان تُه كنه أوس نه تُس كنه ووان - ليكن هُوشُس آند ريت وُپُن ميآنِس مآلِس چه كاتِهن مُزُورُن بهند، خَاطُولُ اللهِ كَافِي تَهُ فَاضَلُ هُتَ قَا بُهُ جُهُس بُجِهِ مُران - بَهُ كَاهِهُ و تَهِت پَنْسِ مَالِس نِش تُهُ تُس وَ پُهُ آي ماله مِه كُر آسمانك ته چُون كُناه - ته وُن چهس نه يَته النِي زِه بيه بيم چون نِچو وننة - مِه كُرتُهُ پُننو مَزُورُو آندُرُهُ آكَهُمْ هِيَّهُ - تُهُ وُتِهِ قَ آوَ پُننِس مآلِس نِش تُهُ وُله أوس سَا دُورِي تَا تَسْنُوس مآلِس آو تُس وُ هِت رَمْ تَا دُورِت كُونْس فاللامْت تُنَ مِيِقًة دِتنس - تَهُ فِي وَنُس آي مالِهُ مِهُ كُر آسمانُك تَهُ چُون كُناهُ وُن جَهس لَهُ يَتُهُ الْمِنْ زِهُ بِيهُ يِيم چُون نِحُو وَنَده _ ليكن مآل وب نُوكُون رُت هيه پُشاك كَتْرِو تد آمِس لَ كُو نَا لِ تَهُ آتَهُس وآج تَهُ كُهُون پُيزار - تَهُ رُجِهُ حُت وَجِهَ مَا رِيُون تَهُ كِيت كُو و خوشى - تِكِيا زِ ، يه ميون نِحُو أوس مُو مُت تَهُ وُنِ سَيْن زِندَ ، رُو و مُت أوس تَهُ وُ إِن أُبِ - تَهُ تِم لُكِ هُو شي كُونِه *

ته تم سند بد به به به به به الكنية اند ر .. ياء كرس نكه و و ي نه كونه اواز بو رس - اكس نو كرس پرهم ناه و يه كية هه - تم ه بس به و به بوي ها آمنت ته چان مآل ها رهم س و هه ه بح كرمت آوي خاطره زه سه كبن صحيح ته سلامت ليكن خفة سپنت يكهن نه زه آند را چه - تو ه پنته منو سه تسند مآل نمر نير ي - ته مآلس و دُن جو اب و ي و هه ييتو و ريو پنه هس به چآن خدمت كران ته زه پكس نه چانه مكم برخلاف توته ديتو و ريو پنه چس به چآن خدمت كران ته زه سيت كره ه خوشي - مكريك يه نوه او يه و نه و نه مال كانن به هه د ق و و چه كرك سيت تكوه خوش - مكريك يه نوه او يه و نه سين اكر ه مه اي اي نهو ه هه همك حميشه مه سيت ته يه كينه يه ميون هه ته چه و ن ايكن خوشي كران ته خوش سهن أو س الزم سيت ته يه كينه يه بوي آوس موه عت ته وي سين زند و و مت آوس ته ون آوس ته ون آو اهه * [No. 8.]

DARDIC SUB-FAMILY.

DARD GROUP.

KĀSHMĪRĪ (MUSALMĀN).

## SPECIMEN II.

(Lahore, 1899.)

# TRANSLITERATION AND TRANSLATION.

 $dop^{u}$ Timau-andara nĕchivi. ösi zah Akis-shĕkhsas Them-from-among it-was-said by-the-younger sons. twower**e** To-one-person wāti,  $m\breve{e}$ vih hissa  $m\bar{a}luk^u$ māli. 'ai will-arrive, which to-me the-share of-the-property father, to-the-father, · 0 bögarit. māl timan dyutu  $tam^i$ mĕ. Ta tih dih  $having ext{-}divided.$ to-them property was-given by-him Andto-me. thatgive ketsau-dohau-pata karit, jama sôru-y koru, Lŏkati-nĕchivi some-days-after collected having-made, was-made. allBy-the-younger-son panunu korun tati safar. ta aki-dūri-mulkuku his-own property was-made-by-him andtherejourney, of-a-distant-land korun, kharj sôru-y Yĕli bad-rāhiyĕ-andar kharj. was-made-by-him, expenditureWhen allbad-conduct-in expenditure.  $\log^{u}$ muhtāj suh ta sakht drāg, pĕv tath-mulkas-andar  $poverty ext{-}stricken$ began heandfamine, a-severe there-fell that-country-in tami tatikis-akis-bāshindas-nish ta gav Tawa-pata sapanani. of-that-country-a-dweller-near by-him and he-went That-after to-become. ôsu pananen-laganayen-andar; tas tarachhani sūzu sõr to-him andwas his-own-fields-in; for-guarding swinehe-was-sent sōr yim yĕd bariha timau-dĕlau-sūti zi ārzū the-swine which the-belly he-might-have-filled those-husks-with thatlonging Likin höshëskeh diwān. tas ôs"-na kãh khewan, ta chhih sensegiving. Butanythingto-him anyone was-not andeating, arekātihen-mazūran- ${
m chh\'{e}h}$ ' myönis-mölis dopun, yit andar how-many-servantsis' to-my-father it-was-said-by-him, in having-come bŏchhi bŏh chhus tsŏtü, ta handi-khötara ta fazil kāfī from-hunger Iamandbread, superfluous sufficient and of-for-the-sake dapa, tas pananis-mölis-nish, ta wŏthit gatsha marān. Böh to-him I-will-say, my-own-father-near, and will-go having-arisen dying. ta wun chhus-na gunāh; chyôn^u koru āsmānuku ta "ai māli, mĕ and now I-am-not by-me was-done of-the-sky and of-thee sin; "O father,

vith-lövik zi biyĕ yiyem-chyôn"-nechyuv"-wanana. Μĕ karta againof-this-worthy that it-may-be-to-me-thy-son-said. Meplease-make pananev-mazūrau-andera akhah hvuh"."; Ta wŏthit āv thine-own-servants-from-among like." And one having-arisen he-came pananis-mölis-nish. ta wuni  $.6s^{u}$ suh dūri-v, ta tasandis-mölis his-own-father-near, and stillhe at-distance-even, to-his-father wasand āv tas wuchhit rahm. ta dūrit korunas himhaving-seen andcamecompassion, haning-run was-done-by-him-to him nālamot^u, ta mīthⁱ ditinas. Ta něchivi wonus. embracing, and kisses were-given-by-him-to-him. And by-the-son it-was-said-to-him. koru māli, mĕ āsmānuku ta chyôn^u gunāh, wuñ chhus-na father, of-thee 60 by-me was-done of-the-sku and sin. now I-am-not vith-löyik biyĕ yiyĕm-chyôn"-nĕchyuv"-wanana.' Likin mölⁱ zi of-this-worthy thatagain it-may-be-to-me-thy-son-said.' Butby-the-father 'rotu-hvuhu naukaran, pŏshāk kadiw, dopu ta 'good-very it-was-said to-the-servants, garment bring-ye-forth, and to-this-one nöli ; khuran athas wöjü, lögiw ta ta paizār; apply-ye on-the-neck; to-the-hand to-the-feet and a-ring, andshoes; and  $wotsh^{u}$ khĕt rochhumotu möryün; ta karaw khŏshī. calfkill-ye-it; having-eaten we-will-make the-cared-for andhappiness. myôn^u něchyuv^u ôs^u mūmotu, sapon" Tikyāzi vih ta wuñ zinda: thisdead, andbecame alive; Because-that mysonwasnow lob". Ta lagi wuñ tim khŏshī karani. rôw^umot^u ôs", ta they began happiness now was-got.' Andto-make. and lostwas, něchyuvu ôsu lāganayĕ-andar. Yĕli  $bod^{u}$ garas-nakha tami-sondu Ta elderson the-field-in. When the-house-near hiswas Andbūz^ün. gĕwanüchü āwāz Akisnatsanüchü tawôtu, of-singing the-sound was-heard-by-him. To-oneof-dancing andhe-arrived, dit, 'yih kyah chhuh?' Tami prutshun nād naukaras ' this what is? ? having-given, By-him it-was-asked-by-him callservant chyön i-möli bôvu chhuh āmotu, ta chhuh 'chyôn" dopus, brotheriscome, and by-thy-father is ' thy it-was-said-to-him, awa-y-khötara korumotu, zi suh zabah wotsh^u rochhumotu of-this-verily-for-the-sake thathe slaughter made, calfthe-cared-for Likin khafa sapanit salāmat.' sahih ta lobun Butangry having-become sound.' safe and was-got-by-him Tawa-pata manow atsi. zi andar vutshun-na it-was-wished-by-him-not that within he-will-enter. That-after was-remonstrated-with mölis Ta wonun nirit. tasandi-möli nĕbar suh outside having-emerged. And to-the-father it-was-said-by-him by-his-father he2 v 2 VOL. VIII, PART II.

#### DARD GROUP.

khidmat chöñü chhus-bŏh yitev-waryau-petha 'wuchh, dit, jawāb service thyI-am so-many-years-from 'see. having-given, answer tōti chyāni-hukma-barkhilāf, pokus-na zah ta karān. nevertheless thy-command-against, I-went-not ever and doing, pananen-dostan-süti zi tshāw^ali-bacha ak mĕ zah dvutut-na my-own-friends-with thatgoat-young-one to-me one was-given-by-thee-not ever öy, něchyuv yih věli Magar khŏshī. karaha came-to-thee, son when thisButhappiness. I-might-have-made korut dŏdôw". tsĕ gāñĕn-path māl yĕmi chyônⁿ was-made-by-thee was-wasted, by-thee harlots-after we althby-whom thydopu tami Ta zabah.' wotsh vyoth^u-hyuh^u ami-sandi-khötara it-was-said by-him slaughtered.' And calf the-fat-very him-of-for-the-sake yih-ket<u>s</u>hah myôn^u mĕ-sūti, ta hamēshĕ  $\mathrm{ts}^\mathtt{a}\mathrm{h}$ chhukněchivi, 'ai tas. whatever mine andme-with, always artthou0 80n, to-him, khŏsh sapanun karüñ^ü ta khŏshī chyôn". Likin tih chhuh chhuh. happy to-become andto-make happiness Butisthine. thatis, wun mūdumotu, tabôy^u  $\hat{o}s^u$ chyôn^u yih tikyāzi ôsu lözim, andnow dead, brotherwas thisthybecause-that necessary, was athi.' ôsu, ta wuñ āv  $r\hat{o}w^u mot^u$ zinda; sapon to-hand. andnow camewas. lostalive; became

The next specimen of Kāshmīrī is an extract from the *Rāmāvatāracharita* of Dēvākara Prakāśa Bhaṭṭa. It is a good example of the Hindū style of the language.

[No. 9.]

DARDIC SUB-FAMILY

DARD GROUP.

KĀSHMĪRĪ.

### SPECIMEN III.

(From the Rāmāvatāracharita of Dēvākara Prakāśa Bhaṭṭa.)

BRAHMA DESCRIBES THE ORIGIN OF LANKA.

दंपुख् ब्रह्माजुवन् याचि ना गरुड् जाव्। लेजूस् व्वकः गव् व्यथिष् कथ्यपस्-निधिन् ऋ।व्॥ ५८ ८॥ दंपुन् मालिए च्ह् कें इंग्ह् खंनु ट्कान् दिम्। देपुम् त्मि खान् च्ह् मद्-इंस् विय श्रस् क्रम् ॥ ५ ८ ८ ॥ व्यहय् कु इ यदि कि इ तिम् तव-निम दगन् को ि । करिन लेगि खद् खठाइ गरूडन् तिथय् डी ठि॥ ६००॥ तिय या वाव् हिइ ज़िगिय् गाकृष् योख्। पंजन दन् तस् तुलिन् कांशि द्याय् गोस् ॥ ६०१॥ नियेन् तंतु पारिजात् कु श्रोमु यति कु बु। वुक्तिव् तीम मोसमन् क्या इ चापच्यार् तु हु॥ ६०१॥ दुन्नां लिस्-पाठ् तिम् ह्यथ् याञ् चतून् जंग्। म्बबर-स्तिन् कु जिस् व्ययु चूस्त ऋख् जंग्॥ ६०३॥ रंटुन् लंग् ताँति-स्त्य् वुद्धितव् तस्नि सन्। रव्यस् खद्रै वसिथ् बूतराथ् गय ब्वन् ॥ ६० ॥ र्यंतुन् पाञिस्-श्रंदर् दोरिष् दितुन् संग्। इलिन लेजू बूम्त श्राकाश् विद्य गंग्॥ ६०५॥ संगुक् माड् यूटु पातासम्-स्तिन् सुव्। संज्यन् ऋर्हाख् संगु थियु साँपनुस जुव्॥ ६०६॥ लंदुख् गर ईश्वरस् यक्ति गय हांसा । संग्रुक नेनू आर्य सिंग अर्थ नाव् संका ॥ ६००॥

[ No. 9.]

## DARDIC SUB-FAMILY.

### DARD GROUP.

600

#### KĀSHMĪRĪ.

### SPECIMEN III.

(From the Rāmāvatāracharita of Dēvākara Prakāśa Bhaṭṭa.)

BRAHMĀ DESCRIBES THE ORIGIN OF LANKĀ.

## TRANSLITERATION AND TRANSLATION.

Metre, Irregular Hazaj, U -- - | U -Garud ʻyĕli  $n\bar{a}$ Brahmājuwan, Dopukh 'when indeed Garuda was-born, by- $Brahm\bar{a}$ - $j\bar{\imath}$ ,  $It ext{-}was ext{-}said ext{-}to ext{-}them$ Kashepas-nishin wŏthith, bŏchha, gav lüjüs Was-attached-to-him hunger, he-went having-arisen, to-Kaśyapa-near 598 āν. he-came. khyon^u takān ketshah "tsah mölis, dopun speedilyfoodto-the-father,"thou someIt-was-said-by-him dim." give-to-me." mad-host^u biyĕ akh"khen tsh tami, dopus a-mad-elephant also"eat-it thou by-him, It-was-said-to-him 599. krum. tortoise. kruh thadi chhih tim, tawa-nishĕ zithi. dŏgan trĕhath two foldlong. that-than tallarethey, kōs Three-hundred tithay sĕthāh." Garudan yŏd làgi karani To-make they-began fighting exceedingly." By-Garuda there-verily

gatshith zögith wāv-hyuh" yĕli tithay having-gone the-wind-like having-watched There-verily when pyōkh.

he-fell-on-them.

dithi. they-were-seen.

panjan dŏn tal tulin. āköshi hĕth. Claws under they-were-raised-by-him, in-the-sky teon having-taken, gōkh. 60I he-went-with-them. niyēn  $tot^{u}$ pārizātuk^u ôsª yěti kul^u. They-were-carried-by-him thither of-the-Pārijāta was where the-tree. wuchhiv,  $m tam^{i}$ mōsaman kyāh trāpajyār tula. 602 Behold-ye, by-that infant whatmighty-zeal was-raised. duzölis-pĕth tim hĕth yāñ To-the-fork-of-two-branches-onthemhaving-taken as-soon-as thüvün zang. was-placed-by-him the-leg, gŏbĕra-sūtin kulis wŏthu tsüsta akh lang. 603 The-weight-owing-to (of-)the-tree arose by-breaking one branch. rotun lang tõti-sütv, wuchhitav tasandi gŏn. Was-seized-by-him the-branch his-beak-with, behold-ye hisvirtues. yŏdnai, wasith būtarāth bŏn. gayĕ 604 if-not, having-descended He-may-seize-it the-earth it-went below. pöñis-andar dörith dvutun It-was-brought-by-him to-the-water-within having-flung was-given-by-him lang. the-branch. halani lüj^ü būm ākāsh bivě ta 605 gang. To-tremble began the-earth and skyalso the-milky-way. byūth^u pātālas-sūtin gŏd suv, Of-the-branch the-root to-hell-with satalong-with, lanjěn ar-hākh logu yuth (Of-)the-lesser-branches the-mass-of-twigs was-attached as 606 sõponus zuv. there-became-of-it an-island. lodukh Yīshŏras věli gara gavě Was-built-by-them the-house to-Śiva when there-became hĕmsā. an-ardent-desire. languku kiinü lagi ath nāv āv,

will-be-applied

came,

to-it

the-name

607

Of-the-branch

the-foundation

"Lankā."

" Lankā."

# FREE TRANSLATION OF THE FOREGOING.

The portion of the poem immediately preceding this extract describes how Siva, at Pārvatī's request, determined to have a house built. He employed the demigods Dhanishtha Kumāra and Viśvakarman to construct it. They wandered about the universe, seeking for a suitable site, and at length were struck by the beauty of the island of Lankā. They asked the god Brahmā how so exquisite a spot came into existence, and the extract is his reply.

According to Hindū mythology, Garuḍa was a famous bird,—a kind of roc,—and was the son of Kaśyapa. In the first book of the Sanskrit Mahābhārata (ll. 1352ff.) we are told how Garuḍa, while quite young, is instructed by his father to eat the fighting elephant and tortoise in order to gain superhuman strength. As described in this extract, he catches them and breaks a branch of a tree with their weight; but, in the Mahābhārata, he disposes of the latter by dropping it on to a distant mountain, and not into the sea. There is no mention of Lankā, such as we find in the Kāshmīrī poem. The Pārijāta was one of the five trees of Paradise. It is not mentioned in connexion with this story in the Mahābhārata, where only a great Banyan tree is referred to. According to the Sanskrit Rāmāyaṇa (VII, iii), Viśvakarman built Lankā not for Siva, but for the Rākshasas.

Brahmā said to them, 'Garuda had only just been born when he was seized by hunger. He arose and went to his father Kasyapa and said, "speedily give me somewhat to eat." His father replied, "eat thou the mad elephant and the tortoise. are three hundred kos high, and twice as much long. (600) They have begun to fight a mighty battle." There, where they were, did Garuda see them. Like the wind he fell upon them unawares. He took them up in his talons and flew into the air; and thither went he with them where grew the Pārijāta tree. Behold what mighty zeal that infant did display! He carried them to a fork in the tree, and, as he put down his foot, under their weight one of the boughs broke off. He caught it in his beak,behold what virtues he possessed! If he had not caught it, it would have fallen down to the earth below. (695) He carried it to the water and into it he flung the bough. At its fall the earth began to tremble, the sky, and even the Milky Way. The rootend of the bough sank down and down as far as Hell, and the matted mass of the twigs of the smaller branches thus became an island.' When (therefore) Siva showed his ardent desire, (there) they built the house; and, because its foundation was a bough (lang), its name will be called 'Lanka.'

The fourth specimen is an extract from the  $Y\bar{u}suf$   $Zulaikh\bar{a}$  of Maḥmūd Gāmī. It is a good example of the Musalmān style of Kāshmīrī. It will be observed that there is a tendency to shorten final vowels as in kah for  $k\bar{a}h$ , eleven (verse 82), and kyah for  $ky\bar{a}h$ , what (85). Also final surd consonants are not aspirated, as in  $sh\check{o}ngit$  for  $sh\check{o}ngith$ , asleep (79); wanak for wanakh, thou shalt say (83), and many others.

The transliteration from the Persian character is strict, and does not show the correct Kāshmīrī pronunciation. Thus, خراب , a dream, is transliterated khwāb (80, 81), although the Kāshmīrī pronunciation is khāb.

[No. 10.]

## DARDIC SUB-FAMILY.

DARD GROUP.

KĀSHMĪRĪ.

### SPECIMEN IV.

(From the Yūsuf Zulaikhā of Maḥmūd Gāmī.)

اوس نمان محراب بمن - اوس مشاق تس کن تی بس *
اوس نمان محراب بمن - بوسة کران گل یا من *
اوس بابس نشن شنگت - اتبة کهر ما نوه سیمن رنگت *
هیشن اسن خوابس اندر - یتبة زون آسة آبس اندر *
گوه بیدار پرچهنس ما لی - خواب پنن کرتم ما لی *
دون آفتاب بیه تارک که - آیة سمت دیتم سجده *
دون آفتاب بیه تارک که - آیة سمت دیتم سجده *
هم بهرة یتبنه باین ولک - نشه یوسفه مه نشه چهنک *
مه قس کیه کروس کم پاته مارون - گییی غمگین ستها و بیتا ب *
آیه ما اس صحت سمت مون سلم کردس نمت *
مه با به ما بو یوسف چه ودان - قارسانه معما غدا *
مه خوب صورت چه خوش نگاه - سیمت همون سیرس پگاه *

[ No. 10.]

## DARDIC SUB-FAMILY.

DARD GROUP.

#### KĀSHMĪRĪ.

### SPECIMEN IV.

(From the Yūsuf Zulaikhā of Maḥmūd Gāmī.)

### TRANSLITERATION AND TRANSLATION.

Metre, Irregular Ramal, $- \cup   - \cup    $	
$ ext{T\^ot}^{\mathfrak{u}}$ (for $ ext{t\~ot}h^{\mathfrak{u}}$ ) köty $ ext{s}h$ gav Yaʻq $ ext{u}$ bas! Beloved how-much he-became to-Jacob!	
ôs mushtāq tas-kun tay bas.  he-was yearning him-towards and-verily very-much.	77.
ôs" namān mahrāb-ĕ buman, he-was bowing-himself (to-)the-arch-of eyebrows,	
bōsa karān gul-ĕ yāsaman.  kisses making (to-)the-flower-of jasmine.	<b>7</b> 8.
ôs ^u bābas-nishin shŏngit he-was to-the-father-near asleep	
atha khör mönzi-sütin rangit.  hands feet henna-with coloured.	79.
${ m hyotun}$ asun <u>kh</u> w ${ m a}$ bas-andar it-was-begun-by-him to-laugh to-the-dream-in	
yitha zūn āsi ābas-andar.  as the-moon will-be to-water-in.	80.
gawa (for gav) bēdār; prutshunas mölī (for möli), he-became awake; it-was-asked-by-him-to-him by-the-father,	
'khwāb panun' kartam hölī.' 'the-dream thine-own make-please-to-me present.'	81.
ʻzūn āftāb biyĕ tārak kah ʻ <i>the-moon the-sun also the-stars eleven</i>	
āyĕ (for āy) samit dyut ^u ham sijdah.'  came having-assembled was-given-by-them-to-me obeisance.'	82.
'tshopa, yuth ⁿ -na bāyen wanak, 'silence, that-not to-the-brothers thou-wilt-tell,	
na-ta, Yūsufa, mĕ-nishĕ tshĕnak.'	83.
otherwise, O-Joseph, me-from thou-wilt-be-torn.'	2 x 2

yih khwab, wora-bayyau būz^u yām dream, by-the-step-brothers thiswas-heard as-soon-as 84. bētāb. ghamgin sethāh gayēy agitated. exceedinglysorrowful they-became māron? kami-pöthi karōs? 'tas kyah shall-we-kill-him? by-what-method shall-we-do-to-him? what'to-him 85. sôn^u.' chhuna Yaʻqūbas shafqab to-Jacob favour of-us. there-is-not samit, subhan āyĕ (for āy) mölis having-assembled, in-the-morning they-came to-the-father 86. namit. kürühas 'arz-ĕ salām was-made-by-them-to-him having-bowed-themselves. an-address-of salutation wadan, ʻbāba söbō. Yūsuf chhuh lamenting, Sir-O, Joseph father 87. ghadan.1 fa-arsilhu maʻanā tomorrow. therefore-send-him with-us khwush-nigāh. khūbsūrat chhuh of-pleasing-aspect. beautiful he-is 88. pagāh.' hĕmōn sairas süty we-will-take-him for-an-excursion tomorrow. in-company

#### FREE TRANSLATION OF THE FOREGOING.

(After Rebecca's death) how dear did (Joseph) become to Jacob! Ever did he yearn towards him more and more. Over the arch of his eyebrows would he bend, and kiss (the face that was like unto) the flower of jessamine.

Joseph was (once) sleeping by his father—his hands and feet all rosy with henna—and in his dream he laughed, as the sheen of the moon (quivereth) in the water. When he awoke his father asked him what his dream had been. '(I dreamt) that the moon, the sun, and the eleven stars assembled themselves together and did obeisance to me.' Silence! Joseph, nor tell thou this unto thy brethren. Otherwise, wilt thou be torn from me.'

No sooner did the step-brothers hear this dream than they were filled with chagrin, and were beyond measure distraught. 'What shall we do unto him? how shall we kill him? No longer doth Jacob show favour unto us.'

¹ This half-line is Arabic. The whole passage is an adaptation of the Qur'an, Sūra, xii.

At morn came they together unto their father, and bowed themselves before him with words of reverence. 'Father,' said they, 'Joseph doth lament. Therefore on the morrow send thou him with us. Fair of form is he, and of pleasing aspect. With us on an expedition will we take him on the morrow's morn.'

#### KASHTAWĀŖĪ.

The valley of Kashṭawāṛ, vulgo Kishtwar, lies on the upper Chināb, to the southst of the valley of Kashmīr. Immediately to its south lies Bhadrawāh, the iguage of which is a form of Western Pahārī (see Volume IX, Part iv, pp. 881ff.). its west lies the hill country separating Jammu from Kashmīr, in which various oken forms of Kāshmīrī are spoken gradually merging into the Chibhālī and inchhī forms of Lahndā (vide pp. 503ff. of Part i of this volume). To the east and orth-east lies the Zanskar, the language of which is a form of Western Tibetan. The nguage of Kashṭawāṛ is known as Kashṭawārī, and in the Census of 1911 was shown spoken by 7,464 people. It is a dialect of Kāshmīrī but is much corrupted by the ahārī and Lahndā spoken to its south and south-east. On the other hand it retains ie or two Dardic forms (such as the word thu, he is) which have disappeared from andard Kāshmīrī. Moreover, in old Kāshmīrī poetry we occasionally find forms, ch as a present participle in an, instead of ān, that no longer exist in Standard āshmīrī, but which have survived in Kashṭawārī.

The following account of Kashṭawāṛī is partly based on Specimens received from the Kashmīr Darbār, and partly on Specimens kindly given to me by the Rev. T. rahame Bailey. The latter Specimens have also been printed in his work entitled the Languages of the Northern Himalayas, published by the Royal Asiatic Society in 908. As given here, I have followed the originals given to me rather than this printed ersion, which differs in a few unimportant particulars. To the printed version Mr. ailey has prefixed a short grammatical sketch which I have also utilized. The Specimens are thus three in number, viz. two (Nos. I and III) provided by Mr. Bailey, and Io. II provided by the Kashmīr Darbār. The List of Words and Sentences printed on p. 488ff. is based partly on a list provided by Mr. Bailey and partly on one furnished y the Darbār.

Specimens Nos. I and II are versions of the Parable of the Prodigal Son. Mr. Sailey's (No. I) is recorded phonetically in the Roman character. He has recorded ach word as he heard it, and not according to the supposed orthodox spelling. Specinen No. II was supplied in the Kashṭawāṛī character, with a transliteration.

The Kashṭawāṛī character is a variety of the Ṭākrī character used in the hills of he Northern Panjāb. As elsewhere, its vowel system is most incomplete. There are ew signs for the medial vowels, and as a rule long medial vowels and sometimes even hort medial vowels are represented by the initial forms. It is as if we were, in writing he Nāgarī character, to represent the word  $b\bar{a}t$  by  $\bar{a}$  and instead of  $\bar{a}$  and. There are, it is true, forms for medial  $\bar{a}$ , medial  $\bar{a}$ , medial u, and medial  $\bar{o}$ , but these are used almost at random, and, particularly, the sign for medial  $\bar{o}$  can be used for almost any lowel. Moreover, the initial forms are often used instead of them. Accordingly, in ransliterating the second specimen, I indicate the use of an initial vowel form by an apostophe, as if, in the Nāgarī character, I were to transliterate  $\bar{a}$  and  $\bar{a}$  and  $\bar{a}$  and  $\bar{a}$  and  $\bar{a}$  are the transliteration is first made absolutely literatin, and under each group of etters I put a second line showing the particular Kashṭawārī word which the group is ntended to represent. In this I have been aided by the transliteration provided by the

Kashmir Darbar. In order to assist the student the original in the Kashtawārī character, and the corresponding transliteration and translation are printed on pages facing each other, and agree line for line. I have thus been able, in the grammatical sketch which follows, to quote the particular line in which each word quoted from the second specimen occurs,—thus, II, 3, i.e. in the third line of the second specimen. This could not be done for the first and third specimens, which are merely indicated by 'I' and 'III,' respectively. Arabic numbers, not preceded by a Roman II, indicate the entries in the List of Words and Sentences.

The following table shows the Kashṭawārī alphabet. The letters are taken from Specimen II or from the Kashmīr Darbār List of Words. No example was found in these of the letter jha, of which I am therefore unable to give the form.

DARD GROUP

Kashtawārī Alphabet.

a, ā	F7	ka	ک	ta	3
i, ī, ē		kha	H	t ka	<b>G</b>
	6	ga	Ŋ	da	V
u, ũ, ō, au	6	gha	~7	dha	2/3
ai	m6	cha	abla	na	7
'n		chha	3	pa	7
		ja	3)	pha	U
ka	d	za	31	ba	4
kā	27 21	jha		bha	رس ا
ki, kī	21	t	2	ma	η
ku	a	tha		ya	77
		da	0	ra	7
kū	26		3	la	4
kō	2	ra	3	va	3
kau	26	dha	20	×ha	
kami		rha	3 3	84	7 3
a,ciiv	. d	ņa		ha	

In writing Kashṭawārī, it will be observed that the consonantal spelling is also very capricious. Special difficulties seem to have been experienced in writing the fricatives  $\underline{ts}$  and  $\underline{ts}h$ . They are usually represented by ch and chh, as in Kāshmīrī, but sometimes they are written s or even z. Thus, we have  $sa'al\tilde{o}$  written for  $\underline{ts}h\tilde{a}wali$  (II, 69), a goat; gasa written for  $ga\underline{ts}ha$ , I will go (II, 26); and za'a, for  $\underline{ts}\tilde{e}$ , by thee (II, 74).

**PRONUNCIATION.**—Vowels in Kashṭawāṛī are sometimes shortened. Thus, while the list of words and the second specimen always have  $m\bar{a}hn^u$  for 'man,' the first and third have  $mahn^u$ . So the Kāshmīrī  $d\bar{\imath}sh$ , a country, becomes dish in the first specimen.

Although, as we shall see, epenthesis is not carried out with the strictness observable in Kāshmīrī, we sometimes find vowels, especially a, liable to change under the influence of neighbouring vowels, even where they would not change in Kāshmīrī. Thus, while II, 79, has samazun, to become, the first specimen in the corresponding passage has samuzun, in which the second a has become u under the influence of the u in the next syllable. Similarly mulku-sun, for mulka-sun, of the country (III). Again in one place in I  $lag^u$  or  $log^a$  has actually become  $l\bar{o}g\bar{u}$ , in zabun  $l\bar{o}g\bar{u}$ , he began to say (I will eat husks), although elsewhere in the same word in the same specimen the a is preserved.

Again the Kāshmīrī sandi (abl. of  $sond^{u}$ , of) is sini in Kashṭawārī, in which the  $\alpha$  has become i under the influence of the following i.

In Kāshmīrī i and ĕ are frequently interchanged. So also in the first specimen we have both isini khātara (thou causedst the fatted calf to be killed) for the sake of this one's sake; and tisinĕ khātira (he killed the fatted calf) for his sake. In khātira and khātara we also see an optional interchange of unaccented a and i, and the same appears in kyāzi or kyāza, why? (94; cf. II, 49, 80). Even an accented i, following y, may become a. Thus we have both yĕth and yath corresponding to the Kāshmīrī yith, for this. This was evidently first an instance of the change of i to ĕ, so that yith became yĕth. In Kāshmīrī we know that yĕth is really yath (see p. 259), so that the change of yĕth to yath in Kashṭawārī is easy. Another example of the change of ĕ to a is hōshas, (he came) to sense, corresponding to the Kāshmīrī hōshĕs. In fact the Kāshmīrī ĕ appears under several forms. It follows Kāshmīrī in warhĕn (for warhyan), for so many years (II, 66), but in the corresponding passage in I it becomes iĕn, in warhiĕn. We shall see numerous examples in datives plural of the 2nd and 3rd declension which in Kāshmīrī end in ĕn. Here we have, ad libitum, in, ĕn, or iĕn.

The vowel ŏ becomes a in wathi, having arisen, of the first specimen, while in II, 26, we have (as in Kāshmīrī) wŏthi (Kāshmīrī wŏthith).

In Kāshmīrī whenever a word begins with  $\tilde{t}$  or  $\tilde{e}$ , a y is prefixed. Thus, the Arabic word  $ins\bar{a}f$ , justice, becomes  $yins\bar{a}f$  in Kāshmīrī. We also often hear a medial  $\tilde{t}$  or  $\tilde{e}$  pronounced as if a faint y precedes it. Thus,  $k\tilde{e}ish\bar{a}h$ , something, is often heard as  $k^y\tilde{e}ish\bar{a}h$ , and  $kh\tilde{e}ma$ , I shall eat, is often heard as  $kh^y\tilde{e}ma$ . This prothesis of y before  $\tilde{t}$  or  $\tilde{e}$  is still more common in Kashṭawārī. In the second specimen, according to the usual Kāshmīrī fashion, it is not indicated in writing; but in the first and third

In Kāshī
something lik
sārūī in II, 5
this sound is
when II, 5:3
above, howev
bhōī (I; 49),
urāwun (II, 1

In Kāsh

dit"), given (

gave (answer

was found (
(thy word), :

In Kas
followed by
of what hap
singular is to

In Kāsl
in hūn", plur
circumstance
bitch (147);
krūdhī, angr

From this in Kashṭaw:

Conso

This rarely

lāik (not 1...

a ring, and

may quote

thou cause.

Dardice dh, dh, or rowed from a horse (in bhāy", even have (passim); and timh.

Dard good exa for an or

Att.
Dardie 1

the List of Words and Sentences in which each word has been recorded he heard it, it is common, though by no means universal.

ence 231 we have tyisun for tisun, his, and tyĕsiñi for tisiñi (fem. ich latter ĕ has also been substituted for i. So we have in the first r dim, give to me; pananyis (for pananis) zamīnas-manz, (sent him). Again, while we have tyisun baḍḍ shuṛ his elder son, we also have a nyit, his father having come outside. Similarly there is no proner cases, such as tisinĕ-khātira, for his sake. So we have both tis and ĕs, to him. It is unnecessary to give further examples. Suffice it to or ĕ as often as not pronounced yi or yĕ. With this we may connect to iĕn noted above. The iĕn is really little more than a variant spelling

nīrī, words often end in i-mātrā and u-mātrā, but these are used most

* itrā does not seem to occur, i-mātrā being everywhere used instead.

has given me some interesting information regarding the method in recording these vowels in Specimens I and III and in the List of i, the fact that one may hear, say, rachhmutu and  $ju\bar{a}nmutu$  does not ne in writing  $m\bar{u}dmutu$  if the word is usually pronounced  $m\bar{u}dmut$ , the other letters, one does not seem justified in attempting (at any rate knowledge of the dialect) to aim at uniformity of spelling where there of speech. . . . In these specimens the vowels written above the ne with almost a jerk, usually following a very long vowel. Thus, take  $\bar{o}$  is very long and the "comes with a slight jerk. The same applies the vowel. Thus, in shur the "sounds almost as if the speaker could it, as if it were a necessary sequence of the r. It thus differs from

trā first, we may quote the following examples of its use:— $ghur^i$ , a mare (140);  $harn^i$ , a she-deer (154);  $h\bar{o}n^i$ , dogs (148);  $h\bar{o}\tilde{n}^i$ , a bitch (147);  $mi\bar{a}n^i$  (where we should expect  $mi\bar{a}nis$ ) (225);  $panan^i d\bar{o}lat$ , his own i, bulls (144);  $shur^i$ , sons (223, and II, 1);  $\underline{t}\underline{s}h\bar{e}l^i$ , a she-goat (151); 2).

nātrā sometimes becomes an ordinary i, as in  $mh\bar{a}li$ , fathers (106); 4);  $\bar{a}isi$ , they were (eating) (I); and is sometimes even lengthened to  $\bar{i}$ , (I; cf.  $shur^i$  of II, 1);  $hund\bar{i}$ , kisses (I).

ā we may quote  $badd^u$  (231, I, III) or  $bad^u$  (II, 13, 53), great;  $bh\bar{a}y^u$ , 3, 80);  $ghur^u$ , a horse (138);  $lag^u$ , began, etc. (II, 14, 16);  $m\bar{a}hn^u$ , a  $\iota h\bar{a}l^u$ , the father (came outside) (I; but  $mh\bar{a}l$ , 233, and  $mh\bar{a}lu$ , 47, 101); 77, but  $mi\bar{a}un$  in I);  $rish^u$ , a bull (142);  $shur^u$ , a son (I);  $ts\bar{a}un^u$ , thy out  $ts\bar{a}un$ , I);  $tsy\bar{o}r^u$ , a goat (150).

hal u-mātrā is often dropped, as in the following, some of which also have u-mātrā:— miāun mhāl, my father (233); myul, he was got (I); ne (III).

Or it may become a full u, as in  $m\bar{a}hnu$ , a man (I19, but  $mahn^u$ , II, 56);  $mh\bar{a}l^*$  or  $mh\bar{a}lu$ , a father (47, 101; but  $mh\bar{a}l$ , 233);  $bh\bar{a}yu$ , a brother (49; but  $bh\bar{a}y^*$ , II, 58, 80); rathu, he remained (I);  $zulmmi\bar{a}ru$ , an oppressor (III).

Or it may be lengthened to  $\bar{u}$ . This is always the case in the word  $\bar{a}s\bar{u}$ , he was, whereas thu, he is, is always written with the u short. Again we have zabun  $l\bar{o}g\bar{u}$ , he began to say (I will eat husks), whereas in II, 14, 16, we have lagu, and in I, and ar gatshun lagu na, he did not begin to go inside.

Or it may become  $\bar{o}$  or even wa, as in  $dand^u$  or  $dand\bar{o}$ , the back (43),  $wa\underline{ts}^u$ ,  $wa\underline{ts}u$ , or  $wa\underline{ts}wa$ , a calf (I);  $z\check{e}ou$  or  $zi\bar{o}$ , the tongue (41).

The forms taken by the perfect participle are very instructive. The full forms of the words quoted below are  $m\bar{u}d^umut^u$ ,  $myul^umut^u$ ,  $rachh^umut^u$ ,  $r\bar{a}w^umut^u$ , and  $samz^umut^u$ , but the forms actually occurring are  $m\bar{u}dmut$  (I, and II, 81),  $m\bar{u}d^umut$  (II, 49), dead; myulmut, got (II, 83); rachhmutu and  $rachhmut^u$ , kept (i.e. fatted) (I);  $r\bar{a}w^umut$ , lost (II, 82); and samzumut, become (III).

Epenthesis of vowels occurs in Kashṭawārī as in Kāshmīrī, but, judging from the specimens, its occurrence is here most capricious. We shall take in order the chief epenthetic vowels of Kāshmīrī and observe what happens under similar circumstances in Kashṭawārī.

In Kāshmīrī when a is followed by i-mātrā, and in certain cases (e.g. in the singdat. of the third declension) by i, the a is not changed, but the i-mātrā or i is sounded immediately after the a as well as in its proper place. Thus,  $bad^i$ , great (nom. plur.), is pronounced  $ba^id^i$  (see p. 263). Similarly karis, to a bracelet, is pronounced  $ka^iris$ . We find traces of this in Kashṭawārī, where the dative singular of akh, one, is written aikis in the first specimen, but akis in II, 15. Elsewhere, even in I the a remains unchanged, as in pananis, to his own, or (II, 60)  $baj^i$ , great (nom. sing. fem.).

In Kāshmīrī, when a is followed by u-mātrā it becomes o (p. 263), as  $kor^*$  (for  $kar^*$ ), he was made. The o remains even when the u-mātrā becomes u owing to the addition of a suffix, as in korun, he was made by him. In Kashṭawārī, the same change sometimes occurs as in korun (II, 9). At other times the a becomes o, as in korun (I, 'when he had wasted everything'), and at other times it becomes o, as in abun  $log\bar{u}$ , he began to say (I will fill my belly) (I), in which the u-mātrā has been changed to a. Most commonly, however, in I, III, and the List of Words, the a is unchanged as in abun (III, and 225); abun abun logabun 1 began to die (I); abun (for abun), he remained (near a person of that place) (I); abun, he said (I).

We have already seen that *i*-mātrā is used where Kāshmīrī has ii-mātrā, so that the change of a when followed by the latter does not concern us here.

In Kāshmīrī, when  $\bar{a}$  is followed by *i*-mātrā or by *i*, it becomes  $\ddot{o}$ , as in  $m\ddot{o}l^i$ , fathers (see p. 263),  $m\ddot{o}riw$ , strike ye (see p. 305). In the specimens, there is only one instance of a change resembling this, in which  $\ddot{a}$ , followed by *i*, becomes  $\bar{o}$ , not  $\ddot{o}$ . It is the word  $th\ddot{o}yi\ddot{u}$ , place ye (227), corresponding to the Kāshmīrī  $th\ddot{o}viw$ .

In other cases the  $\bar{a}$  remains unchanged, as in  $\bar{a}sias$  (I) or  $\bar{a}sis$  (II, 1), they were to him (Kāshmīrī  $\bar{o}sis$ );  $h\bar{a}kim$  (III), a ruler;  $kh\bar{a}tira$ , for the sake of (I);  $\underline{t}s\bar{a}nis$   $mh\bar{a}l^i$ -sin, of thy father (Kāshmīrī  $chy\bar{o}nis$   $m\bar{o}l^i$ -sandis) (223);  $w\bar{a}navc\bar{a}lis$ , to a shopkeeper (241).

In Kāshmīrī, when  $\bar{a}$  is followed by u-mātrā or by u it becomes  $\delta$ , pronounced something like the a in 'all' (see pp. 263-4). We see traces of this in  $s\bar{o}r\bar{u}\bar{i}$ , all (I, but  $s\bar{a}r\bar{u}\bar{i}$  in II, 8) corresponding to the Kāshmīrī  $s\delta ruy$ . Another attempt to represent this sound is shown in  $\bar{a}us\bar{u}$  (Kāshmīrī  $\delta s^u$ ), (the elder son) was (in the field) (I), when II, 53, has  $\bar{a}s\bar{u}$ ; and in  $m\bar{a}urum$  (Kāshmīrī  $m\delta rum$ ), I struck (185). As seen above, however, the  $\bar{a}$  often remains unchanged, and so also in  $bh\bar{a}y^u$  (II, 58, 80) or  $bh\bar{o}\bar{i}$  (I; 49), a brother;  $m\bar{a}run$ , (thy father) killed (the fatted calf) (I);  $uj\bar{a}run$  (I),  $ur\bar{a}wun$  (II, 11), or  $ud\bar{a}wun$  (II, 74), he wasted.

In Kāshmīrī, when i is followed by u-mātrā or by u, it becomes yu, as in  $dyut^u$  (for  $dit^u$ ), given (see p. 263). The same usually occurs in Kashṭawārī, as in dyutun, he gave (answer) (I); dyututh, thou gavest (II, 70; but dyituth in I); myul (for  $mil^u$ ), he was found (I). As in the dyituth just mentioned, I also has phirum, I (never) turned (thy word), although, as we have seen, it has dyutum.

In Kāshmīrī, when  $\bar{e}$  is followed by *i*-mātrā it becomes  $\bar{i}$ , and when it is followed by *u*-mātrā it becomes  $y\bar{u}$  (see p. 263). We have in Kashṭawārī one example of what happens to  $\bar{e}$  in such circumstance in the base  $\underline{tsh\bar{e}r}$ , a goat. Its nominative singular is  $\underline{tshy\bar{o}r}^u$  (150), and its nominative plural is  $\underline{tsh\bar{e}r}^i$ , not  $\underline{tshy\bar{u}r}^u$  and  $\underline{tsh\bar{i}r}^i$ .

In Kāshmīrī when  $\bar{o}$  is followed by *i*-mātrā or by *u*-mātrā or by *u*, it becomes  $\bar{u}$ , as in  $\hbar \bar{u} n^u$ , plural  $\hbar \bar{u} n^i$ , from the base  $\hbar \bar{o} n$ -, a dog (see p. 263). In Kashṭawāṛī,  $\bar{o}$  in such circumstances remains unchanged. Thus,  $\hbar \bar{o} n^u$ , a dog (146), pl.  $\hbar \bar{o} n^i$  (148);  $\hbar \bar{o} \hat{n}^i$ , a bitch (147);  $k \bar{o} r^i$ , a daughter (110);  $m \bar{e} t \bar{s} \bar{o} t u m$ , I struck (185). We have, however,  $k r \bar{u} d h \bar{i}$ , angry (I and III), for an original  $k r \bar{o} d h \bar{i}$ .

From the above it will be seen that while epenthetic vowel changes do occur in Kashṭawāṛī they are subject to no fixed law.

Consonants.—In Kāshmīrī a final surd consonant is aspirated (see p. 267). This rarely occurs in Kashṭawāṛī. Thus in I we have dōlat (not dōlath), wealth; lāik (not lāikh), worthy; pŏshāk (not pŏshākh), a garment; ankhuch (not ankhuchh), a ring, and so on. There are, however, a few examples of this aspiration, and we may quote hĕtsakh, they began (to make merry); dyituth, thou gavest; mārāwuth, thou causedst to be killed; and thukh, or thuk, thou art.

Dardic languages, as a rule, do not possess the sonant aspirates gh, jh, dh, dh, or bh. They are, however, common in Kashṭawārī and are evidently borrowed from Western Pahārī. Thus, we have gh in ghar, a house (67), and  $ghur^u$ , a horse (68); dh in  $kr\bar{u}dh\bar{\iota}$ , angry (I and III), and  $dh\bar{a}m$ , a feast (II, 60); and bh in  $bh\bar{a}y^u$ , a brother (49); bhain, a sister (50), and  $bh\bar{o}chhi$ , of hunger (II, 25). We even have initial or medial m becoming mh in  $mh\bar{a}l^u$ , a father (Kāshmīrī  $m\delta l^u$ ) (passim); mhast, much (224); samhuzun, to become (II, 14), but samazi (II, 62); and timhau for timau, among them (II, 5).

Dardic languages show a tendency to hardening soft consonants. We have a good example of this in the word ankhuch (I) or ankuchī (II, 46), a ring, which is for an original angujī.

Attention must be drawn to the lax way in which, as in the case of other Dardic languages, the distinction between cerebrals and dentals is observed. For

instance we have badāwun instead of badāwun (III); thukriën dōsan manz, in a few days, in I, but thukrin in II, 6. In II, 26, we have wŏthi, having arisen, but wŏthi in II, 33; and in II, 67, zāt, ever, but in II, 69, zāṭ. In II, 37, the word for 'embrace' is written nala maṭa'u, but pronounced nālamut".

Kashṭawāṛī possesses a cerebral p, which does not exist in Kāshmīrī. It is probably borrowed from Lahndā or from Western Pahāṛī. It is interchangeable with d, as in  $ur\bar{a}wun$  (II, 11) or  $ud\bar{a}wun$  (II, 74), he squandered. A few examples, out of many, are  $shur^u$ , a son (55);  $k\bar{o}r^i$ , a daughter (56);  $ghur^u$ , a horse (68);  $d\bar{o}run^u$ , to run (85);  $ni\bar{o}r^u$ , near (87). The interchange of dentals and cerebrals is again illustrated by  $tshy\bar{o}r^u$ , a he-goat (150), with a cerebral r, but  $tsh\bar{e}l^i$ , a she-goat (151), with a dental l.

The dental r, as in other Dardic languages, is sometimes elided. Thus we have  $br\bar{o}nth$  or  $b\bar{o}nth$ , before (90); and nyit, having emerged (I), corresponding to the Kāshmīrī  $n\bar{v}rith$ .

There is one instance of the interchange of w and m in  $man\bar{a}mun$ , he remonstrated with him (II, 64), for  $man\bar{a}wun$ .

The epenthetic changes of consonants that are so prominent a feature in Kāshmīrī also occur occasionally in Kashṭawārī. Thus (cf. p. 267), we have the change of t to ch in tsachien, he tore them (fem.) (III), from tsatun, to tear. In Kāshmīrī d becomes j before y or e but not before u-mātrā (see p. 267). Thus,  $bod^u$ , great, has a feminine  $b\ddot{u}d^{\ddot{u}}$ , with a dative singular baje. In Kashṭawārī, this change is extended by analogy to the feminine nominative, so that we have  $baj^i$  (II, 60, 75), corresponding to the Kāshmīrī  $b\ddot{u}d^{\ddot{u}}$ .

In Kāshmīrī t under certain circumstances becomes  $\underline{ts}$ , and n becomes  $\tilde{n}$  (p. 267), so, we have in Kashṭawāṛī  $kyut\bar{a}$  (222) (Kāshmīrī  $kyut^n$ ), how much, feminine  $k\underline{tts}\bar{a}$  (221) (Kāshmīrī  $k\underline{its}^{\bar{u}}$ ). So  $panun^n$ , own, fem.  $pana\hat{n}^i$ ;  $\underline{ts}\bar{a}un^n$ , thy, fem.  $\underline{ts}\bar{a}\hat{n}^i$ .

In Kāshmīrī h is liable to become sh, or, more accurately, is liable to revert to an original sh. Thus the feminine of  $hyuh^u$ , like, is  $hish^u$ . In Kashṭawārī the sh appears also in the masculine, as in  $m\check{e}$  pananien mazūran-hish banāyim, make me like thine own servants (I).

#### DECLENSION.-Nouns.-

Corresponding to the Kashmiri first declension, we have:-

	Sing.	Plur.
Nom.	ghar .	ghar.
Dat.	gharas	gharan.
Ag.	gharan )	gharau.
Abl.	ghara }	ynarau.

Ropai, a rupee, makes its plur. nom. ropie.

Examples of this declension are:-

Sing. nom.-acc.— $badd^u$   $k\bar{a}l$   $p\bar{e}\bar{o}u$ , a great famine fell (I). yi  $r\bar{o}pai$  dyi tis, give this rupee to him (234).

panun yad bhara, I will fill my own belly (I, II, 20). Note that yad is here masculine. In Kāshmīrī it is feminine.

dand, dand, or dando, the back (43). Judging from the two latter forms this word is also of the second declension. The dative singular dandas, given below, belongs to the first declension.

Dat.-acc.—pananis dilas-sathi zabun, he said with (i.e. in) his heart (I).

těsinyis dandas thôyiū zīn, put ye the saddle to (i.e. on) his back (227).

tath dishas-manz kāl pěōu, a famine fell in that land (I).

gharas-manz thu safēd ghuṛi-sun zīn, in the house is the saddle of the white horse (226, so 223, 233).

gharas-niōr āō, he came near the house (I, so II, 54).

hathas ankhuch lāgyus, put ye a ring on his hand (I).

su hōshas-manz  $\bar{a}\bar{o}$ , he came into sense (I).

zāt tsāni hukmas adal badal na hanthus, I never walked contrary to thy command (II, 68).

tini pananyis zamīnas manz sūr tsunāwani sōzun, he sent him into his land to feed swine (I).

In jawāb-manz (II, 65), for jawābas-manz, in answer, the termination of the dative has been omitted.

su thu dhāri-hinis mŏkhas-pān māl tsunāwan, he is grazing cattle on the top of the hill (229).

 $tath\ mulkas$ -manz  $badu\ dr\bar{a}g\ p\check{e}\bar{o}u$ , in that country a great famine fell (II, 12).

tin karun yath mulkas zamīnas kachchh, he measured the land for (i.e. of) this country (III).

aikis naukaras sad dyit, having called a servant (I).

Rām Chandar Sāhabas-sāthi mhast minnat zārī karin, he made much entreaty and lamentation with (i.e. to) Rām Chandar Sāhib (III).

tath jāē-hinis aikis shakhsas-labi rathu. he stayed with a person of that country (I).

Ag.—āsĕāu Nawāb Sāhaban Tahsīldār rachhmutu, he was appointed Tahsīldar by the Nawāb Sāhib (III).

Abl.—khuha-manza  $khu\bar{a}l$   $p\bar{a}\hat{n}$ , draw water from the well (237).

Plur. nom.-acc.— lūk sārī tyĕs-pān krūdhī samazēī, all the people became angry with him (III).

miāni mhāli-sinyi kityā mazūr thī, how many labourers there are of my father (1).

tathun mõl thu ḍhāī rŏpiē, the price of that is two rupees and a half (232).

tyis hě tsa tima ropie, take those rupees from him (235).

tini sūr tsunāwani sōzun, he sent him to feed swine (I).

badien mahnien zamīn ziyāda āsiāi, there were more lands to great men (III).

Dat.-acc. - thukriĕn dōsan-manz, in a few days (I).

tisin hathan ankuchī, biya khōran paḍiōru, a ring for his hand, and a shoe for his feet (II, 46).

panun māl māra kāman-manz urāwun, he wasted his substance in evil deeds (II, 10).

māra kāran-pata māl ujārun, he wasted his substance (following) after evil deeds (I).

mě pananiěn mazūran-hish banāyim, make me as one of thy servants (I).

miānis mhālis-nishē wāra mazūran wāra manjī thī, near my father to many servants there is much bread (II, 23).

panen mazūran-manz, amongst thine own servants (II, 32).

mhālin pananien naukaran zabun, the father said to his servants (I).

kityān warhiĕn (nom. sg. warhy, 1st decl.) tsāñi khĕzmat karyim, for how many years did I do thy service (I).

yītin warhen, for so many years (II, 66).

 $\tilde{a}s\check{e}\tilde{a}u-rachhmutu\ p\tilde{a}\underline{t}san\ warhi\check{e}n$ , he was appointed for five years (III).

boh pananiën yāran-sāthi khushī karaha, I might have done rejoicing with my own friends (I).

paněn yāran-manz, among my own friends (II, 71).

Ag.—tyĕs-pān lūkau zamīndārau khuālikh bāsalāt, a complaint was raised against him by the people generally and by farmers (III).

Corresponding to the Kāshmīrī second declension, we have the following. It must be remembered that a final " is often dropped, and also is often written u or even  $\bar{o}$  or wa, and that a final i is often written i or  $\bar{\imath}$ . Also that in is often written en, en, or en. In the paradigm I shall only give ", i, and en respectively, leaving the other forms to be inferred. Note also that the agent singular ends in en, not in i as in Kāshmīrī.

	Sing.	Plur.
Nom.	$mh\bar{a}l^{u}$ , a father	$mhar{a}l^i$ .
Dat.	$mh\bar{a}lis$	mhālin.
Ag.	mhālin )	
Abl.	$mh\bar{a}li$	mhāliau.

As examples of the vocative, we may quote ai mhāli, O father (I, and II, 3), and ai shuria (I) and ai shur^u (II, 76), O son.

As other examples of the nominative plural, we can quote from the List of Words (138ff.):—

Nom. Sing.	Nom. Plur.
ghur ^u , a horse	ghuṛi.
rish", a bull	$rish^i$ .
$h\bar{o}n^{u}$ , a dog	hōn ⁱ .
tshyōr", a goat	<u>ts</u> hēŗi.

Note that while  $h\bar{o}n^{\mu}$  shows no epenthesis, we see it in  $\underline{ts}hy\bar{o}p^{\mu}$ .

Other examples are:

Sing. nom.-acc.— $\underline{ts}\bar{a}un^u$   $bh\bar{a}y^u$   $\bar{a}mut$  thu, thy brother is come (II, 58, cf. 80)- $akh\bar{a}$   $mahn^u$   $hak\bar{a}r\tilde{u}$ , having called a man (II, 56).  $mi\bar{a}un$   $mh\bar{a}l$ , my father (233).

tisun mhāl kanāra nyit bēzāwun lagus, his father, having come outside, beganto persuade him (I).

tyisun badd" shur" wajjan-manz āusu, his elder son was in the fields (I).

tsāni mhālin tisinē khātira rachhmutu watsu mārun, thy father hath killed the fatted calf for him (I); but:—

rachhmutu watswa yōr aniū, bring ye the fatted calf (I).

Dat.-acc.—su thu ghuṛis- $p\bar{a}n$   $b\bar{e}\bar{\imath}$ , he is seated on a horse (230).

kulyis-tal, under the tree (230).

aikis mahnis zēh shuŗī āsias, to a certain man were two sons (I).

akis badis  $m\bar{a}hnis$ -nishin  $lag^u g\bar{o}u$ , he went and joined himself to a certain man (II, 15).

lökrin shuriën pananis mhālis zubun, the younger son said to his father (I, and so elsewhere, in both I and II, passim).

mě tsōtum těsinyis shuris mhast, I have well beaten his son (228).

gāmakis kāsi wānawālis-hata, from a shopkeeper of the village (241).

ak zanis zēh shuri āsis, to a certain man were two sons (II, 1).

Ag.—lŏkṛin shuṛiĕn pananis mhālis zabun, the younger son said to his father (I, cf. II, 2).

lökrin shurin akis dūras mulka-sun safar korun, the younger son made a journey to a far country (II, 7).

mhālin pananien naukaran zabun, the father said to his servants (I, cf. II, 43).

su hazza dūr āsū, mhālin lawun, he was yet far off, (when) his father perceived him (I).

shurin tis zabun, the son said to him (II, 38).

miān pětr sinyi shuriën karun tesiñi bhēnyi-sãthi biāh, the son of my uncle has made a marriage with his sister (225).

Abl.  $-n\bar{a}lamati\ ratun$ , he seized him with an embrace (I).

Plur. nom.-acc.—hundī ditinus, he gave him kisses (I).

ak zanis zēh shur āsis, to a certain man were two sons (II, 1).

aikis mahnis zéh shuṛī āsias, to a certain man were two sons (I).

Dat.-acc.-mhālin paněn māhnin zabun, the father said to his men (II, 44).

lāchāran mahnien badāwun, badien mahnien zamīn ziyāda āsiāi, thukṛī banāyin, for helpless men he increased (the measurement of their land) (and) for great men, who had more lands, he diminished them (III).

Corresponding to the third declension of Kāshmīrī, consisting of feminine nouns in 'or "we have the following. As in the case of nouns of the second declension is often written i or  $\bar{i}$  and in is often written yin or  $i\check{e}n$ . In the paradigm I only give 'and in respectively, leaving the other forms to be inferred (110ff.):—

	Sing.			Plur.
Nom.	$k\bar{o}r^{i}$ , a d	aughter		kōri.
Dat.	kōŗi			körin.
Agabl.	kōŗi			kōriau.

Other examples of the nominative plural are (139ff.):—

Nom. Sing.	Nom. Plur.
$ghur^i$ , a mare	ghuri.
$h \tilde{o} \tilde{n}^i$ , a bitch	$h  ilde{o}  ilde{n} i.$

Other examples are:-

Sg. nom.-acc.—dāṛhi panani puchiĕn, he plucked out his own beard (III).

Dat.-acc.—surti-manz yith zabun, having come into sense he said (II, 22).

Plur. nom.-acc. - zachi tsachien, rags were torn by him (III).

Dat.-acc.—<u>tsāun</u>^u māl gānen-manz uḍāwun, he scattered thy property among harlots (II, 73).

Corresponding to the fourth declension of Kāshmīrī, we have the following examples:—

w.	Sing.	Plur.
Nom.	kath	katha.
Dat.	kathi	kathan.
Agabl.	kathi, katha	kathau.

The above paradigm is based on the following examples. No example is available for the ag.-abl. plur., but kathau is probably right:—

Sg. nom.-acc.—bhain, a sister (50); dat. bhēnyi-hata, than the sister (231); bhēnyi-sathi, with the sister (225).

 $g\bar{a}u$ , a cow (143); pl. nom.  $g\bar{a}\bar{e}$  (145).

Dat.-acc. - bad" shur" wajji-manz āsū, the elder son was in the field (II, 53).

Abl.—boh bhuchi marun lagus, I began to die (I).

boh bhochhi maran thus, I am dying of hunger (II, 25).

panani dōlata-manza miāun hissa dyim; tĕ tin dōlat banṭī ditsin, give me my share of thy property; and he divided the property (I).

ai katha (sing. nom. kath)-pāna lūk sārī tyĕs-pān krūdhī samazēī, from on (i.e. with regard to) this matter all the people became angry with him (III).

Note that the ablative ends in a (dolata, katha) or in i (bhuchi).

Plur. nom.-acc.—yima shima sūr khewan āisi, what husks the swine were eating (I).

Dat.-acc.—<u>tsāun</u> māl kanjran-sāthi uḍāi dyutun, he wasted thy property on harlots (I).

razan-sathi gandis, bind him with ropes (236).

badd shur wajjan-manz āusū, the elder son was in the fields (I). tin tis paněn wajjan-manz sōzun, he sent him into his fields (II, 17).

The genitive of all four declensions will be dealt with under the head of adjectives.

**Postpositions.**—Postpositions are used as in Kāshmīrī. It is noteworthy that the postpositions hata and nish, both meaning 'from,' govern the dative, and not, as we might expect from the analogy of Kāshmīrī, the ablative.

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354 The following is a list of the postpositions occurring in the specimens, with the cases they govern :hata, from (dat.). khātara, khātira, for the sake of (abl. or abl. of gen.). labi, near, to (=Hindī  $p\bar{as}$ ) (dat.). manz, in, among, into (dat.). manza, from in, from among (abl.).  $ni\bar{o}r$ , near (dat.). nish, from (dat.). nisha,  $nish\check{e}$ , nishin, near (=Hindī  $p\bar{a}s$ ) (dat.).  $p\bar{a}n$ , upon (=Hindī par) (dat.).  $p\bar{a}na$ , from upon (=Hindī  $par-s\bar{e}$ ) (abl.). pata, after (dat.).  $s\tilde{a}thi$ , with, in company with (dat.).  $\widetilde{a}thi$ , with, by means of (dat.). The following are examples of the use of these postpositions: tsě kas-hata su mol hyututh, from whom did you buy that (240)? gāmakis  $k\tilde{a}$ si wānawālis-hata, from a shop-keeper of the village (241). tsāni mhālin tisině khātira rachhmutu watsu mārun, aiyi khātara tin su juān lawun, thy father hath for his sake killed the fatted calf, for the sake of this that (i.e. because) he hath perceived him (to be) well (I). isini khātara rachhmut" wats" mārāwuth, for his sake thou causedst the fatted calf to be killed (I). tath jāē-hinis aikis shakhsas-labi rathu, he remained near (i.e. with) a person of that place (I). wathi pananis mhālis-labi āō, having arisen, he came near (i.e. to) his father (I). tath dishas-manz kāl pěōu, a famine fell in that country (I). thukrien dosan-manz, in a few days (the younger son went off to a far country) (I). tsāun" māl gāñěn-manz uḍāwun, he wasted thy property among harlots (II, 73). gharas-manz thu safēd ghuri-sun zīn, in the house is the saddle of the white horse (226; so 223, 233). su hōshas-manz āō, he came into sense (I). badd" shur" wajjan-manz āusū, the elder son was in the fields (I). tin tis panen wajjan-manz sozun, he sent him into his fields (II, 17). naněn yāran-manz khushī kara, I may make rejoicing with my friends (II, 71). tini pananyis zamīnas-manz sōzun, he sent him into his own lands (I). In javāb-manz, in answer (II, 65), the termination of the dative has been dropped. panani dolata-manza miāun hissa dyim, give me my share from in (i.e. out of) thy property (I). timau-manza lokrin mhālis zabun, from among them the younger said to the father (II, 2). khūha-manza khuāl pāñ, draw water from in (i.e. out of) the well (237).

yēī gharī gharas niōr āō, when he came near to the house (I; cf. II, 54).

mhālis-nish, from the father (101).

tū sadā mě-nishě thuk, thou art always near (i.e. with) me (II, 76).

boh wathi pananis mhālis-nisha gatsha, I, having arisen, will go near (i.e. to) my father (I; cf. II, 26).

miānis mhālis-nishē wāra mazūran wāra manjī thī, near my father (i.e. in my father's house) many servants have much bread (II, 23).

akis badis māhnis-nishin lag" gōu, he went and stayed near (i.e. with) a great man (II, 16).

ai katha-pāna lūk sārī tyĕs-pān krūdhī samazēī, from upon (i.e. in regard to) this matter all the people became angry upon (i.e. with) him (III).

thukrin dosan-pata, after a few days (II, 6).

 $m\bar{a}$ ra  $k\bar{a}$ ran-pata  $m\bar{a}$ l  $uj\bar{a}$ run, he wasted the property after (i.e. in) evil deeds (I).  $tin\ pananis\ dilas-s\tilde{a}$ thi zabun, he said with (i.e. in) his heart (I).

<u>ts</u>āun māl kanjran-sãthi uḍāī dyutun, he wasted thy substance with harlots (I).  $t\bar{u}$  hamēsha mě-sãthi thukh, thou art ever with me (I).

boh pananien yāran-sāthi khushī karaha, I might have made merry with my friends (I).

yiman-sãthi panun yaḍ bhara, with these I will fill my belly (I). razan-sãthi ganḍis, bind him with ropes (236).

Adjectives, as a rule, follow the custom of standard Kāshmīrī. Those that do not end in u-mātrā (such as  $d\bar{u}r$ , distant; hish, like;  $ju\bar{a}n$ , good;  $m\bar{a}ra$ , bad; zabar, good) are not declined when in agreement with a substantive in a case other than the nominative singular. Thus:—

dūr dishas safar korun, he went to a far country (I).

māra kāran-pata māl ujārun, he wasted the property in bad actions (I).

panun māl māra kāman-manz urāwun, he wasted his property in bad actions (II, 10).

zabar māhnu, a good man (119); zabar māhni, good men (124).

Sometimes, however, the adjective is declined,—the masculine in this case following the first declension of nouns. Thus we have:—

akis dūras mulka-sun safar korun, he made a journey of a distant country (II, 8).

lāchāran mahnien badāwun, for helpless men he increased (the measurement of the land) (III).

As in Kāshmīrī adjectives ending in *u*-mātrā agree with the noun they qualify in gender, number, and case. It must be remembered that *u*-mātrā is often elided, so that the adjective apparently ends in a consonant. This, however, does not affect the rule. Even when the *u*-mātrā is elided the adjective is treated as if it ended in *u*-mātrā. Thus the pronominal adjective *miāun**, my, is just as often written *miāun*, but it is always declined as if it were *miāun**, and never as if it were really *miāun*.

Under the rules for epenthesis certain consonants are liable to change in the feminine (see p. 266), and in some cases, when they do not change in the nominative feminine, they change in the other cases. Thus, the feminine of the Kāshmīrī  $bod^u$ , great, is  $b\ddot{u}d^{\ddot{u}}$ , the dative singular of which is  $baj\check{e}$ . In Kashṭawārī these changes appear most capriciously, sometimes they occur, and sometimes they do not.

Adjectives ending in  $n^u$  (which in Kāshmīrī becomes  $\tilde{n}^u$  in the feminine) appear to make their feminines pretty consistently in  $\tilde{n}^i$ . Thus,  $mi\bar{a}un^u$ , my, has its feminine  $mi\tilde{a}\tilde{n}^i$ ;  $\underline{ts}\bar{a}un^u$ , thy, feminine  $\underline{ts}\tilde{a}\tilde{n}^i$ ;  $panun^u$ , own, feminine  $pana\tilde{n}^i$ . In the case of the Kashṭawārī word  $bad^u$ , great, the d is changed to j, even in the case of the nominative feminine, which is  $baj^i$ . This is evidently due to the analogy of the other feminine cases. We thus get the following declension of  $bad^u$  or  $bad^u$ , great.

	Masc.	Fem.
Sing.		•
Nom.	$bad^u$	$baj^i$ .
Dat.	badis, badi	baji.
Ag.	badin, badi	baji.
Abl.	badi	baji.
Plur.		
Nom.	bad'	baji.
Dat.	badin	bajin.
Agabl.	badiau	bajiau.

Note that, in the masculine singular, the ablative can optionally be used for any oblique case.

There are one or two irregular adjectives. The pronominal adjective  $panun^u$ , own, optionally drops the second n in all cases except the nominative singular. Thus, panis for pananis; pani for panani, and so on. The word for 'all' (compare the Kāshmīrī  $s\delta ruy$ , see p. 269), invariably adds an emphatic  $\bar{\imath}$ . Thus the masc. sing. nom. is  $s\bar{a}r\bar{u}\bar{\imath}$ , abl.  $s\bar{a}riw\bar{\imath}$  (for  $s\bar{a}ri+\bar{\imath}$ ); plur. nom.  $s\bar{a}r\bar{\imath}$  (for  $s\bar{a}r^i+\bar{\imath}$ ).

As examples of the use of these declinable adjectives we may quote:-

Masc. sing. nom.—tath dishas-manz badd kāl peōu (I) or tath mulkas-manz bad drāg pĕōu (II, 12), in that country a great famine fell.

tyisun baḍḍu shuru wajjan-manz āusū (I) or tisun baḍu shuru wajji-manz āsū (II, 53), his great (i.e. elder) son was in the field(s).

yēī gharī sōrūī barbād kŏrun (I) or yĕli sārūī kharach korun (II, 11), when he had wasted (expended) all.

Dat.-acc.—akis badis māhnis-nishin lag* gōu, he went and stayed with a great man (II, 15).

miānis mhālis-nishē wāra mazūran wāra manjī thī, near my father (i.e. in my father's house) many servants have much bread (II, 23).

lökrin shuriën pananis mhālis zabun, the younger son said to his father (I). So pananis mhālis, (I will go) to my father (I), and (he came) to his father (I).

miāun mhāl thu tath lŏkuri gharas-manz rihwan, my father lives in that small house (233).

pani mhālis-nishe gatsha, I will go to my father (II, 26, cf. 34).

zāt tsāni hukmas adal-badal na hanthus, I never walked contrary to thy command (II, 67).

Note miāni for miānis or miāni (225).

Ag.—lőkrin shuriĕn pananis mhālis zabun, the younger son said to his father (I). lőkrin shurin safar korun, the younger son made a journey (II, 7).

tsāni mhālin baji dhām karmatsi thī, thy father hath made a great feast (II, 59). tsāni mhālin rachhmutu wātsu mārun, thy father killed the fatted calf (I).

Plur. nom.—lūk sārī tyĕs-pān-krudhī samazēī, all the people became angry with him (III).

thukṛi banāyin, he made them small (III).

Dat.-acc.—badien mahnien, for great men (III).

pananien mazūran-hish banāyim, make me like one of thy servants (I).

mhālin panen māhnin zabun, the father said to his men (II, 43).

thukṛien dōsan-manz, in a few days (I).

thukṛin dōsan-pata, after a few days (II, 6).

Fem. sing. nom.—<u>tsāni mhālin baj</u> dhām karmats thī, thy father hath made a great feast (II, 59, cf. 75).

kityān warhien tsāni khezmat karyim, for how many years I did thy service (I). yītin warhen me tsāni ṭahl karan thus, for so many years I am doing thy service (II, 66).

Dat.—karun panañī marzī-sāthi zamīnas kachchh, he measured the country according to his own pleasure (III).

Plur. dat.—tin tis pañen wajjan-manz sōzun, he sent him into his fields (II, 16).

The Genitive Case.—As in Standard Kāshmīrī the genitive is an adjective and is declined as such. The postpositions of the genitive are hun", sun", and uk", corresponding to the Kāshmīrī hond", sond", and uk" respectively. These are used almost exactly as in Kāshmīrī. Hun" is used with feminine nouns and with masculine plural nouns. Sun" is used with masculine singular nouns. Both these govern the dative, as in Kāshmīrī, and as in that language the s of sun" is really the termination of the dative, so that āsmāna-sun" of heaven is really āsmānas-'un", for āsmānas-hun" (see p. 225). Unlike Standard Kāshmīrī sun" is used not only with animate, but also with inanimate nouns, so that we have āsmāna-sun", when Kāshmīrī would have āsmānuk";

 $m\bar{a}la$ - $sun^u$ , of the property, where Kāshmīrī would have  $m\bar{a}luk^u$ ; and mulka- $sun^u$ , of the country, where Kāshmīrī would have  $mulkuk^u$ .

The postposition  $uk^u$  is, as in Kāshmīrī, confined to inanimate masculine singular nouns, as in  $g\bar{a}muk^u$ , of the village;  $mulkuk^u$ , of the country. We thus see that either  $sun^u$  or  $uk^u$  may be used with such an inanimate noun as mulk, a country.

All these postpositions are declined, so that we have for sun":—

	Masc.		Fem.
Sing.			·~; ~
Nom.	$sun^u$		$si ilde{n}^i,  s ilde{ ilde{\imath}}.$
Dat.	sinis, $sini$		$si\~{n}i.$
Ag.	sinin, sini		$si\~ni.$
Abl.	sini		$si\~ni.$
Plur.			
Nom.	$sin^i$		$si\~ni.$
Dat.	sinin, sin		$si\~nin.$
Agabl.	siniau	**************************************	$si\~nau.$

 $Sun^u$  is sometimes written  $sund^u$  (102).

As usual there are numerous variants of these forms. The "of sun" is very commonly dropped, so that we get sun. Similarly final i and i are often dropped, so that sin may represent sin or sini. Again y is often inserted before i, so that, e.g., sinis and sini become sinyis and sinyi respectively. Again, sometimes  $\check{e}$  and sometimes  $\bar{\imath}$  is written for i or i, and  $i\check{e}n$  or  $\check{e}n$  for in, so that sin and sini may become  $sin\check{e}$  or  $sin\bar{\imath}$ , and sinin may become  $sin\check{e}n$  or  $sin\check{e}n$ . All this is exactly as in the case of nouns of the second and third declensions.

 $Hun^u$  is declined exactly like  $sun^u$ , substituting h for s.

 $Uk^{u}$  is declined as follows, it being remembered that changes of spelling may occur as in the case of  $sun^{u}$ .

	Masc.	Fem.
Sing.		
Nom.	$uk^u \ (uk)$	$ach^i$ .
Dat.	akis,aki	achi.
$\mathbf{Ag}.$	akin, aki	achi.
Abl.	aki	achi.
Plur.		
Nom.	$ak^i$	achi.
Dat.	akin	achin.
Agabl.	akiau	achiau.

Sometimes the genitive postpositions are omitted as in (II, 54) gewanen, for gewanen-hun, of singing, and (II, 55) natsanen, for natsanen-hun, of dancing.

The following are examples of the use of the genitive:—

Sun^u.—masc. sing. nom.—āsmāna-sun gunāh kurmut thum, I have done sin of (i.e. against) heaven (II, 28).

gharas-manz thu safēd ghuri-sun zīn, in the house is the saddle of the white horse (226).

māla-sun hissa mě dim, give me the share of the property (II, 3).

mulku-sun (for mulka-sun") su thu měhram, he is acquainted of (i.e. with) the country (III).

dūras mulka-sun safar, a journey of (i.e. to) a far country (II, 9).

Sāhaba-sun gunāh korum, I did sin of (i.e. against) God (I).

Dat.-acc.—tě-sinyis dandas thōyiū zīn, put ye the saddle to (i.e. on) his back (227). mě tsōtum tě-sinyis shuris, I have beaten his son (228).

i-sin hathas ankhuch lāgyus, put ye a ring on his hand (I).

tsanis mhāli-sin gharas-manz, in thy father's house (223).

Ag.—ti-sin mhālin su manāmun, his father remonstrated with him (II, 63).

miān pětr-sinyi shuriën karun biāh, the son of my uncle made a marriage (225).

Abl.—<u>tsāni mhālin ti-sinĕ khātira rachhmutu watsu mārun</u>, thy father killed the fatted calf for the sake of him (I).

i-sini khātara rachhmut" wats" mārāwuth, thou causedst the fatted calf to be slain for him (I).

Plur. nom.-acc.—miāni mhāli-sinyi kityā mazūr thī, how many labourers there are of my father (I).

Dat.-acc. -ti-sin hathan ankuchī, a ring for his hands (II, 46).

Fem. sing. nom.-acc.—ghuri-si ummar, the age of the horse (221).

Dat.-acc.—tyĕ-siñi bhēnyi-hata baḍḍ", taller than his sister (231).

 $Hun^{u}$ .—masc. sing. dat.— $dh\bar{a}ri$ -hinis mokhas- $p\bar{a}n$ , on the top of the hill (229).

 $tath\ j\bar{a}\check{e}$ -hinis aikis shakhsas-labi rathu, he remained near a person of that place (I).

For further examples of sun" and hun", see the List of Words, 102, etc.

 $Uk^u$ .—masc. sing. nom.— $na\underline{ts}unuk$   $w\bar{a}z$  lawun, the sound of dancing was perceived by him (I).

Dat.-acc.  $-g\bar{a}makis\ k\tilde{a}si\ w\bar{a}naw\bar{a}lis-hata$ , from a shopkeeper of the village (241).

tath mulkakis akis badis māhnis-nishin lag" gōu, he went and joined himself to a great man of that country (II, 15).

Fem. sing. nom.  $-y\bar{o}r$  yinach marzī karan thu, he is making a desire of (i.e. for) coming here (III).

Adjectives in agreement with genitives in  $sun^*$  or  $hun^*$  are put in the dative, as in  $d\bar{u}ras\ mulka-sun\ safar$ , a journey of a far country (II, 9).

No examples are available of any adjective agreeing with a genitive in  $uk^{*}$ .

Comparison.—This is made as in Kashmīrī. The usual postpositions are hat a and nishi. Thus:—

-nishi zabar, better than (133).

sāriwī-nishi zabar, better than all, best (134).

bhēnyi-hata baḍḍu, taller than the sister (231).

sāriwī-nishi juān poshāk kadi aniū, bring ye forth the best robe (I).

Another mode of forming the superlative is shown in :-

asalas-nishě asal, good than good, i.e. best (II, 44).

Numerals.—These are given in the List of Words and Sentences (pp. 488ff.).

The word for 'one' is ak which is either indeclinable as in ak zanis  $z\bar{e}h$  shur'  $\bar{a}sis$ , to one man were two sons (II, 1), or else is declined as if from a nominative  $ok^n$  or  $ak^n$ , its dative being akis or aikis. Thus:—

akis dūras mulka-sun safar, a journey to a far country (II, 8).

akis badis māhnis-nishin, near a great man (II, 15).

aikis mahnis zēh shurī āsias, to one man were two sons (1).

aikis naukaras sad dyit, having given a call to one (i.e. a) servant (I).

With the suffix of the indefinite article ak becomes, as in Kāshmīrī,  $akh\bar{a}$ , and simply means 'a,' as in  $akh\bar{a}$   $m\bar{a}hn^u$   $hak\bar{a}r\tilde{u}$ , having called a man (II, 56).

The word for 'five' is given as pants in the List of Words, but the dative is given as  $p\tilde{a}tsan$  in:—

yěti āsēāu rachhmutu pātsan warhien, he was placed here for five years (III).

**PRONOUNS.**—These closely follow Kāshmīrī, and will be dealt with in the order employed in describing the pronouns of that language.

Personal Pronouns.—The first two Personal Pronouns are declined as follows:—

	<b>I.</b>	Thou.
Sing.		
Nom.	$b\check{o}h$ , $m\check{e}^{1}$	$tar{u}, \underline{ts}a.$
Dat., ag. and ab	l. mě	<u>ts</u> ĕ.
Plur.		
Nom.	$as^i$ , $as$	$\it tus.$
Dat., ag. and ab	I. asi, asī	$tusi,\ tusar{\imath}.$

It will be observed that final i is liable to be dropped, and that final i is liable to be lengthened. The  $t\bar{u}$  of the second person connects Kashṭawārī with Western Pahārī, while  $\underline{tsa}$  connects it with Kāshmīrī.

Instead of the genitives, the possessive pronouns  $mi\bar{a}un^u$ , my;  $asun^u$ , our;  $ts\bar{a}un^u$ , thy; and  $tusun^u$ , your, are employed. As usual the final u-mātrā is frequently dropped. These are adjectives, and are regularly declined, with all the vowel changes noted under the head of adjectives, and shown in the declension of  $bad^u$ , great (see p. 356), the feminines being  $mi\tilde{a}\tilde{n}^i$ ; (?)  $as\tilde{n}i^i$ ,  $as\tilde{a}i^i$ ;  $ts\tilde{a}\tilde{n}i^i$ ; and (?)  $tusi\tilde{n}i^i$ ,  $tus\tilde{a}i^i$ , respectively. I have no authority for the plural genitives, and the forms given are based on the feminine of the genitive postposition  $sun^u$  (p. 358).

The following are examples of the use of these pronouns:--

First Person.—Sing. nom.—boh wathi pananis mhālis-nisha gatsha, I, having arisen, will go to my father (I).

boh bhochhi maran thus, I am dying of hunger (II, 25).

boh hanthus az mhast dür, I walked a long way today (224).

¹ See below.

In one passage in the second specimen,—viz.  $m\tilde{e}$   $ts\tilde{a}\tilde{n}^i$  tahl karan thus, I am doing thy service (II, 66),—the nominative of this pronoun is  $m\tilde{e}$ , which is probably borrowed from the Lahndā  $m\tilde{a}$ .

Dat.-acc.—mě pananiěn mazūran-hish banāyim, make me like thine own labourers (I; so II, 31).

mě zāt pūt dyituth na, thou never gavest to me a goat (I).

māla-sun kissa yu mě wātim, mě dim, give to me the share of the property which will come to me (II, 3).

tū hamēsha mě-sāthi thukh, thou art ever with me (I; so, mě-nishě, II, 76).

Ag.—mě gunāh körum, I did sin (I; so II, 27).

mě tsotum těsinyis shuris mhast, I beat his son much (228).

Plur. nom.  $-as^i$  khěmau, we shall eat (II, 48).

as khyĕmau, id. (I).

as Nawāb Sāhabas-labi faryād gatshau, we will go as complainants to the Nawāb Sāhib (III).

Dat.—su hākim asi gatshi na, that ruler is not proper for us (III).

Sing, gen. (masc. sing. nom.) –  $mi\bar{a}un^u$  zi shu $r^u$   $m\bar{u}d^umut$   $\bar{a}s\bar{u}$ , this my son was dead (II, 49).

yis-kěn miāun" thu, whatever is mine (II, 77).

miāun yi shur" mūdmut āsū, this my son was dead (I).

i-kēntsa miāun thu, whatever is mine (I).

panani dölata-manza miāun hissa dyim, out of thy wealth give me my share (I).

(Dat.-acc.)—miānis mhālis-nishē wāra mazūran wāra manjī thī, in my father's house many servants have much bread (II, 23).

miāni (for miāni, miānis) pētra-sinyi shurien, by the son of my uncle (225).

miāni mhāli-sinyi kitya mazūr thī, how many labourers there are of my father (I).

Second Person.—Sing. nom.— $t\bar{u}$  hamēsha mě-sãthi thūkh, thou art ever with me (I; so II, 76).

tyis hẽ tsa tima rŏpiē, take thou those rupees from him (235).

Dat.-acc.—kusun shur thu tsĕ-pata yūan, whose boy comes behind thee (239)?

Ag.—<u>ts</u>ě zāṭ ak <u>ts</u>hāwali-pūt mě dyututh na, thou never gavest me a kid (II, 69).

tsĕ baji dhām karith, thou madest a great feast (II, 74).

tsě kas-hata su mõl hyututh, from whom didst thou buy that (240)?

Sing. gen. (masc. sing. nom.)—<u>tsāun</u> zab zāt phirum na, I never disobeyed thy word (I).

tsāun" nām kyā thūī, what is thy name (220)?

phīri tsāun" shur" zabāwa, I again may be called thy son (II, 30).

tsāun" bhāy", thy brother (II, 58, 80).

tsāuni zi shuru, this thy son (II, 72).

yis-ken miāun" thu, su tsāun" thu, whatever is mine, that is thine (II, 77).

ath-lāik raṭhus na tsāun shuṛu zaba, I am not worthy (that) I may say (that I am) thy son (I).

tsāun bhōī āuī, thy brother came (I).

 $y\bar{e}\bar{\imath}$ -ghaŗ $\bar{\imath}$  tsāun yi shuŗ u  ā $\bar{o}$ , when this thy son came (I).

(Dat.-acc.)—<u>tsānis mhāl</u>i-sin gharas-manz kityā shuṛi thī, how many sons are there in thy father's house (223)?

zāt tsāni hukmas adal-badal na hanthus, I never walked contrary to thy command (II, 67).

(Ag.)—<u>tsāni mhālin rachhmutu watsu mārun</u>, thy father killed the fatted calf (I). <u>tsāni mhālin baj</u> dhām karmats thī, thy father hath made a great feast (II, 59).

(Fem. sing. nom.)—kītyān warhiĕn tṣāñ khĕzmat karyim, for how many years did I do thy service (I)?

yītin warhĕn mĕ tṣāñ ṭahl karan thus, for so many years I am doing thy service (II, 66).

As in Kāshmīrī, the Demonstrative, Relative, Interrogative, and Indefinite pronouns have, in the singular, separate forms for animate and inanimate objects. There are feminine forms for the animate pronouns, but only a few examples occur in the specimens.

Demonstrative Pronouns.—As in Kāshmīrī, these are used also as pronouns of the third person. The following forms occur in the Specimens. Forms for which I have no authority, and which are based on analogies found elsewhere, are enclosed in marks of parenthesis:—

'This.'

	Sing.		
	Animate.	Inanimate.	Plur.
Nom.	· i, yi, zi	i, yi, zi	(im, yim, f. ima, yima; zi)
Dat.	. is, yis	(yith), yĕth, yath	iman, yiman
Gen.	· i-sun ^u , yi-sun ^u	(yithunu)	iman-hunu, yiman-hunu.
Ag.	. (in, yin)	(in, yin)	
Abl.	. (is, yis)	$(yar{e}i)$	timau, yimau.

There is an emphatic dative inanimate singular in ai katha-pāna, on this very matter (III), and a corresponding emphatic ablative in aiyi-khātara tin su juān lawun, for this

very reason (that) he perceived him safe and sound (I). The form zi may be compared with the Dras Shiṇā  $zh\bar{o}$  (see p. 193), and the Bashgalī Kāfir  $iz\bar{e}$ , both meaning 'he.'

The following are examples of the use of this pronoun:—

Sing. nom. acc.—miāun yi shur mūdmut āsū, this my son was dead (I).

yēī gharī tsāun yi shur āō, when this thy son came (I).

miāun" zi shuṛ" mūd"mut āsū, this my son was dead (II, 49).

tsāun" zi shur", this thy son (II, 73).

tsāun" zi bhāy", this thy brother (II, 80).

Inan.—yi kyā samuz, what is this (I)?

yi ropai dyi tis, give this rupee to him (234).

Dat. an.—is ghuri-sĩ ummar kitsā thẻ, how much is the age of this horse (221)? sāriwī-nishi juān pŏshāk kaḍi aniū tĕ yis lāgyus, bring ye forth the best robe, and put ye it on this one (I).

Inan.—su thu yeth kulyis-tal ghuris-pan beī, he is seated on a horse under this tree (230).

yath-laik thus na, I am not worthy of this (II, 30).

yath kilas-manz kaid samuz, he became imprisoned in this fort (III).

tin karun yath mulkas panañi marzī-sāthi zamīnas kachchh, he made the land-measurement for this country according to his own wishes (III).

yath mulku (for mulka)-sun su thu měhram samzumut, he has become acquainted of (i.e. with) this country (III).

Gen.—isin hathas ankhuch lāgyus, put ye on to this one's hand a ring (I).

isini khātara rachhmut" wa $\underline{ts}$ " mārāwuth, thou causedst the fatted calf to be killed for this one's sake (I).

Plur. masc. nom.—zi kyā thī, what are these (II, 57)?

Dat.—yiman-sathi panun yad bhara, with these I will fill my belly (I).

In Kāshmīrī there is a defective pronoun, of which the inanimate dative singular is ath, meaning 'that within sight.' It occurs once in the Specimens in the phrase ath-lāik raṭhus na, I remained not worthy of that (I).

Corresponding to the Kāshmīrī suh, he; tih, that (not within sight), we have the following:—

	Sing.		
	Animate.	Inanimate.	Flux.
Nom	su, (fem. sa)	su, (ti)	tim, (fem. tima)
Dat	tis, tyis, tyes	tath	timan
Gen	ti-sunu, tyisunu, tĕsunu, tyĕsunu	tathunu	timan-hunu
Ag.	tin, tini		
Abl	tyis	(tē <b>r</b> )	} timau  }

Corresponding to the emphatic ai of yi, we have tail in tail-pata yath mulku-sun su thu mehram samzumut, for that very (reason that) he is become acquainted with this country (III). Tisau is 'to him also,' see below.

Examples of the use of this pronoun are:-

Sing. nom. acc.—su lāchār gōu, he became helpless (I).

su salāmat thu, he is safe and sound (II, 81).

su thu māl tsunāwan, he is grazing cattle (229).

Inan.—yis-ken miāun thu, su tsāun thu, whatever is mine, that is thine (II, 77).

Dat.-acc.—tis tars āwus, compassion came to him (I).

mhālin tis zabun, the father said to him (I).

tin tyis zabun, 'tsāun bhōī āuī,' he said to him, 'thy brother is come' (I).

tyis <u>ts</u>ōtis jān, beat him well (236).

lūk sārī tyĕs-pān krūdhī samazēi, all the people became angry upon (i.e. with) him (III).

tisau zabas, I will also say to him (II, 27).

tath dishas-manz baddu kāl pēōu, in that country a great famine fell (I).

 $tath \ j\bar{a}\bar{e}$ -hinis aikis shakhsas-labi raṭhu, he remained with a person of that place (I).

tath mulkas-manz badu drāg pěōu, in that country a great famine fell (II, 12).

tath (Kāshmīrī would have tami) mulkakis akis badis māhnis-nishin, near a great man of that country (II, 14).

miāun mhāl thu tath lökuri gharas-manz rihwan, my father lives in that small house (233).

Gen.—This follows the declension of sun" on p. 358, as in :—

tisun mhāl" kanāra nyit bōzāwun lagus, his father, having come outside, began to persuade him (I).

tisun badu shuru wajji-manz āsū (II, 53), but

tyisun baddu shur wajjan-manz āusū (I), his elder son was in the field (fields).

tyisun bhōī thu tyĕsiñi bhēnyi-hata baḍḍ", his brother is taller than his sister (231).

těsinyis dandas thōyiū zīn, put ye the saddle upon his back (227).

mě tsotum těsinyis shuris mhast, I beat his son well (228).

shur tyĕsun marī gōs, his son died (III).

tisin mhālin su manāmun, his father remonstrated with him (II, 63).

tisině (for tisini) khātira rachhmutu watsu mārun, he killed the fatted calf for his sake (I).

tisin hathan ankuchī, a ring for his hands (II, 46).

těsiñi bhēnyi sãthi, with his sister (225).

tyěsiñi bhēnyi-hata baḍḍ", taller than his sister (231).

tathun mõl thu dhāī ropiē, the price of that is two and a half rupees (232).

Ag.—tin pananis dilas sathi zabun, he said in his heart (I).

tin māl timhau bāthi ditnuk, he divided the property among them (II, 5).

tini pananyis zamīnas-manz sōzun, he sent (him) into his land (I).

Abl.—tyis he tsa tima ropie, take those rupees from him (235).

Plur. nom. masc.—tim khushī karañ lagi, they began to do rejoicing (II, 52).

tyis hĕ tsa tima (probably incorrect for tim) rŏpiē, take those rupees from him (235).

Dat.-acc.—tin timan panan dolat bantī ditsin, he divided his wealth to them (I). timan del-tisha (?) panun yad bhara, I may fill my belly with those husks (II,

19). Gen.—timan-hun, their (30).

Ag.-abl.—timau-manza lokṛin mhālis zabun, from among them the younger said to the father (II, 2).

In II, 5, we have timhau or timhō translated 'among them.' This is for timau, with the change of m to mh noted above (p. 348).

Relative Pronoun.—The following forms occur in the Specimens or are given by Mr. Bailey:—

	Sing.		
	Animate.	Inanimate.	Plur.
Nom.	$i,\ yi,\ yu$	yi,yu	yim, f. yim <b>a</b>
Dat	yis	yath	yiman
Gen.	yisun ^u	(yathun)	yiman-hu <b>n</b> u
Ag.	yin	(yin)	)
Abl.	(yis)	$yar{e}ar{\imath}$	} yimau

Examples from the Specimens are:-

Sing. nom. inan.—māla-sun hissa yu me wātim, the share of the property which will come to me (II, 4).

Ag.—<u>tsāun yi shur</u> āō, yin <u>tsāun māl kanjran-sāthi udāī</u> dyutun (I), or <u>tsāun</u> zī shur āō, yin <u>tsāun</u> māl gāñĕn-manz udāwun (II, 72), this thy son came, who wasted thy substance among harlots.

Abl.— $y\bar{e}i\ ghar\bar{i}\ s\bar{o}r\bar{u}\bar{i}\ barb\bar{a}d\ k\bar{o}run$ , at what hour (i.e. when) he had wasted everything,—and so many times in I.

Plur. nom. masc.—timan děl-tīsha (?), yu sūr khěwan thī, with those husks which the swine are eating (II, 19).

Fem.—yima shima sūr khēwan āisi, the husks which the swine were eating (I).

The Interrogative pronoun can be thus declined, so far as materials are available:—

	Sing.			
	Animate.	Inanimate.	PLUR.	
Nom.	kõ (92)	kya	(kam, f. kama)	
Dat	kas	(kath)	(kaman)	
Gen	kasun ^u	?	(kamau)	
Abl.	?			

#### Examples are:—

Sing. nom. masc.—yi kyā samuz (I), what is this? or zi kyā thī (II, 57), what are these?

tsāun nām kyā thūī, what is thy name (220)?

Dat.-acc.—<u>tsě</u> kas-hata su mỗi hyututh, from whom didst thou buy that (240)? Gen.—<u>kasun shur</u> thu <u>tsě</u>-pata yūan, whose boy comes behind thee (239)?

The Indefinite Pronoun is  $k\tilde{u}$ , anyone, someone. Its oblique case is  $k\tilde{a}si$ , as in  $g\bar{a}makis\ k\tilde{a}si\ w\bar{a}naw\bar{a}lis-hata$ , from some shopkeeper of the village (241). The corresponding inanimate form for 'anything,' 'something' is  $k\tilde{e}n$  or  $k\bar{e}ntsa$ .

As an example of  $k\tilde{u}$  we may quote:—

tis  $k\widetilde{u}$  diwan āsū na (I) or  $k\widetilde{u}$  tis nō diwan āsus (II, 21), no one was giving to him.

Reflexive Pronoun.—No example occurs of the reflexive pronoun meaning 'self.' The pronominal adjective panun', 'own,' is, on the other hand, very common in the Specimens. Its feminine is panan', written panan' in the first specimen. As the word yad, belly, is feminine in Kāshmīrī, we should expect to find panan' yad for 'his own belly,' but both the first and second specimens give panun yad, as if yad was masculine. Panun' is an adjective and its declension is referred to on p. 356. As usual the final u-mātrā of panun is commonly dropped, and in the process of declension we often find yi written for i, as in pananyis for pananis, and iĕn or ĕn written for in, as in pananiën for pananin. Moreover, in the second specimen, the second n is often dropped,

so that we find pani instead of panani. The word is declined as follows, the optional written forms being omitted from the paradigm:—

		Masculine.	Feminine.
Sing.			
	Nom.	panun ^u	panañ ⁱ (panan ⁱ in 1st Spec.)
*	Dat	pananis	panañi
	Ag	pananin panani, pani	} panañi
Plur.			
	Nom	panani	panañ ⁱ
	Dat	pananin, panin	panañin
	Agabl	pananiau	panañiau

As examples of the use of this word we have:-

Masc. sing. nom.—panun yad bhara, I will fill my own belly (see above) (I, II, 20).

panun māl mara kāman-manz urāwun, he wasted his property in evil deeds (II, 10).

Dat.-acc.—tin pananis dilas-sāthi zabun, he said in his own heart (I). wathi pananis mhālis-labi āō, having arisen, he came to his own father (I). tini pananyis zamīnas-manz sōzun, he sent him into his own land (I). wōthi pani mhālis-nishĕ gatsha, having arisen, I will go to my father (II, 26; so II, 34).

Plur. dat.—mē pananiën mazūran-hish banāyim, make me like thy servants (I). mhālin pananiën naukaran zabun, the father said to his servants (I).

boh pananiën yāran-sāthi khushī karaha, I might have done rejoicing with my friends (I).

mě paněn mazūran-manz akis manish thainī, make me one man among thy servants (II, 32).

mhālin panen māhnin zabun, the father said to his men (II, 43).

Fem. sing. nom.— $tin\ timan\ panan^i$  (for  $pana\tilde{n}^i$ )  $d\tilde{o}lat\ bant\tilde{\imath}\ ditsin$ , he divided his own property to them (I).

dārhi panani (for panani) puchien, he plucked out his own beard (III).

· Abl.—panani (for panañi) dōlata-manza miāun hissa dyim, give me my share from in thine own property (I).

Plur. dat.—tin tis pañen wajjan-manz sozun, he sent him into his own fields (II, 16).

## Other Pronominal forms noted are:—

 $i-k\bar{e}n\underline{ts}a$ , whatever, in  $i-k\bar{e}n\underline{ts}a$  miāun thu,  $\underline{ts}\bar{a}un$  thu, whatever is mine is thine (I).

yis-kěn, whatever, in yis-kěn miāun thu, su tsāun thu, id. (II, 77).

'How much?', (pl.) 'how many?' is  $kyut\bar{a}$ , f.  $kits\bar{a}$ ; m. pl. nom.  $kity\bar{a}$ , dat.  $kity\bar{a}n$ . In these the  $\bar{a}$  is really an interrogative or indefinite suffix added to  $kyut^*$ ,  $kits^i$ , and  $kit^i$ . Examples are:—

yĕti-hata Kashīrī-tāī kyutā thu, how much (distance) is it from here to Kashmīr (222)?

is ghuri-sã ummar kitsā thē, how much is the age of this horse (221)?

 $mi\bar{a}ni\ mh\bar{a}li$ -sinyi  $kity\bar{a}\ maz\bar{u}r\ th\bar{\iota}$ , how many servants are there of my father (I)!

<u>ts</u>ānis mhāli-sin gharas-manz kityā shuņi thī, how many sons are there in thy father's house (223)?

kityān warhien tsāñi khezmat karyim, for how many years did I do thy service
(I)!

Another word for 'how much?' and for 'how many?' is kitrud (222, 223).

 $y\bar{u}t$ , so much, or (pl.) so many, occurs only in the examples in the dative plural, in:—

 $y\bar{\imath}tin\ warhen\ me\ \underline{ts}\bar{\imath}\tilde{\imath}^i\ tahl\ karan\ thus$ , for so many years I am doing thy service (II, 66). Its feminine is probably  $y\bar{\imath}\underline{ts}^i$ , and its masculine plural probably  $y\bar{\imath}t^i$ .

## Pronominal Adverbs are:-

těli, then (II, 33).

yĕli, when (II, 11, 54, 72).

těti, there (II, 10), tētē (I, there wasted his substance).

yĕti, here (I, I here am dying, and 222, III).

kyāzi, kyāza, why? (94), because (II, 49).

## CONJUGATION .- A. - Auxiliary Verbs and Verbs Substantive.

Present.—I am, etc.

	Masc.	Fem.
Sing.		
1	thus	?
2	thuk, thukh	
3	thu	thī, thĕ
Plur.	The state of the s	
1	th₹	?
2	thĕaua	?
3	thī	?

This tense, like the Kāshmīrī chhuh, he is, is adjectival, and has masculine and feminine forms. The only feminine form available in the Specimens is that for the third person singular. As regards the use of thu instead of chhuh, we may compare the  $th\bar{u}$  of the dialects of the Indus Kōhistān (Gārwī, Maiyã, etc., pp. 510, 524), the Western Pahārī  $\bar{a}th\bar{i}$ , he is (not); and the Sindhī  $thian^u$ , to become.

The Past is thus conjugated in the Masculine. No forms of the feminine are available.

I was, etc.

	Masc.
Sing.	
1	ās <b>u</b> s, āusus
2	āsuk, āusuk, āsukh, āusukh
3	สิรนิ, สินธนิ, สิระัสิน
Plur.	
	$ar{a}is^i$
2	āsēaua, ausēaua
3	āsai, āusai, āis ⁱ , āsiāi

Examples of the use of the Verb Substantive are as follows:-

yath-lāik thus na, I am not worthy of this (II, 30).

 $t\bar{u}$  hamēsha më sāthi thukh, thou art ever with me (I).

tū sadā mě-nishě thuk, id. (II, 76).

i-kēntsa miāun thu, tsāun thu, whatever is mine is thine (I).

With a pronominal suffix of the second person singular dative we have :—  $ts\bar{a}un^u n\bar{a}m ky\bar{a} th\bar{u}\bar{i}$ , thy name what is-to-thee, *i.e.* what is thy name (220)? For the feminine third person singular, we have :—

miānis mhālis-nishē wāra mazūran wāra manjī thī, in my father's house many servants have much bread (II, 23).

<u>ts</u>āni mhālin bajⁱ dhām karmatsⁱ thī, thy father hath made a great feast (II, 59). is ghuri-sī ummar kitsā thĕ, what is the age of this horse (221)?

For the masculine third person plural, we have:—

 $zi ky\bar{a} th\bar{i}$ , what are these (II, 57)?

 $\underline{ts\bar{a}nis\ mh\bar{a}l^i}$ -sin gharas-manz kity $\bar{a}\ shu\dot{r}^i\ th\bar{\iota}$ , how many sons are there in thy father's house (223)?

For the Past, we have:—

miāun yi shur mūdmut āsū, this my son was dead (I).

su āsū haza dūr, he was yet distant (II, 35).

 $r\bar{a}mut\ \bar{a}us\bar{u}$ , he was lost (I).

 $badd^u$  shu; uajjan-manz  $\bar{a}us\bar{u}$ , the elder son was in the fields (I).

yĕti āsĕāu Nawāb Sāhaban Labbhū Rām Tahsīldār rachhmutu, Labbhū Rām was posted here as Tahsīldār by the Nawāb Sāhib (III).

yima shima sūr khewan āisi, what husks the swine were eating (I).

badien mahnien zamīn ziyāda āsiāi, more lands were to great men (III).

With the pronominal suffix of the third person singular dative, we have:— zēh shuṛī āsias, two sons were to him (I).

 $z\bar{e}h \ shur^i \ \bar{a}sis$ , id. (II, 1).

There is one instance of the third person feminine singular with the same pronominal suffix in  $k\tilde{a}khy\tilde{a}$  asis, a wish was to him (II, 18).

#### B.—The Active Verb.

The conjugation of the Kashtawārī verb closely follows Kāshmīrī.

As in Kāshmīrī, there are three conjugations. The first consists of all transitive verbs, and all impersonal verbs; the second of those intransitive verbs which employ the first past participle in the formation of the past tenses; and the third of those intransitive verbs which employ the second past participle in the formation of the past tenses.

There is only one example of an impersonal verb in the Specimens. It is the verb riwun, to lament. In the third specimen we have its past  $ry\bar{u}wan$  (for ryuwun), it was lamented by him, i.e. he lamented.

The following verbs of the second conjugation appear in the Specimens:— běhun, to sit.

gatshun, to be proper.

hanthun, to walk.

lugun, to become attached, to begin.

milun, to be got (also third conjugation).

marun, to die.

rihun, to remain.

samazun, samhazun, or sapazun, to become.

Only four verbs of the third conjugation appear in the Specimens. These are:—
gatshun, to go, to become.
milun, to be got (also second conjugation).

pĕun, to fall.

yiun, to come.

Epenthetic changes of vowels occur very capriciously in the Specimens. In the same word sometimes they appear, and sometimes they do not. Thus, we have karun (III), kŏrun (I), and korun (II, 9), all meaning 'he made.' We therefore do not here discuss the matter further. The whole subject is dealt with at length in the section on pronunciation (ante, p. 347).

The **Infinitive** ends in  $un^u$ , of which the final u-mātrā is commonly (as in Kāshmīrī) omitted. Thus,  $ts\bar{o}tun^u$  or  $ts\bar{o}tun$ , to strike. Its ablative singular masculine is, as in Kāshmīrī, used as an infinitive of purpose and ends in ani. Its feminine, also used as in Kāshmīrī, ends in  $a\tilde{n}^i$  or  $a\tilde{n}$ . The nominative is, as usual, employed as a verbal noun. It is often used with the verb lagun, to form an inceptive compound. Examples of the use of the infinitive are:—

khushī karañ' (fem.) tĕ khush samuzun (masc.)  $ga\underline{t}$ shihi, to do rejoicing and to become happy is proper for thee (I).

khushī karañ (fem.) biya khush samazun (masc.) wājib āsū, to do rejoicing and to become happy was proper (II, 79).

So khushī karan (for karan) hētsakh (I), and tim khushī karan lag (II, 52), they began to do rejoicing.

dhōl wāyun lawun, the playing of a drum was perceived by him (I).

andar gatshun lagu na. Tisun mhāl* bōzāwun lagus, he did not begin to go inside. (Then) his father began to persuade him (I).

boh yeti bhuchi marun lagus, here I begin to die (I).

su zabun  $l \bar{o} g \bar{u}$ , he began to say ('I will fill my belly with the husks') (I).

tini sūr tsunāwani sōzun, he sent (him) to feed swine (I; so II, 17).

For the genitive singular, we have :-

natsunuk wāz lawun, the sound of dancing was perceived by him (I).

yōṛ yinach marzī (fem.) karan thu, he is making a desire of coming here (III). In the two following examples of the genitive plural, the postposition of the

genitive has been omitted:—

gewanen biya natsanen shor bozin, the sounds of singings and of dancings were heard by him (II, 54).

The **Present Participle** is formed by adding an to the root, as in  $\underline{tsotan}$ , striking. Examples will be given under the heads of the present and imperfect tenses. In Kāshmīrī, at the present day, this participle ends in  $\bar{a}n$ , not an; but an is used in the old language and also in modern poetry.

An irregular present participle is  $y\bar{u}an$ , coming, from yiun, to come.

Past Participles.—There are in the Specimens many examples of a participle corresponding to the first past participle of Kāshmīrī, and there are a few forms corresponding to the second past participle. There are no forms corresponding to the third and fourth past participles.

First Past Participle.—As in Kāshmīrī this is formed by adding u-mātrā to the root, as in  $\underline{ts}\bar{o}\underline{t}^u$ , struck. As usual, the u-mātrā may be dropped, or may be represented by u,  $\bar{u}$ , or  $\bar{o}$ , so that instead of  $\underline{ts}\bar{o}\underline{t}^u$ , we may have forms corresponding to  $\underline{ts}\bar{o}\underline{t}u$ ,  $\underline{ts}\bar{o}\underline{t}\bar{u}$ , or  $\underline{ts}\bar{o}\underline{t}\bar{o}$ . The masculine plural ends in  $\underline{i}$ -mātrā, as in  $\underline{ts}\bar{o}\underline{t}^i$ , and, again, we may have forms corresponding to  $\underline{ts}\bar{o}\underline{t}i$  or  $\underline{ts}\bar{o}t\bar{o}$ . The feminine ends in  $\underline{i}$ -mātrā as in  $\underline{ts}\bar{o}\underline{t}^i$ , plural  $\underline{ts}\bar{o}chi$ .

The epenthetic changes of vowels and consonants which are common in Kāshmīrī appear very capriciously in Kashṭawāṛī. The consonantal changes will be noted lower down. As for vowel changes, see the section regarding vowels (ante, p. 347).

There are irregular first past participles. The following have been noted:—

diun, to give  $dyut^u$  (fem.  $dit\underline{s}^i$ ).  $h\check{e}un$ , to take marun, to die  $m\bar{u}d^u$ .  $rath^u$ .

As another example of an epenthetic change of a consonant, we may quote <u>tsaci</u> (fem. plur.), torn, from <u>tsatun</u>, to tear.

There is one example of this first past participle used as a participle, and not to form a past tense, in the word  $zab^u$  in :—

tsaun" zab" zāt phirum na, I never turned aside thy said (thing), i.e. I never disobeyed thy word (I).

Other examples of the first past participle will be found under the head of the first past tense.

**Second Past Participle.**—In Kāshmīrī this is formed by adding  $y\bar{o}v$  to the root, as in  $wuchhy\bar{o}v$ , from wuchhun, to see. Judging from the only example of the singular that occurs in the Specimens, the termination is probably  $\bar{o}v$ , with a masc. plur.  $\bar{e}\bar{\imath}$ . The forms that occur are the following:—

The second perfect participle of milun, to be got, is milōmut (II, 51), from which we infer that the second past participle is milōv.

For the masculine plural, we have samazēī (III).

Irregular second past participles are:

Examples of the second past participle will be found under the head of the second past tense.

The Perfect Participle is formed by adding  $mut^u$  to the first or second past participle, as in  $\underline{ts}\bar{o}t^umut^u$ , struck. As usual, the final u-mātrā is often dropped, both at the end of the past participle, and at the end of  $mut^u$ , or may be represented by u so that we get several varying forms.

The feminine ends in mats. Examples of the first and second perfect participles are:—

gatshun, to go, to become yiun, to come milun, to be got marun, to die

rachhun, to keep

rāwun, to lose

samazun, to become

For feminine, we have:-

karun, to make

1st or 2nd Perf. Part.

gŏmut (219) (irreg.).

āmut (II, 59) (irreg.).

myulmut (II, 83).

mūd*mut (II, 49) (irreg.; but mūdmut in I, and II, 81).

rachhmutu, and rachhmut",

kept, *i.e.* fatted (I).  $r\bar{a}w^{u}mut$  (II, 51, 82).

raw mut (11, 51, 62

rāmut (I).

samzumut (III).

karmatsi (II, 60).

For the second perfect participle we have further, milōmut, got (II, 51), which shows that here milun is treated as belonging to the third conjugation, but myulmut (II, 83) shows that it also belongs to the second conjugation.

* In Kāshmīrī, the conjunctive participle is sometimes used instead of the perfect participle as in  $suh\ chhuh\ bihith$ , instead of  $suh\ chhuh\ by\bar{u}th^*mot^*$ , he is seated. The same thing occurs in Kashṭawārī, where we have (230)  $sa\ thu\ b\bar{e}\bar{\imath}$ , he is seated. Here  $b\bar{e}\bar{\imath}$  is the conjunctive participle.

Conjunctive Participle.—The usual conjunctive participle ends in i or  $\bar{\imath}$ , as in  $\underline{ts\bar{o}t\bar{\imath}}$ , having struck. This is specially common in intensive compound verbs. This form does not occur in Kāshmīrī, but is common in Pahārī and Lahndā. Examples are:—

panani dolat banțo ditsin, he divided out his wealth (I).

tin māl timhau bāṭhi ditnuk, he divided out his property among them (II, 5).

kityā mazūr thī yaḍ bhari khēwan, how many labourers, having filled the belly, are eating (I).

sõrūī jama kari, having collected everything (I).

shur tyĕsun marī gōs, his son died (III).

khafā samazi, having become angry (II, 62).

yin  $\underline{ts}\bar{\imath}un$   $m\bar{a}l$  kanjran- $s\tilde{a}thi$   $ud\bar{a}\bar{\imath}$  dyutun, (thy son) who squandered thy property on harlots (I).

boh wathi pananis mhālis nisha gatsha, I, having arisen, will go to my father (I), similarly wothi in II, 26.

The word karī may be added to this participle, as in Lahndā and Pahārī. Thus:—
lökṛin shuṛin sārūī khē jōrī-karī akis duras mulka-sun safar korun, the younger
son, having collected everything, went to a far country (II, 7).

Another form of the Conjunctive Participle ends in ith or it, corresponding to the Kāshmīrī form with the termination ith. Thus, *\frac{ts\delta}{tith}\$ or *\frac{ts\delta}{tith}\$, having struck.

Examples are:

surti-manz yith, having come into (his) sense (II, 22).

tisin mhālin guth yith su manāmun, his father, having come outside, remonstrated with him (II, 63).

aikis naukaras sad dyit guārun, having called a servant, he asked him (I).

tisun mhāl^{*} kanāra nyit bōzāwun lagus, his father, having come outside, began to persuade him (I).

A third form of the conjunctive participle ends in  $\bar{\imath}ta$ , as in  $\underline{ts}\bar{o}t\bar{\imath}ta$ , having struck. Examples are:—

tis tars āwus, dōrīta nālamati raṭun, to him compassion came, having run, he seized him in an embrace (I).

tis wuchhīta, tis mhālis tars āwus, biya dōrīta tis nālamut korus, having seen him, to his father compassion came, and, having run, he embraced him (II, 35).

Finally in II, 56,  $hak\bar{a}r\tilde{u}$ , if it is a correct form, is a conjunctive participle meaning 'having called.'

We thus get the following list of the non-finite parts of the verb tsōtun, to strike:—

Infinitive.— $\underline{ts\bar{o}tun^u}$  or  $\underline{ts\bar{o}tun}$ , to strike; sing. abl.  $\underline{ts\bar{o}tani}$ ; fem. sg. nom.  $\underline{ts\bar{o}ta\tilde{n}^i}$  or  $\underline{ts\bar{o}ta\tilde{n}}$ .

Present Participle. - tsōṭan, striking.

1st Past Participle.—<u>tsōṭ</u>" (<u>tsōṭu</u>, <u>tsōṭū</u>, <u>tsōṭō</u>), struck.

2nd Past Participle. - tsōchov (?), struck.

1st Perfect Participle.—<u>tsōṭ"mut" (tsōṭmutu, tsōṭmut)</u>, been struck.

2nd Perfect Participle (3rd conjugation).—milōmut, been got.

Conjunctive Participle,—

- (1) tsōṭi, tsōṭī, having struck.
- (2) tsōṭī-karī, having struck.
- (3) tsōṭith, tsōṭit, having struck.
- (4) tsōṭīta, having struck.
- (5) (?)  $\underline{ts}\bar{o}t\widetilde{u}$ , having struck.

Coming to the finite parts of the verb, the imperative is thus conjugated in the second person:—

Sing.

Plur.

tsōt, strike thou

tsōtiū, strike ye.

There are no materials from which it is possible to state the form of the 3rd person. Examples of this tense are as follows:—

yi rŏpai dyi tis, give this rupee to him (234). mĕ bōnṭh hanṭh, walk before me (238). tyis he tsa tima ropie, take those rupees from him (235).

khūha-manza khuāl pāñ, draw water from the well (237).

wuchchh, kityān warhien tsāñ khezmat karyim, see! for how many years I did thy service (I). In the corresponding passage in II, 65, an interjection ō has been added, and we get wuchhō.

sāriwī-nishi juān poshāk kadi āniū, having taken out the best robe bring ye it (I; so II, 45).

těsinyis dandas thōyiū zīn, put ye the saddle on his back (227).

The Future Indicative, also used as a Present Subjunctive, is thus conjugated:—

#### 'I shall strike,' 'I may strike,' etc.

	Sing.		Plur.
1.	<u>ts</u> ōṭa		tsōṭau.
2.	$\underline{ts}ar{o}takh$		tsōtiū.
3.	<u>ts</u> ōṭi		tsōtan.

It will be noted that, allowing for variations of spelling, it is the same as in Kāshmīrī. Examples of its use are as follows:—

yiman-sathi panun yad bhara, with these I will fill my own belly (I; so II, 20). wothi pani mhālis-nishē gatsha, having arisen, I will go to my father (II, 26; so I).

ki paněn yāran-manz khushī kara, that I may make rejoicing among my friends (II, 70).

ath-lāik raṭhus na tṣāun shuṛ" zaba, I remained not worthy of this (that) I may say (that I am) thy son (I).

yath-lāik thus na ki phīri tsāun shur zabāwa, I am not worthy of this that again I may be called (zabāwa is passive) thy son (II, 30).

na tsāhun zi andar gatshi, he did not wish that he may go within (II, 62).

su hākim asi gatshi na, that ruler will not be (i.e. is not) proper for us (III).

as Nawāb Sāhabas-labi faryād gatshau, we will go as complainants to the Nawāb Sāhib (III).

 $as^i$  khēmau, we shall eat (II, 48).

as khyĕmau, khushī karau, we shall eat, we shall make rejoicing (I).

For the **Past Conditional** there is only one certain example *karaha*, I might have made, in the first person singular. As it stands it is the same as in Kāshmīrī. The full passage is boh pananiën yāran-sāthi khushī karaha, I might have made rejoicing with my friends (I).

In khush samuzun gatshihi, it would have been proper to rejoice (I), the form gatshihi is that of the 3rd singular Past Conditional, but the sense required is 'it is proper,' not 'it would have been proper.'

As in Kāshmīrī the **Present** tense is formed by conjugating the present participle with the present tense of the verb substantive. The participle is unchanged throughout. It is thus conjugated in the masculine:—

## 'I strike,' 'I am striking,' etc.

Sing.		Plur.
1.	thus <u>ts</u> ōṭan	$thar{\imath}$ $tsar{o}tan.$
2.	thukh <u>ts</u> ōṭan	thĕaua <u>ts</u> ōṭan.
3.	thu <u>ts</u> ōṭan	$thar{\imath} \ \underline{ts}ar{o}tan.$

Similarly for 'I go' we have thus gatshan, etc. (205-210).

The Auxiliary verb may precede or follow the participle. For the feminine, the feminine of the auxiliary verb is used, but no examples are available. The participle does not change.

The following are examples of this tense:—

 $m\check{e}$   $ts\tilde{a}\tilde{n}^i$  tahl karan thus, I am doing thy service (II, 66).

boh bhochhi maran thus, I am dying of hunger (II, 25).

yōr yinach marzī karan thu, he is making a desire of coming hither (III).

miāun mhāl thu tath lökuri gharas-manz rihwan, my father lives in that small house (233).

su thu māl tsunāwan, he is grazing cattle (229).

kasun shur thu tse pata yūan, whose boy comes behind thee (239).

kityā mazūr thī yad bhari khewan, how many labourers, having filled their belly, are eating (I).

timan děl-tisha yu sūr khewan thī, with those husks which the swine are eating (II, 19).

The **Imperfect** is similarly made by conjugating the past tense of the verb substantive with the present participle. Thus, boh āsus tsoṭan, I was striking. It is unnecessary to give a complete paradigm. The following examples occur in the Specimens:—

tis  $k\tilde{u}$  diwan āsū na, no one was giving to him (I). yima shima sūr khẽwan āisi, the husks which the swine were eating (I).

past Tenses.—First Conjugation.—The tenses formed from the past and perfect participles closely follow Standard Kāshmīrī (vide p. 292, ante). There are the same three methods of conjugation, viz. (1) with the subject fully expressed, and no pronominal suffix added to the participle; (2) with the subject indicated only by a pronominal suffix; and (3) with the subject fully expressed in the agent case and also by a pronominal suffix. As in the case of Kāshmīrī, I therefore give two paradigms for each tense, the first (A) exemplifying the first method and the second (B) exemplifying the second and third methods, the pronominal subject being enclosed in brackets in order to show that it is not used in the second method, but only in the third.

As in Kāshmīrī, the first person plural can only be indicated in the first method, the second person only in the second and third methods (vide ante, p. 292).

Past, 'I struck,' literally, 'struck by me,' etc.

	SINGULAR.		PLURAL.		
	He was struck.	She was struck.	They (masc.) were struck.	They (fem.) were struck	
Sing.	·	A.			
1. by me	mĕ <u>ts</u> ōṭ ^u	mĕ <u>ts</u> ōṭi	nië <u>ts</u> ëț ⁱ	mě <u>ts</u> āchi	
3. by him	tin <u>ts</u> ōţu	tin <u>ts</u> ōṭi	tin <u>ts</u> ōt ⁱ	tin <u>ts</u> ōchi	
Plur.					
1. by us	asi <u>ts</u> ōṭ²	asi <u>ts</u> ōt ⁱ	asi <u>ts</u> ōṭ ⁱ	asi <u>ts</u> āchi	
2. by them	timau <u>ts</u> ōt ^u	timau <u>ts</u> ōṭi	timau <u>ts</u> ōṭi	timau <u>ts</u> ōchi	
Sing.		В.			
1. by me	(mĕ) <u>ts</u> ōṭum	(mĕ) <u>ts</u> ōṭim	(mě) <u>ts</u> ōțim	(mĕ) <u>ts</u> ōchim	
2. by thee	( <u>ts</u> ĕ) <u>ts</u> ōṭuth	( <u>ts</u> ĕ) <u>ts</u> ōṭith	( <u>ts</u> ĕ) <u>ts</u> ōṭith	( <u>ts</u> ĕ) <u>ts</u> ōchith	
3. by him	(tin) <u>ts</u> ōṭun	(tin) tsōṭin	(tin) tsōţin	(tin) <u>ts</u> ōchin	
Plur.					
2. by you	(tusi) <u>ts</u> ōţĕau	(tusi) <u>ts</u> ōțiau	(tusi) <u>ts</u> ōṭiau	(tusi) tsōchiau	
3. by them	(timau) <u>ts</u> ōṭukh	(timau) <u>ts</u> ōţikh	(timau) <u>ts</u> ōṭikh	(timau) <u>ts</u> ōchikh	

Of course the final u-mātrā of  $t\underline{s}\bar{o}t^u$  and the final i-mātrā of  $t\underline{s}\bar{o}t^i$  are often dropped. Or instead of u-mātrā, we may have u,  $\bar{u}$ , or  $\bar{o}$ , and instead of i-mātrā, i or  $\bar{\imath}$ . Also, instead of  $t\underline{s}\bar{o}tim$ , we may have  $t\underline{s}\bar{o}tyim$  or  $t\underline{s}\bar{o}tiem$ , etc., and so throughout.

There is only one example of the A method in the Specimens. It is:—
tin zab^u, he said (II, 58).

There are many examples of the B method. The forms karun, korun, and korun are good examples of the careless way in which the rules of epenthesis are applied:—

Singular First person.—mě gunāh körum (I) or mě gunāh korum (II, 41), I did sin.

tsāun" zab" zāt phirum na, I never turned thy command (I).

mě tsotum těsinyis shuris mhast, I beat his son well (228).

tsāñi khězmat (fem.) karyim, I did thy service (I).

Second person.—mě zāt pūt dyituth na (I) or zāt ak tshāwali-pūt mě dyututh na (II, 70), thou never gavest me a kid.

tsě kas-hata su mõl hyututh, from whom didst thou buy that (240)? rachhmut wats mārāwuth, thou causedst the fatted calf to be slain (I).

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baji dhām (fem.) karith, thou madest a great feast (II, 75).

Third person.  $-l\bar{a}ch\bar{a}ran$  mahnien badāwun, for helpless men he increased (the land measurement) (III).

tin pananis mhālis jawāb dyutun, he gave answer to his father (I).

yin <u>tsāun māl kanjran-sāthi udāī dyutun</u>, he who squandered thy property with harlots (I).

aikis naukaras sad dyit guārun, having called a servant he asked (I).

miānⁱ pětr^a-sinyi shuriěn karun těsiñi bhēnyi-sāthi biāh, the son of my uncle made a marriage with his sister (225).

tin karun zamīnas kachchh, he made measurement of the land (III).

lŏkṛin shuṛiĕn dūr dishas safar kŏrun, the younger son made a journey to a far country (I).

lokrin shurin akis dūras mulka-sun safar korun, id. (II, 9).

su hazza dūr āsū, mhālin lawun, he was still a great way off (when) his father perceived him (I).

natsunuk wāz lawun, he perceived the sound of dancing (I).

tisin mhālin su manāmun, his father remonstrated with him (II, 64).

tsāni mhālin rachhmutu watsu mārun, thy father killed the fatted calf (I).

mhast minnat zārī (fem.) karin, panun pān (masc.) mŏkalāwun, he made much entreaty and lamenting, and (thus) freed his own person (III).

nālamati raţun, he seized him with an embrace (I).

mhast ryūwan (for ryuwun), it was much lamented by him, i.e. he lamented much (III).

tini sūr tsunāwani sōzun, he sent him to feed swine (I; so II, 18).

na tsāhun zi andar gatshi, he did not wish to go inside (II, 62).

māl urāwun (II, 11) or māl udāwun (II, 74), he wasted the property.

māra kāran-pata māl ujārun, he wasted the property on evil deeds (I). zabun, he said (passim).

tin timan panan  $d\bar{o}lat$  (fem.)  $bant\bar{i}$  ditsin, he divided his wealth to them (I).

mhast minnat zārī (fem.) karin, he made much entreaty and lamenting (III).

thukṛi (plur. masc.) banāyin, he made them small (III).

zachi tsachien, dārh panan puchien, he tore (his clothes to) rags (plur. fem.), he plucked out his own beard (sing. fem.) (III).

Third person plural. - shahr sozukh, they sent him to the city (III).

lūkau zamīndārau khuālikh bāsalāt, people (and) farmers raised a complaint (fem. sing.) (III).

No examples occur of the second or third pasts of the first conjugation.

The **Perfect** and **Pluperfect** tenses exactly follow Kāshmīrī, substituting the Kashṭawārī verb substantives for those of that language. It is hence unnecessary to give paradigms of them. The following are examples:—

Perfect.—mě gunāh kurmut thum, I have done sin (II, 29).

tsāni mhālin baji dhām (fem.) karmatsi thī, thy father hath made a great feast (II, 60).

Pluperfect.—rāmut āusū, tě myul, he had been lost, and was found (I).

rāw mut āsū, hun milōmut thu, he had been lost, now he has been found (II, 51; so II, 82).

āsēāu Nawāb Sāhaban Labbhū Rām Tahsīldār rachhmutu, the Nawāb Sāhib had appointed Labbhū Rām to be Tahsīldār (III).

The Second Conjugation also closely follows Kāshmīrī. The First Past is thus conjugated. The verb taken as a sample is sumazun, to become:—

#### 'I became,' etc.

Masc.	Fem.
Sing.	
$egin{array}{lll} 1. & (b\check{o}h) \ samuzus \ 2. & (tar{u}) \ samuzukh \ 3. & su \ samuz^u \end{array}$	$(b\check{o}h)$ samazis. $(t\bar{u})$ samazikh. sa samaz ⁱ .
Plur.	
1. $as\ samaz^i$	as samazi.
2. (tus) samazĕaua	(tus) $samaziaua$ .
3. $tim \ samaz^i$	tima samazi.

Note that, as usual, final u-mātrā may be dropped, or may be represented by u,  $\bar{u}$ , or  $\bar{o}$ , and that i-mātrā may be represented by i or  $\bar{i}$ .

The following are examples. They are all in the masculine:-

Sing. First Person.—<u>tsāni hukmas adal-badal na hanthus</u>, I did not walk contrary to thy command (II, 68).

boh hanthus az mhast dūr, I walked much today (224).

ath-lāik rathus na tsāun shur zaba, I remained not worthy of this (that) I may say (that I am) thy son (I).

Third Person.—su kangāl samhuzun lag*, he began to become poverty-stricken (II, 14).

su krūdhī samuz, andar gatshun lagu na, he became angry, and did not begin to go inside (I).

su zabun  $l\bar{o}g\bar{u}$ , yiman-s $\tilde{a}thi$  panun yad bhara, he began to say, 'with these I will fill my belly' (I).

tath jāē-hinis aikis shakhsas-labi raṭhu, he remained near a person of that place (I).

yi kyā samuz, this what became?, i.e. what is the matter (I)?

sapuz maukūf, yath kilas-manz kaid samuz, he became dismissed, he became imprisoned in this fort (III).

rāmut āusū, tĕ myul, he had been lost, and was got (I).

Plur. Third Person.—tim khushī karañ lagi, they began to make rejoicing (II, 52).

One instance occurs of the **Second Past** of this conjugation in samazēī, they (masc.) became (III). This corresponds to the Kāshmīrī sapazēy.

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For the Perfect we have:-

su hun myulmut thu, now he has been got (II, 83).
yath mulku-sun su thu měhram samzumut, he has become acquainted with this
country (III).

For the **Pluperfect**, we can quote  $m\bar{u}dmut\ \bar{a}s\bar{u}$ , he was dead (I, and II, 49), but this is hardly a true example of the tense.

The **Third Conjugation** also closely follows Kāshmīrī. The following is the paradigm (in the masculine) of the **Second Past** of gatshun, to go, to become. Forms for the feminine are not available:—

#### 'I went, I became,' etc.

	Sing.	Plur.
1.	$(b\check{o}h)$ $gar{o}s$	$as\ gar{e}.$
2.	$(tar{u})~gar{o}kh$	$(tus)$ $gar{e}aua$ .
3.	su gōu, gau	$tim~gar{e}.$

The following examples of the second past of the third conjugation are taken from the Specimens, where many others of the same verbs will be found:—

su hōshas-manz āō, he came into sense (I). gharas-miōr āō, he came near the house (I).

gharas-niōr āv, id. (II, 54).

yěli tsāun" zi shur" āō, when this thy son came (II, 73).

miāun yi shur" mūdmut āsū, zinda gōu, this my son was dead, he became alive (I).

pani mhālis nishē gōu, he went to his father (II, 34).

 $ba\dot{q}\dot{q}^u k\bar{a}l \ p\check{e}\bar{o}u$ , a great famine fell (I).

badu drāg peou, id. (II, 13).

For the Perfect of this conjugation we have:

tsāun" bhāy" āmut thu, thy brother is come (II, 59).

rāw mut āsū, hun milomut thu, he had been lost, now he has beer found (II, 51).

**Passive.**—According to Mr. Bailey, the passive is formed by adding a to the root, and conjugating it with the various parts of gatshun, to go. Thus:—

boh thus tsoṭa gatshan, I am being struck (202).

boh āusus tsoṭa gatshan, I was being struck (203).

bŏh tsōta gatsha, I shall be struck (204).

The system employed in Kāshmīrī, viz. adding the ablative of the infinitive to yiun, to come, also obtains. Thus:—

boh thus mārana yūan, I am being struck (202).

boh āusus mārana yūan, I was being struck (203).

boh mārana yima, I shall be struck (204).

We have a potential passive, formed by adding  $\tilde{a}$  to the root, in:—  $\underline{ts}\bar{a}un^u shur^u zab\bar{a}wa$ , I may be called thy son (II, 31).

Causal Verbs.—The regular method of forming a causal root is to add  $\bar{a}w$  to the original root. Thus from urun or udun, to fly, we have  $ur\bar{a}wun$  or  $ud\bar{a}wun$ , to cause to fly, to squander. Examples are:—

tisun mhāl" bōzāwun lagus, his father began to cause him to understand (I).

isini-khātara rachhmut" wa $\underline{ts}^a$  mārāwuth, thou causedst the fatted calf to be killed for his sake (I).

tin tis sūr tsunāwani sōzun, he sent him to graze swine (II, 18).

su thu māl tsunāwan, he is grazing cattle (229).

panun māl urāwun, he caused to fly (i.e. wasted) his property (II, 11, but uḍāwun, II, 74).

As usual there is a series of verbs whose root vowel is lengthened in the causal, as in the Hindī marnā, mārnā. An example is:—

asalas nishë asal poshāk tis lāgiūs, put ye on him the best robe (II, 44).

In Kāshmīrī the causal of khasun, to rise, is khārun or khālun, to raise. In Kashṭawāṛī the corresponding causal is khuālun. Thus:—

tyes-pan lūkau zamīndārau khuālikh bāsalāt, the people and farmers raised a complaint against him (III).

khūha-manza khuāl pāñ, raise (i.e. draw) water from the well (237).

In the form  $ban\bar{a}yim$ , make me (as one of thy servants) (I),  $\bar{a}y$  has been added to the root instead of  $\bar{a}w$ .

**Pronominal Suffixes.**—Pronominal suffixes are added to verbs as in Standard Kāshmīrī. The suffixes of the agent case have been already dealt with in the paradigms of the first conjugation, and will not be further noticed. For the other cases we have the following:—

First Person Singular.—The suffix is m, for all cases except the nominative. Thus:—

mě pananiěn mazūran hish banāyim, make-me as one of thy servants (I).

māla-sun hissa yu mě wātim, mě dim, give-to-me the share of the property which will come-to-me (II, 3).

miāun hissa dyim, give-to-me my share (I).

Second Person Singular.—The suffix of the second person singular for all cases except the nominative and the agent is  $\bar{\imath}$ , as in:—

<u>tsāun bhōī āuī</u>, thy brother came-of-thee (I), i.e. the 'thy' is repeated in the suffix.

tsāun" nām kyā thūī, thy name what is-of-thee (220). The same remarks apply.

Third Person Singular.—The suffix for all cases except the nominative and the agent is s. After the letter i, this is sometimes as. Thus:—

aikis mahnis zēh shurī āsias, to a certain man there were-to-him two sons (I, but II, 1, has āsis).

kākhyā (fem.) āsis, a desire was-to-him (II, 18).

kữ tis no diwan asus, to him no one was giving-to-him (II, 21).

tis tars āwus, to him pity came-to-him (I, so II, 36).

khabar (fem.) āyas, news came-to-him (III).

tyis tsōṭis jān paiṭhyi tĕ razan-sāthi ganḍis, beat-him well, and bind-him with ropes (236).

shur tyĕsun marī gōs, his son died-of-him (III).

halāl karius, make ye-it lawful (I).

tis nālamut korus, to him he made-to-him an embrace (II, 37).

tisun mhāl^u bōzāwun lagus, his father began-to-persuade-him (I).

yis lāgyus, put ye-on-him (the best robe) (I; so lāgiūs, II, 45).

as mānaus na, we will not agree-to-him (III).

su salāmat myulus, he has been joined safe and sound-to-him (II, 61).

zabas, I will say-to-him (I, and II, 27).

The following are cases of double suffixes:-

Agent and dative singular, both third person. -hundī ditinus, kisses were given-by-him-to-him (I).

 $gu\bar{a}rnas$  (for  $gu\bar{a}runas$ ), it was asked-by-him-to-him, i.e. he asked him (II, 57). zabunas, it was said-by-him-to-him (I).

Agent third person singular and dative third person plural.—tin māl timhau bāthi ditnuk (for ditunuk or dyutunak), by him the property was divided-by-him-to-them (II, 6).

Compound Verbs.—There are several instances of Intensive Compounds in the Specimens. They are formed, as usual, by using the first member in the form of the conjunctive participle. Thus:—

panan  $d\bar{o}lat\ bant\bar{i}\ ditsin$ , he divided out his own property (I, so  $b\tilde{a}thi\ ditnuk$  in II, 6).

marī gos, his (son) died (III).

 $yin \ \underline{ts} \bar{a}un \ m\bar{a}l \ ud\bar{a}\bar{\imath} \ dyutun$ , he who squandered thy property (I).

Inceptive compounds are formed with the infinitive, and are described under that head.

[No. II.]

## DARDIC SUB-FAMILY

DARD GROUP

KĀSHMĪRĪ.

KASHŢAWĀŖĪ DIALECT.

## SPECIMEN I

(Rev. T. Grahame Bailey, 1902)

Aikis-mahnis zēh shurī āsias. Lökrin-shuriĕn pananis-mhālis To-one-man tvosons were-to-him. By-the-younger-son to-his-own-father zabun. 'panani-dolata-manza miāun hissa dyim.' Τĕ it-was-said-by-him, 'thine-own-wealth-from-in ทาง sharegive-to-me.' And timan panani dolat bantī ditsin. Thukrien-dosan-. by-him to-them his-own wealth having-divided was-given-by-him. A-few-daysmanz lökrin-shuriĕn sōrūī jama kari dūr-dishas safar inby-the-younger-son allcollectedhaving-made to-a-far-country journey kŏrun, tĕ tētē māra-kāran-pata māl was-made-by-him, and thereevil-works-after the-property was-wasted-by-him. Yēi-gharī soruī barbād körun, tath-dishas-manz badda At-what-hour was-made-by-him, allwastedthat-country-in a-great famine pĕōu. tĕ lāchār tath-jāē-hinis-aikis-shakhsas-labi SII gōu; rathu. fell,helpless became; to-of-that-place-one-person-near andhehe-remained. Tini pananyis-zaminas-manz sūr tsunāwani sõzun. By-him his-own-land-in swinefor-causing-to-eat he-was-sent-by-him. Yima shima khĕwan sūr āisi, su zabun 'yiman-sathi lōgū, What husks the-swine eating were, he to-say began. 'these-with my-own vad tĕ kũ bhara.' tis diwan āsū Yēī-gharī na. belly I-will-fill, and to-him anyone giving was not. At-what-hour he hoshas-manz pananis-dilas-sathi āō. tin zabun. 'miāni-mhālisense-in came, by-him his-own-heart-with it-was-said-by-him. 'my-fathersinyi khĕwan, bŏh yĕti kityā mazūr thī vad bhari belly having-filled ofhow-many labourers are eating, Ihere by-hunger wathi pananis-mhālis-nisha marun lagus.  $\operatorname{B\"{o}h}$ gatsha, tē to-die began. Ihaving-arisen to-my-own-father-near will-go, and "ai zabas. mhāli. Sāhaba-sun tĕ mĕ tsāun gunāh I-will-say-to-him, "0 father. by-me God-of and of-thee sin körum. ath-lāik rathus tsāun shura na zaba: mĕ was-done-by-me, to-that-worthy I-remained thy not80n I-may-say; me

Wathi pananis-mhālis-labi banāvim." pananiën-mazūran-hish make-thou-me." Having-arisen to-his-own-father-near thine-own-labourers-like mhālin lawun, dūr āsū, Su hazza āō. by-the-father he-was-perceived-by-him, to-him far Heyetwas, he-came. ratun, tĕ hundī. nalamati dorīta tars āwus. kisshe-was-seized-by-him, in-embrace having-run came-to-him, pity  $m\breve{\mathrm{e}}$ 'ai mhāli. zabunas, Tin ditinus.  $it ext{-}vas ext{-}said ext{-}by ext{-}him ext{-}to ext{-}him,$ ' O father, By-him by-mewas-given-by-him-to-him. ath-laik rathus gunāh kŏrum, <u>ts</u>āun tĕ Sāhiba-sun I-remained: to-that-worthy was-done-by-me, of-thee sinGod-of and pananiën-naukaran zabun, zaba.' Mhālin na <u>ts</u>āun shur^u I-may-say.' By-the-father to-his-own-servants it-was-said-by-him, kadi tĕ aniū, yis 'sāriwī-nishi juān pŏshāk to-this-one bring-ye, andgarment having-taken-out 'all-than good khōran padioru, ankhuch lāgyus, isin-hathas lāgyus; apply-ye-to-him, to-the-feet apply-ye-to-him; to-this-one's-hand  $\alpha$ -ring tĕ halāl karius: aniū watswa rachhmutu yōr lawfulmake-ye-it; hitherbring-ye andcalfthe-kept and miāun  $shur^u$ mūdmut āsū. zinda yi karau; khvemau. khushī deadalive thisson was, happiness we-may-make; mymay-eat, myul.' Khushī karanⁱ hĕtsakh. tĕ rāmut āusū, and was-found.' Happiness to-make was-begun-by-them. became; lostwas.

baddu shur^u wajjan-manz āusū. Yēī-gharī gharas-niōr Tvisun Hisfields-in At-what-hour to-the-house-near bigsonwas. natsunuk dhōl wāyun tĕ wāz lawun. āō. drumplaying and of-dancing the-sound was-perceived-by-him. he-came, dvit . Aikis-naukaras sad guārun, 'yi k**y**ā samuz? To-one-servant callhaving-given it-was-asked-by-him, this what became? zabun. Tin 'tsāun bhōī tvis tsāni-mhālin āuī: it-was-said-by-him, to-him' thy brothercame-of-thee; by-thy-father tisinĕ-khātira rachhmutu watsu mārun, aivi-khātara of-him-for-the-sake the-kept calfwas-killed-by-him, this-very-for-the-sake iuān lawun.' Su krūdhī samuz, andar gatshun by-him he well was-perceived-by-him. Heangrybecame, within to-go Tisun mhālu na. kanāra nyit bōzāwun lagus. not. Hisfather he-began outsidehaving-emerged to-persuade began-to-him. pananis-mhālis jawab dyutun, 'wuchchh, kityān-warhien to-his-own-father answer was-given-by-him, 'see-thou, for-how-many-years By-him  $tsar{a}ar{n}^i$ khezmat karyim; tsaunu  $zab^{u}$ zāt phirum thy service was-done-by-me; thy. said (word) ever was-turned-by-me

na; mě zāt pūt dyituth na, bŏh pananien-yaran-sathi not; to-me a-kidever was-given-by-thee not, I my-own-friends-with khushī karaha: yēi-gharī tsāun yi  $\operatorname{shur}^{\mathrm{u}}$ āō, yin might-have-made; happiness at-what-hour thythissoncame, by-whom tsāun māl kanjran-sathi udāī-dyutun, isini-khātara thypropertyharlots-with was-made-to-fly-away-by-him, his-for-the-sake rachhmut^u watsu mārāwuth.' Mhālin was-caused-to-be-killed-by-thee.' the-kept calf By-the-father to-him ʻai zabun, shuria, mĕ-sãthi tū hamēsha thukh; i-kēntsa it-was-said-by-him, 0 son, thoualways me-with art; whatever miāun thu, tsāun thu: khushi karañⁱ tĕ khush samuzun mineis. thine is; happiness to-make andhappyto-become gatshihi, yi <u>ts</u>āun mūdmut āsū, bhōī zinda gōu; would-have-been-proper, thythisbrotherdead alivewas. became; rāmut āusū, tĕ myul.' lostwas. and was-found.'

[ No. 12.]

# DARDIC SUB-FAMILY.

DARD GROUP.

KĀSĦMĪRĪ.

KASHTAWĀRĪ DIALECT.

## SPECIMEN II.

(Kashmīr Darbār.)

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[ No. 12.]

## DARDIC SUB-FAMILY

DARD GROUP.

KĀSHMĪRĪ.

KASHTAWĀRĪ DIALECT.

SPECIMEN II.

(Kashmīr Darbār.)

#### TRANSLITERATION.

Haka zanasa zaha shōrī 'asasa. Ak-zanis zēh shuri āsis. To-one-man twosons were-to-him. Timō manzaha maha'alīsa lokarana Timau-manza lŏkrin mhālis Them-from-among by-the-younger to-the-father zabona, ''a'ī mahalō'u, ma'alō sõ zabun, ʻai mhāli. māla-sun · 0 it-was-said-by-him, father, the-property-of ya'ū hīsa'a ma'aī wa'atama, ma'a watim, mě hissa mĕ yu share which will-arrive-to-me, to-me to-me dīma. Pona'a ma'ala tīmahō 5. tina dim.' Pŏnā tin māl timhau give-to-me.' Then among-them by-him property ba'atha ditanoka. Bi'a thokarana bathi-ditnuk. Biya thukrina-fewwas-divided-by-him-to-them. Anddōsaṇa pata'a lōkarana shōrana dōsan-pata lŏkrin-shurin days-after by-the-younger-son 'akas dorasa sa'aravī kha'ī jo'urī karī akis-dūrassārūī-khē (?) jöri-kari collected-having a-farevery-thing Bī'a mōlaka sõ saphara karana. Biya korun. mulka-sun was-made-by-him. Andcountry-of journey ma'ara'a kamō panõ ma'ala **10.** tatō māra-kāmantěti panun māl

property

'ura'a'ũ.

urāwun.

d-to-flu-hu-him

there

manazah

manz

his-own

wicked-deeds-

Biya

And

yalō

yĕli

sarīya

sārūī

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kharacha karaṇa, tatha'a molakasa manza'a kharch korun, tath-mulkas-manz expended was-made-by-him, that-country-in

 $egin{array}{lll} {
m bado} & {
m dara'aga} & {
m p\~ou}, & {
m b\~o'a} & {
m s\~o'u} \ {
m badu} & {
m dr\~ag} & {
m p\~e\~ou}, & {
m biya} & {
m su} \ {
m a-great} & {
m famine} & {
m fell}, & {
m and} & {
m he} \ \end{array}$ 

kangala samahōzaṇa laga'u. Tō'a tathakangāl samhuzun lagu. Tō tathpoverty-strickeņ to-become began. And to-of-that-

15. molaka kīsa 'akīsa badasa maha'anīsa mulkakis-akis-badis-māhnis-country-a-great-man-

nīshaṇa laga'u ga'u. Tīna panõ tīsa nishin lagu gōu. Tin tis pañen near attachedhe-became. By-himfor-him his-own-

wajana manza'a sa'ura chana'awana wajjan-manz sūr tsunāwani fields-in swine for-grazing

sazaṇa. Bi'a tīṇa ka'ankhi'a 'asīsa sōzun. Biya tin kākhyā āsis it-was-sent-by-him. And by-him desire was-to-him

kī tīmaṇa dīla tīsha ya'u sa'ura ki tīman-dēl-tisha (?) yu sūr that those-husks-with which the-swine

20. khōwaṇa thō panỗ yada bharī, khēwan thī panun yad bhara, eating are his-own belly I-may-fill,

kī ka'ũ tīsa dōwana nō 'asīsa. ki kű tis diwan nō āsus. because anyone to-him giving notwas.

Tīlō sa'uratī maṇaza'a yītha'a zabaṇa,

Tēlī surti-manz yith zabun,

Then sense-in having-come it-was-said-by-him,

f mī'anīsa māha'alīsa nīsha wa'ara 'miānis-mhālis-nishē wāra- 'to-my-father-near to-many-

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26 507	प्या भउमानाम गाउँ	S D D
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maza'urana wa'ara'a manjī thō, bō'a mazūran wāra manjī thī, biya servants much bread is, and

 $egin{array}{llll} 25. & ba'u & bhōchhi & maran & thasa. & Ba'u \\ & bōh & bhōchhi & maran & thus. & Bōh \\ I & by-hunger & dying & am. & I \end{array}$ 

wa'uthī panī maha'alīsa nīsha'a gasa,
wothi panī-mhālis-nishē gatsha,
having-arisen to-my-own-father-near will-go,

bī'a tīsa'u za'abasa. "'a'ī maha'alō. mō biya tisau " ai zabas. mhāli, mě andto-him-also I-will-say-to-him, " O father, by-me

'asama'ã số bô'a zīchī barỗtha'akaṇa āsmāna-sun biya tsĕ brōntha-kan heaven-of and to-thee before

ganaha karamōta thoma. Bō'a ha'ữ gunāh kurmut thum. Biya haun (?) sin been-done is-by-me. And now

30. yatha la'a'ika tha'usa na'a kī phōrī yath-lāik thus na ki phīri I-am for-this-worthy not that again

cha'an $\tilde{\mathbf{u}}$  sha'ur $\tilde{\mathbf{o}}$  zaba'aw $\tilde{\mathbf{o}}$ ha. M $\tilde{\mathbf{o}}$ 'a  $\frac{t_{\tilde{\mathbf{s}}}\tilde{\mathbf{a}}$ un $^{u}}$  shu $\tilde{\mathbf{r}}^{u}$  zab $\tilde{\mathbf{s}}$ wa. M $\tilde{\mathbf{o}}$  thy son I-may-be-called. Me

panõ maza'uraṇa manza'a 'akīs

paněn-mazūran-manz akis

thine-own-servants-among to-one

manīsha thōnī.'' Tīlō wa'uṭhī
manish (P) thainī (P).'' Tīli wōṭhi
like make.''' Then having-arisen

panõ maha'alīsa nīsha ga'u. Bō'a
pani-mhālis-nishē gōu. Biya
to-his-own-father-near he-went. And

kī tīsa 35. sa'u 'asa'u haza'a dara dūr ki tis āsū haza su to-him yetdistant that he was

33 अन गउनाम उठम प्यांजन 26313 यम उन मर्ट वर्ग 4的 年期日期 22 万台 3台第二 37月 346- 41 斯鱼 内3丽 NA मिं युक्त युक्त युक्त वर्ष 20n 41 m 36 T3733 नमब मिंग तम का एशे मते 3636 ब्रम्म463 गउमम्। १३ 37× 31 网络利用 多多 场内女 मार्थ देन 317 जमामा MAR) 450 389= 3172 73)62 ラカタ

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uchhi taha tīsa mahalīsa tarasa 'a'usa wuchhīta tīs-mhālīs tars swus having-seen to-his-father compassion came-to-him
```

bō'a da'urīta tīsa nala maṭa'u karāsa biya dōrīta tis nālamut" korus and having-run to-him embracing was-done-to-him

bō'a wa'ara'a narama ga'u. Sha'urana tīsa biya wāra gōu. narm Shurin tis andmuchkissing occurred. By-the-son to-him

zaba'una kī, ''a'ī mahalō, mō'a  $_{
m zabun}$  ki, 'ai  $_{
m mh\bar{a}li}$ ,  $_{
m m\bar{b}}$  it-was-said-by-him that, 'O father, by-me

40. 'asama'ana sa'u bō'a zōchī bara'untha'a kana biya tsĕ brōntha-kan heaven-of and to-thee before

gana'aha karama, bī'a ha'ũ yatha gunāh korum, biya haun (?) yathsin was-done-by-me, and now for-this-

la'aka tha'ũsa na'a kī phorī chanõ thus ki lāik phiri tsaunu na worthy I-am notthat thyagain

sha'ura'u zaba'awa'uha.' Maha'alīn panō shuru zabāwa.' Mhālin panēn-son I-may-be-called.' By-the-father to-his-own-

maha'anīna zaboņa kī, 'asalīsa nasha 'asala
māhnin zabun ki, 'asalas-nishē asal (poshāk)
men it-was-said-by-him that, 'good-than good (garment)

bī'a 45. karī 'ana'u, bō'a tīsa la'agasa; aniū, biya tis lāgiūs; biya kari having-produced bring-ye, and to-this-on put-ye-on-to-him; and

tīsaṇa hathaṇa 'ankachī, bō'a tisin-hathan ankuchī, biya to-his-hands a-ring, and

khōraṇa padī'ura lagasa; bō'a khōran padiōru lāgius; biya to-the-feet shoe put-ye-on-to-him; and vol. viii, part ii.

नामा मार्ग यम भन्ना नाम बस्त्र मित्र 50. FARG 3 31 2/4 FI 246 113 लामिक हैं गामगड़ मिर्ड अर्ड 377 8631 20- 976 37M उरमें युद्ध युद्धि युद्धा गममम मार्ष केल भूमार्ग क्रम महम गर्दियान 55. QA AAAN 262 4AME भृष्टिमम माध्यम् भाउमार्गर्षः उदमार्गर्षः जिस्स के कि वा अर्ड वाका छा 311 क्यें वा रामहें व्या ममिंद्र कि पूर्व मम्मा माउम्पत्र

'asī khōmō, bō'a khōshī karaṇa
asi khōmau, biya khushī karañ
we may-eat, and rejoicing is-to-be-done

ka'aza'ī mō'anỗ zī sha'uṛa'u mōdumata kyāzi miāun^u zi shuṛ^u mūd^umut because-that my this son dead

50. 'asa'u,  $h\tilde{o}$  zīnda'a thō; rawa'umata  $\bar{a}s\bar{u}$ , haun (?) zinda thu;  $r\bar{a}w^{u}$ mut was, now alive is; been-lost

'asa'u, h\overline{0} milamota tha'u.' Pa'una asa'u, hun milomut thu.' Pona was, now been-got is.' Then

tīma kha'ushī karana laga'u. Zī'a tim khushī karañ lagi. Ziya they rejoicing to-do began. And

tīsõ bad'u sha'ura'u wajī manaz'a 'asa'u. tisun bad^u shur^u wajji-manz āsū. his great son the-field-in was.

Yalō gha'arasa na'ara'u 'awa'a, gō'unīṇa Yĕli gharas 'niōṛ **š**v, gĕwanĕn When to-the-house near he-came, of-singing

55. bō'a na'achanīṇa sha'ura banazīṇa.

biya natsanĕn shōr banzin (? bōzin).

and of-dancing the-noises were-heard-by-him.

Pa'una'a 'akha'a maha'ana'ũ haka'arōũ

Pōnā akhā māhn hakārễ

Then one man having-called

ga'arana'usa ʻza'ī kī'a thi?' Tīsa kī, guārnas ki, ʻ zi kyā thi?' Tis it-was-asked-by-him-to-him that. whatare?' To-him ' these

tīna zaba'u kī, 'chana'ũ bha'a'u tin zab^u ki, '<u>ts</u>āun^u bhāy^u by-him it-was-said that, 'thy brother

'ama'uta tha'u, bō'a cha'anī maha'alana āmut thu, biya tsāni-mhālin come is, and by-thy-father

VOL. VIII, PART II.

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60. baji dahama thĩ; karamachi kī'azī zī baji dhām karmatsi thī; kvāzi zi feast greatbeen-made is; because-that that

sa'u sala'amata ma'alasa.' Taṇa khapha'a su salāmat myulus.' Tin khafā he safe was-got-to-him.' By-him angry

simazaha na'acha'ahō za'a andara gasa'ī.

samazi na-tsāhun zi andar gatshi.

having-become not-was-it-wished-by-him that within he-will-go.

Pana'a tīsana maha'alīna ga'utha yatha
Ponā tisin-mhālin guth (?) yith
Then by-his-father outside having-come

sa'u mana'ama'ã. Tiṇa maha'alīsa su manāmun. Tin mhālis he was-remonstrated-with-by-him. By-him to-the-father

65. jawaba manaza'a zaba'una, 'uchha'u, jawab-manz zabun, 'wuchhō, answer-in was-said-by-him, 'see,

ya'atīṇa wa'araṇa mō'ī cha'anī ṭahala
yītin-warhēn mē tṣāñi ṭahl
for-so-many-years by-me thy service

karana tha'usa; zī'a za'atha chanī karan thus; ziya zāt tsānidoing am; and ever to-thy-

hakamasa 'adala badala na'a hanthasa.

hukmas adal-badal na hanthus.

command against not I-walked.

Paṇa'a cha'a zaṭha 'aka sa'alo pa'uṭō

Puṇā tsĕ zāṭ ak tshāwali-pūt

Then by-thee ever one goat's-kid

70. ma'a dītī'utha na'a kī panỗ mẽ dyututh na ki panễnto-me was-given-by-thee not that my-own-

ya'arō manaza'a khōsī kara'a;
yāran-manz khushī kara;
friends-among rejoicing I-may-make;

3636 35年 成年36 3年 双名台 刀形 317 63×12 2 20 327 22 EA 37 7 3 = 3574= 2/3 n 3676 36 AND NED 41मा आर्त बाठ मामार्ट मर्ट मम्ह मह प्रमानि महिना 乳期 相台者 有相多二 星期的4 म्मिष्ठ बामाअर्व समाप्ति का ब्रेमिष्ठ क्रमिछ मिछ मम्मा मिछ 4) मा २४६ म3 mnb मह उमार्ड मामामाध्य मिर्ड

 $egin{array}{lll} bar{i}'a & yalar{o} & cha'ana'u & za'a & sha'uṛa'u \ biya & yĕli & tar{v}ar{a}un^u & zi & shuṛ^u \ and & when & thy & this & son \end{array}$ 

'a'u, yīna chana'u mala ga'anaṇa aō, yīn thana'u mala gañēn-came, by-whom thy property harlots-

manaza'a 'uda'awaṇa, za'a tīsa kha'atīraha  $\max_{\text{manz}}$  udāwun,  $\underline{\text{tse}}$  tīs-khātīra among was-caused-to-fly-by-him, by-thee him-for-the-sake-of

dahama karatha.' 75. ba'ajī Tīsa tana za'abana, karith.'  $baj^i$  $dh\bar{a}m$ Tis tin zabun, was-made-by-thee.' a-great feast To-him by-him it-was-said-by-him,

''a'ī sha'ur'u, ta'u sada'a ma'a nīsha
'ai shur'u, tū sadā mē-nishē
'O son, thou always to-me-near

tha'uka; bī'a yīsa kīna mī'ana'u tha'u, thuk; biya yīs-kēn mīšunu thu, art; and whatever mine is,

sa'u chana'u tha'u; pa'ana'u kha'ushī su tesaunu thu; ponā khushī that thine is; but rejoicing

karana bī'a kha'usha samazaṇa wa'ajaba karañ biya khush samazun wājib to-make and happy to-become proper

80. 'asa'u, kī'aza'ī cha'ana'u zī bha'a'u sāsū, kyāzi tsāun^u zi bhāy^u was, because-that thy this brother

madamata 'asa'u, sa'u sala'amata tha'u;
mūdmut āsū, su salāmat thu;
dead was, he safe is;

bī'a rawa'umata 'asa'u, sa'u ha'a'ũ biya rāwumut āsū, su hun and been-lost was, he now

ma'alama'uta tha'u.'

myulmut thu.'

been-got is.'

[ No. 13.]

# DARDIC SUB-FAMILY.

DARD GROUP,

KĀSHMĪRĪ.

KashţawāŖĪ DIALECT.

## SPECIMEN III.

(Rev. T. Grahame Bailey, 1902.)

Yĕti āsĕāu Nawāb-Sāhaban I Here was by-the-Nawāb-Sāhib I	abbhū Rām Tahsīldār rachhmutu $abbhar{u}$ $Rar{a}m$ $Tahsar{i}ldar{a}r$ $placed$
$ ho = rac{1}{2} ra$	lükau-zamindārau khuālikh
	ukūf, yath-kilas-manz kaid
samuz. Pŏnna āyas tārī-ma he-became. Then came-to-him telegram	nz khabar shur tyĕsun marī-gōs. n-in news son his died-for-him.
Mhast ryūwan, zachi Much it-was-wept-by-him, rags (clothes)	tsachiën, dāṛhi panani were-torn-by-him, beard his-own
puchiën. Pahra was-plucked-out-by-him. A-guard	$ ext{dyutos}  ext{s}  ext{ iny shahr}  ext{ iny shahr}$
${ m sar o}{ m zukh}.$ P ${ m o}{ m nna}$ R ${ m a}{ m m}$ -Ch $he ext{-}was ext{-}sent ext{-}by ext{-}them.}$ $Then$ $R{ m a}m ext{-}C$	
	pān mŏkalāwun. Nhōri yōṛ
yinach marzī karan thu. As of-coming desire doing he-is. We	mānaus na. As Nawāb- vill-agree-to-him not. We The-Nawāb-
Sāhabas-labi faryād gatshau.	
pata yath-mulku-sun su thu	
karun yath-mulkas panañi was-made-by-him to-this-country his-ow	marzī-sathi zamīnas kachchh.
Lāchāran-mahnien badāwun,  To-helpless-men was-increased-by-him	badiën-mahniën zamîn ziyāda , to-great-men lands more
āsiāi, thukṛi banāyin.  there-were, little were-made-by-him.	Ai-katha-pāna lūk sārī This-very-matter-from-upon people all

tyĕs-pān krūdhī samazēī. Su hākim asi gatshi na. him-upon angry became. That ruler to-us is-proper not.

### FREE TRANSLATION OF THE FOREGOING.

The Nawāb Sāhib kept Labbhū Rām as Tahsīldār here for five years. Then the people and the farmers made a complaint against him, and he was dismissed and imprisoned in this fort. He received news by telegram that his son was dead. He wept much, rent his clothes, and tore out his beard. Then he was sent to the city under an escort. He made many entreaties and implored Rām Chandra Sāhib, and so got himself released. He wants to come back here again, but we will not agree to have him, and intend to make a petition to that effect to the Nawāb Sāhib. He is a great oppressor, and, as he got to know this part of the country very well, he had the land measured just as it suited him. He used to make out the land of the poor people to be more than it really was, while he understated the large areas of the rich people. Everyone became enraged against him for this. We do not want such a ruler.

#### PŎGULĪ.

Immediately to the west of Kashtawār, and to the south of the Pīr Pantsāl range that forms the southern boundary of the Valley of Kashmīr, lie the Valleys of the rivers Pŏgal and Parīstān. These unite and join the river Bichlārī (the Bishlar of Mr. Bailey), which in its turn joins the Chināb, south of the Bānihāl Pass. The tract of country across the Bichlārī, where the other two rivers run into it, is called Sar. Over the whole of this tract,—the Valleys of the Pŏgal and the Parīstān, and Sar,—the language is the same, and is called Pŏgulī by Mr. Bailey.

Pŏgulī has to its east the Kashṭawāṛī dialect of Kāshmīrī. To its south, between it and the Chināb lie the two dialects Rāmbanī and Sirājī to be presently described, and beyond the Chināb, further to the south lies Bhadrawāh in which the language is the Bhadrawāhī dialect of Pahāṛī. To the west of Pŏgulī we have various dialects of Lahndā. To its north lies Kāshmīrī. As may be gathered from the above, Pŏgulī, while based on Kāshmīrī, is much mixed with Pahāṛī and Lahndā, and forms a transition dialect. In

1911 the number of speakers was reported to be 8,158.1

The following account of the dialect is entirely based on two specimens and a list of words and sentences kindly given to me by the Rev. Grahame Bailey. These have also been printed in his work The Languages of the Northern Himalayas published together with a grammatical sketch by the Royal Asiatic Society in 1908. As given here the specimens differ slightly from those appearing in that book, but exactly follow the manuscript originally given by him to me, except that the system of spelling followed is that adopted for this Survey. When no materials were available in the specimens or List of Words, I have freely, and gratefully, utilized the information contained in his grammatical sketch.

**PRONUNCIATION.**—Vowels.—The  $m\bar{a}tr\bar{a}$ -vowels, which are so prominent in Kāshmīrī, occur also in Pogulī, but they are capriciously employed. Sometimes they are interchangeable with full vowels, as in  $m\bar{\imath}^*n$  or  $m\bar{\imath}un$ , my;  $t\bar{\imath}^*n$  or  $t\bar{\imath}un$ , thy. Similarly  $katl^*$  or katlu, a he-goat (150), plural  $katl^*$  or katla (152). At other times they are dropped altogether, as in Kāshmīrī  $g\bar{a}s^a$ , Pogulī  $g\bar{a}s$ , grass;  $m\check{o}t$   $v\check{o}ts$ , the fatted ealf, as compared with the Kāshmīrī  $m\check{o}t^*$   $votsh^*$ .

The vowel-scale is very uncertain, vowels, even when accented, being freely interchangeable. Thus, a and  $\check{e}$  in yabla or  $y\check{e}bla$ , when; khal (230) or  $kh\check{e}ll$  (II), below. So final a and i are continually interchanged. E.g. in  $b\bar{\imath}mi$  or  $b\bar{\imath}ma$ , seated; or in the dat.-acc. of the 2nd declension  $m\bar{a}lis$  or  $m\bar{a}las$  (abl.  $m\bar{a}li$  or  $m\bar{a}la$ ). Similarly a and u are interchanged in the dat.-acc. of the 1st declension ( $m\bar{a}las$  or  $m\bar{a}lus$ ), and a and  $\check{o}$  in  $z\check{o}p$ , speak thou, imperative of zapnu, to speak.

As in Kāshmīrī, i and  $\check{e}$  are interchangeable, as in  $n\check{e}shun$  or nisun, to emerge; and in the case of  $y\ddot{u}un$ , to come (80), for  $y\bar{\imath}un$ , we have the interchange of  $\bar{\imath}$  and  $\check{u}$ . Again, as in Kāshmīrī, u and  $\check{o}$  are interchangeable, as  $l\check{o}t$  or lut, a head (40), and  $\bar{u}$  and  $\bar{o}$ , as in  $l\bar{u}k$  (55) or  $l\bar{o}k$  (Parable), a son. Again,  $\bar{a}$  and  $\bar{o}$  are interchangeable. Thus we have both  $z\bar{a}t$  and  $z\bar{o}t$ , meaning 'ever,' within a few words of each other in the Parable.

¹ In the census returns Poguli is classed as a dialect of Western Pahari.

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So ai and  $\ddot{o}$  are interchanged in  $p\bar{u}ra\ p\ddot{o}th$ , fully, and  $ju\ddot{a}na\ paith$ , well, both in the Parable.

A Kāshmīrī yo or yu is represented by  $\ddot{u}$  in Pŏgulī. Thus, Kāshmīrī  $xyoth^z$ , Pŏgulī  $y\ddot{u}th$ , fat; Kāshmīrī  $xyuth^u$ , Pŏgulī  $z\ddot{u}th$ , elder.

A y is often inserted before a vowel. This occurs most often (as in Kāshmīrī) before i or e, but also occurs before a. Thus, chhyi, for chhi, they are;  $dy\bar{e}n$ , for  $d\hat{e}n$ , give it (234), but  $d\check{e}h$ , give (Parable);  $khy\check{e}zmat$ , for khizmat ( $\underline{kh}idmat$ ), service;  $l\check{o}khchyis$ , for  $l\check{o}khchis$ , small (dat. sg.) (233);  $l\bar{o}kyas$ , for  $l\bar{o}kas$ , to the son (228); nyistn, for nistn, he emerged, but  $n\check{e}sh\ g\bar{o}$ , he absconded (II); pananyi, for panani (II); tyabla, for tabla or  $t\check{e}bla$ , then;  $ty\check{e}s$  or  $t\check{e}s$ , to him. Similarly w or u is inserted in  $ghw\ddot{o}r^a$  or  $gu\ddot{o}r^a$ , mares (141), plur. of  $gh\bar{o}r^i$  (139).

Epenthesis is common, but its operation is obscured by the frequent omission of  $m\bar{a}tr\bar{a}$ -vowels.

When i or i-mātrā follows a, the two often become ai, as in  $agg\bar{e}$  or  $aigg\bar{i}$ , before (90); bainti, for banti, having divided;  $gaiba-d\bar{e}ra$ , a sheepfold (II), as compared with Kāshmīrī  $gabi-d\bar{e}ra$ ; laig, they began, for  $lag^i$  (II). Sometimes we have i instead of ai, as panin (II), for  $pana\tilde{n}^i$ , own (fem.).

When the same vowels follow  $\bar{a}$ , the most common change is to ai, as in *chapṛais*, for *chapṛāsī*, an orderly (II); *phāiri*, for *phāri*, he will strike (197), but *phāir-kēri*, for *phāri-kēri*, having struck (178); wail (fem.), for  $w\bar{a}li$  (cf. Kāshmīrī  $wol^*$ , for  $w\bar{a}l^*$ , masc.), a ring. At other times there is no epenthesis shown in writing, as in *rahnawālis*, to a dweller.

When these vowels follow  $\tilde{o}$ , the sounds vary. We have  $b\tilde{o}^i li$ , for  $b\tilde{o}l^i$ , speech (II);  $t\tilde{o}ipa-p\tilde{a}t$ , for  $t\tilde{o}pi-p\tilde{a}t$ , on the hat (II);  $gh\tilde{o}_{l}i^i$ , a mare (139), and  $ghw\tilde{o}_{l}i^i$ , mares (141).

For u followed by i-mātrā, we have  $hu^i nn^i$ , for  $h\bar{u}\tilde{n}^i$ , a bitch (147).

When the verbal termination u is followed by the suffix n, it becomes  $\ddot{u}$ , as in huntün, he heard; dyutün, he gave; prustün, he asked; manaltünsō, he persuaded him. Similarly, from  $j\bar{o}$ , we have  $j\ddot{u}n$ , he said, and from  $k\bar{o}$ ,  $k\ddot{u}\tilde{n}$ , he made. The origin of this  $\ddot{u}$  is uncertain. It may be due to epenthesis, if we assume that the n represents an original ni as in the neighbouring Sirājī. We may add here the form such as  $k\bar{u}hr\ddot{u}n$ , to daughters, in the plural of the third declension.

Before u-mātrā there are also varying changes. Sometimes there is no epenthesis, as in  $gh\bar{o}r^u$  (68, 138), a horse. At other times the mātrā-vowel is simply transferred to the preceding syllable, as in  $m\bar{v}^u n$ , my,  $t\bar{v}^u n$ , thy, for  $m\bar{v}^u$ ,  $t\bar{v}^u$ , respectively. More often it becomes a full u, as in  $b\bar{a}run$ , for  $b\bar{a}ran^u$  (Ksh. pl.  $b\bar{a}ran^i$ ), a brother;  $ju\bar{a}nmnt$ , for  $ju\bar{a}nmnt^u$ , good;  $l\bar{e}ug$ , for  $lag^u$ , he began (II); samuztu, for  $samaz^utu$ , he became. If  $\bar{a}$  precedes, it generally becomes au, as in  $\bar{a}ht\bar{u}$  or  $auht\bar{u}$  (for  $\bar{a}h^utu$ ), he was; aun, for  $\bar{a}n^u$ , bring ye; laug, for  $l\bar{a}g^u$ , clothe ye; maul, for  $m\bar{a}l^u$ , a father. In  $w\bar{o}t$ , for  $w\bar{a}t^u$ , he arrived, the  $\bar{a}$  has become  $\bar{o}$ , not au. Sometimes we get the Kāshmīrī changes of a to au, as in au, for au, he remained (II); au, for au, a man (51). As other forms of this epenthesis we can note au (Kāshmīrī au), (for how much) time, in the Parable, and au0 au1, for au1, for au2, it was bound (II).

Consonants.—The consonantal system is on the whole the same as that of Kāshmīrī, but there are many irregularities due to the influence of the neighbouring Western Pahārī and Lahndā.

There is an interesting example of the elision of an initial v in the word  $y\ddot{u}th$ , fat, as compared with the Kāshmīrī  $vyoth^u$ . The fricatives ts and ts occur, but the ts is pronounced with a more dental sound than in Kāshmīrī, the tip of the tongue making contact at a point nearer the teeth than is customary in that language. Moreover, as we shall see lower down, it is liable to be interchanged with ts.

The treatment of the letter h is somewhat peculiar. In Kāshmīrī there are frequent examples of an original sibilant becoming h. Thus the Sanskrit śvāpadah is represented by the Kāshmīrī hāputh, a bear. In Pŏgulī in this particular word the sibilant is preserved and we have  $sh\bar{a}put$  (II). In other cases, the sibilant becomes h even when it is retained in Kāshmīrī. Thus, Pŏgulī  $sh\bar{a}htar$  (44), Kāshmīrī  $sh\bar{e}st^2r$ , iron;  $n\bar{a}ht$  (34), Kāshmīrī nast, a nose. It will be observed that in both cases the vowel is lengthened before the Pŏgulī h. Another instance of the change of an original f to f is the verb f hunnu, to hear, which has no corresponding form in Kāshmīrī. We can compare the Gādī (Pahārī) f hunnā. In this connexion we may also mention the adverb f hī, like, in f hishē, like a servant. With f compare the Kāshmīrī f hyuhe, fem. f hishē.

In the Western Pahārī dialects, especially in Kiūthalī and those related to it, aspiration is frequently transferred. So, in Pŏgulī, we have  $\bar{a}ht$ , eight (8), for  $\bar{a}th$ ;  $\bar{a}ht$ , a hand (56), for  $\bar{a}th$  or  $h\bar{a}th$  (Kāshmīrī atha); and  $kurh\bar{i}$  or  $kuhr\bar{i}$ , a daughter (56). An h is inserted in halhal for  $hal\bar{a}l$ , lawful.

In Kāshmīrī when a word ends in a hard consonant (k, ch, ts, t, t, or p) this is always aspirated in the Hindī dialect (see p. 267). This aspiration is nowhere indicated in the writing of the Pŏgulī specimens. In Dardic languages, including Kāshmīrī, there are no aspirated sonant consonants (gh, jh, dh, dh, or bh). When these occur in words occurring in Indian languages, the Dardic languages employ the unaspirated letter, as in the Kāshmīrī  $gur^u$ , Hindī  $gh\bar{o}r\bar{a}$ , a horse. In Pŏgulī, under the influence of the neighbouring Pahārī and Lahndā, these sonant aspirates are usually retained. Thus, we have ubha, up (86);  $dha\tilde{u}nu$ , to walk (224); ghar, a house (67);  $gh\bar{o}r^u$ , a horse (68). But the Dardic influence also exists. Thus, while in the Parable we have gharus, (he arrived) in the house; we have in sentence 233, garus-manz. So also we have ginnu, to take (240), while the Lahndā form is  $ghinn\bar{a}$ .

Attention has often been called to the tendency in the Dardic languages to harden a sonant consonant. So, in Poguli, we have dant, a tooth (37), representing the Persian dand. Again in II we have  $d\bar{a}nt$ , oxen, where even Kāshmīrī has  $d\bar{a}nd$ .

In Kāshmīrī certain consonants are liable to change under the influence of a following mātrā-vowel (see p. 266). Thus, before y or  $\ddot{u}$ -mātrā, l becomes j, and t becomes  $\underline{ts}$ . We see traces of this in Pŏgulī, where the dyut, given, becomes  $di\underline{ts}\bar{e}n$ , for  $dity\bar{e}n$ , they were given by him. At another time t becomes ch instead of  $\underline{ts}$ , as in  $ju\bar{a}nmacha$ , the feminine plural of  $ju\bar{a}nmut$ , good. In Kāshmīrī, the feminine of  $w\delta l^u$ , a ring, is  $w\ddot{o}j^{\ddot{u}}$ , a small ring. In the corresponding feminine word in Pŏgulī the l is not changed to j, and we have wail.

In Kāshmīrī, n is liable to become  $\tilde{n}$  before y or  $\tilde{u}$ -mātrā (see p. 267). There are no certain traces of this in Pŏgulī, although in one place in the second specimen ny

¹ I am indebted to a private letter of Mr. Bailey's for this information.

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may perhaps represent  $\tilde{n}$  in the feminine pananyi ( $t\tilde{o}ipa-p\tilde{a}t$ ). There is one occurrence of  $\tilde{n}$  which I am unable to explain. The suffix of the agent singular of the pronoun of the third person is n, as in  $j\tilde{u}n$ , it was said by him. But in the word  $k\tilde{u}\tilde{n}$ , it was made by him, the n has become  $\tilde{n}$ .

**DECLENSION.**—We can clearly trace the four declensions of Kāshmīrī, although complete sets of forms are not available for all four. At the same time it must be observed that there seems to have been considerable intermingling of the first and second declensions. As a sample of the first declension we may take  $m\bar{a}l$ , property, which is thus declined:—

	Sing.	· Plur.
Nom.	$m  ilde{a} l$	$mar{a}l.$
Accdat.	mālas, mālus	mālan.
Gen.	māla-sun, mālu-sun	mālan-sun.
Agabl.	$mar{a}li$	$mar{a}lreve{e}i.$

As examples of the various cases we may quote the following:-

Sing. nom.—awāz, in tin ḍhōlan-sun nasni-sun awāz huntün, he heard the sound of singing and dancing.

māl, in tin dyut tiauan-manza panun māl bainti, he divided his property among them.

Acc.-dat.— $d\bar{e}ras$ , in  $gaiba-d\bar{e}ras$ -manz  $p\bar{e}$   $sh\bar{a}l$ , a jackal fell upon the sheepfold (II).

Sāhabas, in Sāhabas-sīt āhta trīh mahna, thirty men were with the Sāhib (II). Cf. Sāhabus, below.

āhtus, in tyěswě āhtus-manz wail, a ring on his hand.

dukāndārus, in gāma-sanni dukāndārus-laba, from a shopkeeper of the village (241).

garus, in mī'n maul chhu tes lokhchyis garus-manz rahti, my father lives in that small house (233).

gharus, in su panani gharus wot, he arrived at his house.

janglus and lutus, in Sāhab rohan janglus lutus-pāt, the Sāhib stayed at the head of the forest (II). Here, as elsewhere, the dative janglus is used instead of the genitive.

luțus, in bāla-sanni luțus- $p\tilde{a}t$ , on the top of the hill (228).

mālus, in tīna mālus yō mī hissa yĕau, what share may come to me of thy property. Here again the dative is used for the genitive.

mulkus, in pē tyĕs mulkus-manz sakht kāl, a severe famine fell in that land.

tēr-ki mulkus rahnawālis-laba gō, he went near an inhabitant of that (lit. of

there) country. Here again the dative is used for the genitive.

pahrus, in rohun pahrus-tā, he remained (under water) for a watch (II). Sāhabus, in din dusan rahnus Sāhabus-sīt, I stayed for two days with the Sāhib

(II). Cf. Sāhabas, above.  $t\bar{a}pus$ , in  $t\bar{a}pus$  (for  $t\bar{a}pus$ -manz)  $\bar{a}ht\bar{u}$   $b\bar{u}mi$   $ga\underline{t}shti$ , he was sitting in the sun

We have seen above that the word ghar or gar, a house, is declined regularly. has also irregular forms of the dative, as in the following:-

chhitti ghōṛa-sun zīn chhu gi-manz, in the house is the saddle of the white horse

(226). Similarly gi-manz in 223.

aũ gẽō gatshaha na, I will not go to the house. aũ ās giō-nish, I returned home

Ag.— $S\bar{a}habi$ , in  $S\bar{a}habi$ ,  $g\ddot{o}nthtu\ dast\bar{a}r\ pananyi\ t\ddot{o}ipa-p\ddot{a}t$ , the  $S\bar{a}hib\ tied\ a\ turban$ on (i.e. round) his hat (II).

Plur. nom.—guāl, in guāl dah peōas raṛa, ten shepherds rushed at it (II).

mozūr, in kyeta mozūr chhyi, how many servants there are.

Similarly the plural of  $d\bar{a}nt$ , a bull, is  $d\bar{a}nt$  (II, and 144).

The word rupaī, a rupee, is irregular. We have rupaē in:—

īttēk kīmat thī dāī rupaē, the price of this is two and a half rupees (232); and rupia (apparently 2nd declension) in:-

yaû rupia gyun tyĕs, take these rupees from him (235). Rupaē may be borrowed

Acc.-dat-dusan, in din dusan rahnus Sāhabus-sīt, I stayed two days with the

dostan, in au kara khushi panana dostan-sit, I may make rejoicing with my

gazan, in sū-ī gō dahan gazan duggu, he verily went down (dived) for ten yards

khöran, in khöran-manz jör, a pair of shoes on the feet.

naukaran, in māli pananan naukaran jün, the father said to his servants.

pahran, in Sāhab āhtū raṭti mī din pahran, the Sāhib was keeping me for two watches (II).

Ag.-abl.—dusěi, in maněi dusěi-pata lokhchyě loki sauruī kō jama, after a few days the younger son collected everything.

kōrṛĕi (nom. sing. kŏrṛa), in mī tyĕswĕ lōkyas shāhṭĕi kōrṛĕi-sīt phārtumut chhu, I have beaten his son with many stripes (228).

Examples of the Genitive will be given under adjectives.

The second declension is of nouns ending in u-mātrā, or originally ending in that letter. In most cases the u-mātrā has been dropped, though it usually has left traces of its former existence in the shape of epenthetic changes of the preceding vowel. As examples I give the declension of two nouns, maul, corresponding to the Kāshmīrī molu a father, and mohan, corresponding to the Kāshmīrī mahanyuv, a man.

monau, com	Sing.	Plur.
Nom.	maul	$m\bar{a}l^a, m\bar{a}la.$
Accdat.	mālis, mālas	$mar{a}lan.$
Gen.	māli-sun, māla-sun	mālan-sun.
Agabl.	māl <b>i</b> , māla	$mar{a}lan.$
Nom.	mohan	mahna.
Accdat.	mahnis, mahnas	mahnan.
Gen.	mahni-sun, mahna-sun	mahnan-sun.
Agabl.	mahni	mahnan.

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The forms for the Ag.-abl. plural are given on the authority of Mr. Bailey's grammar. On the analogy of the first declension we should expect something like mālyēi and mahnyēi.

We have one example of a vocative singular in loka, tu chhus hamesha mī-sīt, son, thou art ever with me.

Words ending in mut, like  $n\bar{a}lmut$ , an embrace, make the dative singular like  $n\bar{a}lmatis$ ,  $n\bar{a}lmatas$ , and so on.

The dative singular, as given above, ends in is or as. These are sometimes written yis and yas, as in lokhchyis, to the small (house); lokyas, to the son.

Similarly, we find the i or a of the agent-ablative represented by  $y\check{e}$  in  $l\check{o}khchy\check{e}$ , by the younger.

The following are examples of the above cases, so far as they are available, except the genitive singular and plural. The genitive will be discussed under the head of adjectives.

Sing. nom.—maul, in maul gotho nyistu, the father came outside.

lōk, in aũ chhus na lāik tī n lōk zaptiam. I am not worthy that they may call me thy son.

nālmut, in tyĕs nālmut kūsnē, he made an embrace to him.

Acc.-dat.—ghōris, in yĕs ghōris ummur kyit thī, how much age is to this horse? i.e. how old is this horse (221)?

ghōris and kŏlis, in su chhu ghōris- $p\tilde{a}t$  kŏlis-khal bīma, he is seated on a horse under a tree (230).

mālis, in lökhchye panani mālis jo, the younger said to his father.

aŭ mālis-laba gatsha, I will go to my father.

tin panani mālis dyutün jawāb, he gave answer to his father.

rahnawālis, in mulkus rahnawālis-laba  $g\bar{o}$ , he went to an inhabitant of the country.

mahnas, in yakis mahnas dih loka ahta, to a certain man there were two sons.

lŏkhchyis, in mī^un maul chhu tĕs lŏkhchyis garus-manz rahti, my father lives in that small house (233).

· lōkyas, in mī tyĕswĕ lōkyas phārtumut chhu, I have beaten his son (228).

Ag.-abl.  $-l\bar{o}ki$ , in  $l\bar{o}ki$   $j\bar{o}as$ , the son said to him (I have sinned).

mīni pēchōw-sani lōki chhu tyĕsyĕ bīna-sīt byāh kyĕmut, the son of my uncle has made marriage with his sister (225).

lōki and lŏkhchyĕ, in lŏkhchyĕ lōki sauritī kō jama, the younger son collected everything.

lökhchyĕ, in lökhchyĕ paṇani mālis jō, the younger said to his father.

māli, in māli pananan naukaran jün, the father said to his servants.

lassa, in lassa jamadār pēntu aŭ, I was called by Lassu Jamadār (II).

Plur. nom.— $gh\bar{o}r^a$ , horses (140),  $hunn^a$ , dogs (148),  $katl^a$  or katla, goats (152).

hunna, in hunna wih të gual dah pë oas rara, twenty dogs and ten shepherds rushed at it (II).

lōka, in yakis mahnas dih lōka āhta, to a certain man were two sons.

tīni māla-sani gi-manz kēta lōka chhē, how many sons are there in thy father's house (223)?

mahna, in Sāhabas-sĩt āhta trīh mahna, with the Sāhib there were thirty men (II). hakka pēntin tsailīh mahna, he sent forty men to the beat (II).

The third declension consists of feminine nouns originally ending in i-mātrā or ü-The final mātrā-vowel is either dropped or becomes  $\bar{\imath}$ . As an example we give the declension of  $k\bar{u}hr\bar{i}$ , a daughter, equivalent to the Kāshmīrī  $k\bar{u}r^{\bar{u}}$ . Some of the forms are taken from Mr. Bailey's Grammar, and others from the specimens. ples of the genitive will be found under the head of adjectives :-

	Sing.	riui.
Nom.	$kar{u}hrar{\imath}$	$kar{u}hra,kar{u}hr^a.$
Accdat.	$kar{u}hri,\ kar{u}hra$	kūhṛün, kūhṛan.
Gen.	$k\bar{u}hri$ -sun, $k\bar{u}hra$ -sun	kāhṛiin-sun, kāhṛan-sun.
Abl.	kūhṛī, kūhṛa	kūhṛiin, kūhṛan.

Examples are the following:-

 $gh\bar{o}r^i$ , a mare (139), pl. nom.  $ghu\ddot{o}r^a$  or  $ghw\ddot{o}r^a$  (141);  $hu^inn^i$ , a bitch (147); pl. nom.  $huny^a$  (149).

Acc.-dat.—tōipa (Kāshmīrī sing. nom. tūpi), in Sāhabi gönthtu dastār pananyi  $t\tilde{o}ipa$ - $p\tilde{a}t$ , the Sāhib tied a turban on (i.e. round) his hat (II).

charhi (sing. nom. charh, 43), in tyĕsyĕ charhi-pãt zīn li, put the saddle upon his back (227).

khēti (Kāshmīrī sing. nom. khīt'), in tin pyēntu panani khēti-manz, he sent him into his field (to feed swine).

waigi, in züțh lok waigi-manz auhtū, the elder son was in the field.

Ag.-abl.—gaiba (Kāshmīrī sing. nom. güb", a ewe), in gaiba-dēras-manz pē shāl, a jackal got into the sheepfold (II). This word was originally gabi, and the final i became reflected back into the first syllable by epenthesis.

Plur. acc.-dat.—kanjriin, in tī"n lōk, yin kō tī"n māl kanjriin-sīt kharāb, thy son who destroyed thy property with harlots.

The fourth declension consists of those feminine nouns that originally ended in any letter except i-mātrā or ü-mātrā. Sufficient materials are not available for a complete paradigm, but the following examples occur:--

Sing. acc.-dat. - bīna (sing. nom. bēan, 50), in mīni pēchow-sani loki chhu tyĕsyē bīna-sĩt byāh kyĕmut, the son of my uncle has made a marriage with his sister (225).

Abl.—bīna, in bīna-khota bör chhu, he is taller than the sister (231).

wata (Kāshmīrī base wat, sing. nom. wath), in wat-wata tāp āhtū sakht, on the way the sunshine was strong (II).

Plur. nom.—hīma (Kāshmīrī hēma, sing. nom. hēm), in yaũ hīma sōr khālti āhta, the husks which the swine did eat.

Abl. - razan (Kāshmīrī sing. nom. raz), in razan-sīt gaṭhin, bind him with ropes (236).

 $g\bar{a}\tilde{u}$ , a cow, has its plur. nom.  $g\tilde{o}itri$  (143, 145).

Postpositions.-These are very like those used in Kāshmīrī. Some govern the dative and some the agent-ablative. The following is a list of the more important postpositions occurring in the specimens, with the cases they govern:-

khal, beneath (dat.).

kichi, kyichi, or kichya, for (dat. or abl. or abl. of gen.). Cf. Kāshmīrī kyut", fem. kits".

laba, near, from near (dat.). Equivalent to the Hindī pās and pās-sē.

manz or manza, in, into, among, from in (dat.). In Kāshmīrī manza means only 'from among'  $(m\tilde{e}-s\bar{e})$ , but in the one case in which it occurs in the Pŏgulī parable it simply neans 'among.'

 $p\tilde{a}t$ , upon (dat.).

 $p\widetilde{a}ta$ , from on, from (ag.-abl.).

pata, after (ag.-abl.).

pöth or paith, like (? ag.-abl.). Kāshmīrī pöth.

 $s\tilde{i}t$  or  $s\tilde{u}t$ , with, together with (dat.); with, by means of (ag.-abl.). Kāshmīrī  $s\bar{u}ty$ .

 $t\widetilde{\tilde{a}}$ , up to, during (dat.). Kāshmīrī  $t\widetilde{a}$ n.

The following are examples of their use:-

su chhu kŏlis-khal bīma, he is seated under a tree (230).

tyěs-kichi tyěs miltu, for this (i.e. because) he has got him (safe and sound).

Sāhab āhtū ratti mī bō'li-sani (dat. of gen.) kyichi, the Sāhib was keeping me for the language (i.e. to study the language) (II).

tin pyēntu sor gās khālalně (abl.)-kichya, he sent him for giving swine grass to eat.

tī kyĕmut chhu tyĕswĕ (abl. of gen.)-kichya mŏt wŏts halhal, thou hast made for his sake the fatted calf lawful (i.e. hast slaughtered it).

 $t\bar{e}r$ -ki mulkus rahnawālis-laba gō, he went near  $(p\bar{a}s)$  an inhabitant of that country.

aũ khaṛta mālis-laba gaṭṣha, I will arise, I will go to  $(p\bar{a}s)$  my father.  $g\bar{a}ma$ -sanni dukāndārus-laba, from  $(p\bar{a}s$ -sē) a shopkeeper of the village (241).  $p\bar{e}$  tyĕs mulkus-manz sakht kāl, there fell a mighty famine in that country. chhitti ghōṛa-sun zīn chhu gi-manz, in the house is the saddle of the white horse (226).

dūr mulkus-manz kaujüin safar, he made a journey into a far country.

tin pyēntu panani khēti-manz, he sent him into his field.

tin dyut tiauan-manza panun māl bainți, he divided his property among them.

khūhus-manz pār kāri, draw water from (mē-sē) the well (237).

Sāhabi gönthtu dastār pananyi tōipa-pāt, the Sāhib tied a turban on (i.e. round) his hat (II).

 $S\bar{a}hab\ rohan\ janglus\ lutus-p\tilde{a}t$ , the Sāhib remained on (i.e. at) the head of the forest (II).

su chhu ghōris-p $\tilde{a}t$  bīma, he is seated on a horse (230).

ita-pãta Kashīr-tã kituk chhu dūr, how far is it from here  $(yah\tilde{a}-par-s\bar{e})$  to Kashmīr (222)?

maněi dusěi-pata lŏkhchyě lōki sauruī kō jama, after a few days the younger son collected everything.

tin-pata kharuttu të ao malis-laba, after that he arose and came to his father.

mahna, in Sāhabas-sīt āhta trīh mahna, with the Sāhib there were thirty men (II).

hakka pëntin tsailih mahna, he sent forty men to the beat (II).

The third declension consists of feminine nouns originally ending in i-mātrā or ü-The final mātrā-vowel is either dropped or becomes  $\bar{\imath}$ . As an example we give the declension of  $k\bar{u}hr\bar{i}$ , a daughter, equivalent to the Kāshmīrī  $k\bar{u}r^{\bar{u}}$ . Some of the forms are taken from Mr. Bailey's Grammar, and others from the specimens. Examples of the genitive will be found under the head of adjectives :-Plur.

Sing. kūhra, kūhra. kūhṛī Nom. kūhṛün, kūhṛan. kūhri, kūhra Acc.-dat. kūhrün-sun, kūhran-sun. kūhṛi-sun, kūhṛa-sun Gen. kūhrün, kūhran. kūhṛī, kūhṛa Abl.

Examples are the following:—

 $gh\bar{o}r^i$ , a mare (139), pl. nom.  $ghu\ddot{o}r^a$  or  $ghw\ddot{o}r^a$  (141);  $hu^inn^i$ , a bitch (147); pl. nom.  $huny^a$  (149).

Acc.-dat.—tōipa (Kāshmīrī sing. nom. tūpi), in Sāhabi gönthtu dastār pananyi  $t\tilde{o}ipa$ - $p\tilde{a}t$ , the Sāhib tied a turban on (i.e. round) his hat (II).

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Plur. acc.-dat.—kanjriin, in tī"n lōk, yin kō tī"n māl kanjriin-sīt kharāb, thy son

who destroyed thy property with harlots.

The fourth declension consists of those feminine nouns that originally ended in any letter except i-mātrā or ii-mātrā. Sufficient materials are not available for a complete paradigm, but the following examples occur :--

Sing. acc.-dat. - bīna (sing. nom. bēan, 50), in mīni pěchōw-sani lōki chhu tyěsyě bīna-sĩt byāh kyĕmut, the son of my uncle has made a marriage with his

sister (225).

Abl.—bīna, in bīna-khota bŏr chhu, he is taller than the sister (231).

wata (Kāshmīrī base wat, sing. nom. wath), in wat-wata tāp āhtū sakht, on the way the sunshine was strong (II).

Plur. nom.—hīma (Kāshmīrī hēma, sing. nom. hēm), in yaũ hīma sốr khālti āhta, the husks which the swine did eat.

Abl. - razan (Kāshmīrī sing. nom. raz), in razan-sīt gaṭhin, bind him with ropes (236).

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Postpositions.—These are very like those used in Kāshmīrī. Some govern the dative and some the agent-ablative. The following is a list of the more important postpositions occurring in the specimens, with the cases they govern:-

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kichi, kyichi, or kichya, for (dat. or abl. or abl. of gen.). Cf. Kāshmīrī kyut", fem. kits".

laba, near, from near (dat.). Equivalent to the Hindī pās and pās-sē.

manz or manza, in, into, among, from in (dat.). In Kāshmīrī manza means only 'from among'  $(m\tilde{\tilde{e}} \cdot s\tilde{e})$ , but in the one case in which it occurs in the Pŏgulī parable it simply neans 'among.'

 $p\widetilde{a}t$ , upon (dat.).

 $p\tilde{a}ta$ , from on, from (ag.-abl.).

pata, after (ag.-abl.).

pöth or paith, like (? ag.-abl.). Kāshmīrī pöth.

 $s\tilde{i}t$  or  $s\tilde{u}t$ , with, together with (dat.); with, by means of (ag.-abl.). Kāshmīrī  $s\bar{u}ty$ .

 $t\tilde{a}$ , up to, during (dat.). Kāshmīrī  $t\tilde{a}$ n.

The following are examples of their use:-

su chhu kŏlis-khal bīma, he is seated under a tree (230).

tyěs-kichi tyěs miltu, for this (i.e. because) he has got him (safe and sound).

Sāhab āhtū raṭti mī bō'li-sani (dat. of gen.) kyichi, the Sāhib was keeping me for the language (i.e. to study the language) (II).

tin pyēntu sor gās khālalně (abl.)-kichya, he sent him for giving swine grass to eat.

tī kyĕmut chhu tyĕswĕ (abl. of gen.)-kichya mŏt wŏts halhal, thou hast made for his sake the fatted calf lawful (i.e. hast slaughtered it).

 $t\bar{e}r$ -ki mulkus rahnawālis-laba gō, he went near  $(p\bar{a}s)$  an inhabitant of that country.

aũ khaṛta mālis-laba gatsha, I will arise, I will go to  $(p\bar{a}s)$  my father.  $g\bar{a}ma$ -sanni dukāndārus-laba, from  $(p\bar{a}s$ -sē) a shopkeeper of the village (241).  $p\bar{e}$  tyĕs mulkus-manz sakht kāl, there fell a mighty famine in that country. chhitti ghōṛ²-sun zīn chhu gi-manz, in the house is the saddle of the white horse (226).

dūr mulkus-manz kaujūin safar, he made a journey into a far country.

tin pyēntu panani khēti-manz, he sent him into his field.

tin dyut tiauan-manza panun māl bainti, he divided his property among them.

 $kh\bar{u}hus$ -manz  $p\bar{a}\tilde{i}$   $k\bar{a}ri$ , draw water from  $(m\tilde{e}-s\bar{e})$  the well (237).

Sāhabi gönthtu dastār pananyi tōipa-pāt, the Sāhib tied a turban on (i.e. round) his hat (II).

 $S\bar{a}hab\ rohan\ janglus\ lutus-p\tilde{a}t$ , the Sāhib remained on (i.e. at) the head of the forest (II).

su chhu ghōṛis-pāt bīma, he is seated on a horse (230).

ita- $p\tilde{a}$ ta Kashīr- $t\tilde{a}$  kituk chhu dūr, how far is it from here  $(yah\tilde{a}$ - $par-s\tilde{e})$  to Kashmīr (222)?

maněi dusěi-pata lokhchyě loki sauruž ko jama, after a few days the younger son collected everything.

tin-pata kharuttu tě āō mālis-laba, after that he arose and came to his father.

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kasau lõk chhu tī-pata pata dhaûti, whose boy comes behind thee (239)?

pūra-pöṭh iḍḍ chhi bharti, in a full manner (i.e. completely) they fill the belly.

tyĕs-kichi tyĕs miltu juān-paiṭh, because he got him in a good manner (i.e. safe

and sound).

aŭ kara khushī panana dōstan-sīt, I may make rejoicing with my friends.

mī tyĕswĕ lōkyas shāhṭĕi kōrṛĕi-sīt phārtumut chhu, I have beaten his son with many stripes (228).

allakmat kār (for kāra)-sũt küñ panun māl phanā, he wasted his substance by means of evil work.

 $ita-p\tilde{a}ta \ Kash\bar{i}r-t\tilde{a}$ , from here to Kāshmīr (222).

rohun pahrus-ta, he remained for a whole watch (II).

Postpositions are sometimes omitted. Thus we have  $t\bar{a}pus$  for  $t\bar{a}pus$ -manz in  $t\bar{a}pus$   $\bar{a}ht\bar{u}$   $b\bar{\imath}mi$   $gat\underline{s}hti$ , he was sitting in the sunshine (II). We shall see that the same sometimes occur with the postposition of the genitive.

Adjectives follow the example of Kāshmīrī. Those that end in, or originally ended in, u-mātrā are declined. Others, such as  $d\bar{u}r$ , far, or  $ju\bar{a}n$ , good, are not declined. Thus we have  $d\bar{u}r$  mulkus-manz, in a far country.

As for declinable adjectives, it is to be noted that the syllable mut is added to an indeclinable adjective without altering the sense, and the adjective is then declinable,—the mut corresponding to the Kāshmīrī mot*, while in that language is chiefly used to form the Perfect Participle from a Past Participle. Thus, beside juān, good, we have juānmut, and beside allak, bad, we have allakmut.

The word  $s\bar{a}ru$  or sauru, all, always takes emphatic  $\bar{\imath}$ , as in Kāshmīrī, so that the nominative singular masculine is  $s\bar{a}ru\bar{\imath}$  or  $sauru\bar{\imath}$ .

The following is the declension of juanmut, good. It will be observed that the final t undergoes epenthetic changes in the feminine, and that the u of mut is also liable to changes parallel to those that occur in Kāshmīrī:—

	Sing.		Prur.	
	Masc.	Fem.	Masc.	Fem.
Nom.	juānmut	j <b>u</b> ānmit j <b>u</b> ānmat	juānmata	juānmacha
Accdat.	juānmat <b>is</b>	juānmachi	juānmatan'	juānmachan
	juānmatas	juānmacha		
Agabl.	juānmati	juānmachi	juānmatan	juänmachan
	juānmata	juānmacha	juān <b>m</b> atĕi	The second control of

In the acc.-dat. masculine, the final s is often dropped before a noun in the dative with which an adjective is in agreement, so that juānmati or juānmata may stand for any oblique case of the singular. In the List of Words and Sentences (119ff.) the final vowel is also dropped, so that juānmat stands for all oblique cases of the singular. The

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only example of this last in the Specimens is allakmat  $k\bar{a}r$ - $s\tilde{u}t$   $k\tilde{u}\tilde{n}$  panun  $m\tilde{a}l$  phan $\bar{a}$ , he destroyed his property by evil work.

Similarly, in the masculine plural the final n of the acc.-dat. is sometimes dropped, so that we get  $ju\bar{a}nmata$  instead of  $ju\bar{a}nmatan$ . The same is probably the case in the ag.-abl. and in both cases of the feminine plural, but no examples of this are forth-coming.

As examples of declinable adjectives we can quote the following:-

Masculine sing. nom. $-ju\bar{a}nmut\ mohan$ , a good man (119); allakmut  $l\bar{u}k$ , a bad boy (129).

sauruī, in lökhchyĕ lōki sauruī kō jama, the younger son collected all. yĕbla küñ sauruī māl kharch, when he had expended all the property.

sāruī, in sāruī chīj yu chhu mī"n, su chhu tī"n, everything which is mine is thine.

Acc.-dat.—lŏkhchyis (for lŏkhchis), in mī^un maul chhu tĕs lŏkhchyis garus-manz rahti, my father lives in that small house (233).

panani (nom. panun), in yabla su panani gharus wōt, when he arrived at his own house.

lökhchyĕ panani mālis jō, the younger (son) said to his father.

 $m\bar{\imath}na$  (nom.  $m\bar{\imath}^{\imath}n$ ), in  $m\bar{\imath}na$   $m\bar{a}lis$   $ky\bar{e}ta$   $m\bar{o}zur$  chhyi, how many servants there are to my father.

 $t\bar{\imath}na$  (nom.  $t\bar{\imath}^{\imath}n$ ), in  $t\bar{\imath}na$   $m\bar{a}lus$   $y\bar{o}$   $m\bar{\imath}$  hissa  $y\bar{e}au$ , the share of thy property which comes to me.

We have the acc.-dat. agreeing with a genitive singular in :-

chhitti ghōra-sun zīn, the saddle of the white horse (226).

tīni māla-sani gi-manz, in thy father's house (223).

Ag.-abl.— lŏkhchyĕ (for lŏkhchi), in lŏkhchyĕ lôki sauruī kō jama, the younger son collected all.

tīni māli yüth wŏts halhal küñ, thy father made the fatted calf lawful (i.e. slaughtered it).

We have a Vocative singular in mina loka, my son (thou art always with me). Plur. nom.—juānmat mahna, good men (124).

Acc.-dat.—pananan, in māli pananan naukaran jün, the father said to his servants. panana, in aŭ kara khushī panana dōstan-sīt, I may make merry with my friends.

Ag.-abl.—shāhṭĕi, in mī tyĕswĕ lōkyas shāhṭĕi kōrṛĕi-sīt phārtumut chhu, I have beaten his son with many stripes (228).

Fem. sing. nom.—juānmit kurhmahn, a good woman (128); allakmit kuhṛī, a bad girl (131).

panin (masc. panun), in panin bō'li zŏp, speak thine own language (II).

tīnⁱ (masc. tīⁿn), in kĕt kuāl khyĕzmat tīnⁱ kēmī, tĕ zāt tīnⁱ kath balti na mī, for how long did I do thy service, and never disobeyed thy word.

Acc.-dat.—panani, in tin pyēntu panani khēti-manz, he sent him into his field. pananyi, in Sāhabi gönṭhtu dastār pananyi ṭōipa-pāt, the Sāhib tied a turban round his hat (II).

Plur. nom.—juānmacha kurhmahnya, good women (130).

3 g 2

Comparison is made, as in Kāshmīrī, with khota (cf. 133-7). Thus, tesau bārun tesei bīna-khota bor chhu, his brother is taller than his sister (231).

sārinī-khota dādd juān aun, bring ye the best garment of all.

The earlier numerals are given in the List of Words. The dative of yakh, one, is yakis, as in:—

yakis mahnas dih lõka ähta, to one (i.e. a certain) man were two sons. yakis naukaras dyutün sad, he called a certain servant.

The dative of dih, two, is din, as in: -

din dusan rahnus Sāhabus-sīt, for two days I remained with the Sāhib (II).

Sāhab āhtū rāt raṭti mī din pahran, the Sāhib kept me at n ight for two watches (II).

The dative of dah, ten, is dahan, as in :—

sū-ī gō dahan gazan, he verily went for ten yards (II).

Genitive.—Corresponding to the Kāshmīrī sond, the genitive postposition is sun. This is used with all nouns, both singular and plural. There do not appear to be any forms corresponding to the Kāshmīrī hond or un. We see a trace of the Kāshmīrī uk, in tēr-ki, of there, in tēr-ki mulkus rahnawālis-laba gō, he went near an inhabitant of the country of there, i.e. of that country. Similarly we have it têk, of that, in 232. In all other cases, the genitive postposition is sun. As in Kāshmīrī, this sun governs the dative, and before it, again as in Kāshmīrī, the final s of the masculine dative is dropped.

Sometimes the dative alone is used as a genitive without the men. Thus we have  $t\bar{e}r$ -ki mulkus, of that country, just quoted. Similarly janglus, in Scheib rohan janglus lutus- $p\bar{a}t$ , the Sāhib remained at the head of the forest (II), and  $t\bar{i}$  me mulus  $y\bar{o}$   $m\bar{i}$  hissa yeau, the share of thy property which may come to me.

The postposition sun is, of course, an adjective, and is declined like juanmut. Its accusative dative singular is sanis, and its agent ablative is sani or sanni. As usual with adjectives the final s of sanis is usually dropped, so that we get sani or sanni for all oblique cases of the masculine singular. No examples are available for the masculine plural or for the feminine of sun.

The following examples occur of the genitive singular :-

 $gh\bar{o}r^a$ -sun, in chhitti  $gh\bar{o}r^a$ -sun zīn chhu gi-manz, in the house is the saddle of the white horse (226).

Khudā-sun, in mī kō Khudā-sun gunā, I did a sin of (i.e. aga inst) God.

dhōlan-sun (gen. plur.) nasni-sun (gen. sing.) awāz hunt ün, he heard the sound of drums and of dancing.

bāla-sanni, in bāla-sanni luṭus-pāt su chhu gallas gās khelled, he is grazing cattle on the top of the hill (229).

gāma-sanni, in gāma-sanni dukāndārus-laba, from a shopkeeper of the village (241).

māla-sani, in tīni māla-sani gi-manz kēta lōka chhē, how many sons are there in thy father's house (223)?

pěchow-sani, in mini pěchow-sani löki chhu tyěsyé bina-sit bych kyěmut, by the son of my uncle a marriage has been made with his sister (225).

We have, in dholan-sun, already quoted, an example of the genitive plural.

**PRONOUNS.**—The first two **Personal Pronouns** are declined as follows. In the nominative they follow Pahārī and Lahndā rather than Kāshmīrī:—

Sing.	€	I.	Thou.
	Nom.	$a ilde{u}$	tu.
	Accdat.	$m \bar{\imath}$	tī.
	Agabl.	$mar{\imath}$	tī.
	Gen.	$m\bar{\imath}^u n, \ m\bar{\imath} u n$	tī"n, tīun.
Plur.			
, , , ,	Nom.	as	tus.
	Accdat.	asan	trisan.
	Agabl.	$asreve{e}i$	tusĕi.
	Gen.	asau, asaū	trisan tusan.

The genitives, as usual, are adjectives, and are declined as such. Thus:-

	Masc. Sing.	Fem. Sing.
Nom.	$m ar{\imath}^u n$	ทุง รักร์.
Accdat.	$m\bar{\imath}ni(s),\ m\bar{\imath}na(s)$	nzīni, mīna.
Agabl.	mīni, mīna	mīni, mīna.

Similarly, in the plural, following the 2nd and 3rd declensions.

 $T_{\bar{\imath}}^{u}n$  is declined in the same way.

Asau is declined thus:--

		Masc.	Fem.
Sing.	Nom.	asau	asĕi.
	Accdat.	aswě	asy ĕ.
	Agabl.	asıvĕ	asyĕ.
Plur.	Nom.	asau	asyĕ.

Similarly tusau.

No information is available as to the oblique cases of the plural. The following examples occur in the specimens:—

First person sing. nom.  $-a\tilde{u}$  khāla, idd bhara, I may eat, I may fill my belly (with the husks that the swine were eating).

aũ chhus phāka phaṭti, I am dying of hunger.

aũ kharta, mālis-laba gatsha, tế tyếs aũ zapa, I will stand up, I will go to my father, and will say unto him.

Acc.-dat.—tīna mālus yō mī hissa yĕau, su mī dĕh, give to me the share of thy property which may come to me.

mī tī kara mŏzur-shō, make me also like a servant.

tī zöt dyit na mī tsēlya-pāṭh, thou never gavest a kid to me.

Ag.-abl.-mī kō gunā, I did sin.

zāt tīni kath balti na mī, I never disobeyed thy word.

Gen.—mī"n lōk phaṭmut auhtū, my son was dead.

yū chhu mī"n, what is mine (is thine).

(Masc. sg. dat.) — mīni pēchōw-sani lōke chhu tyĕsyĕ binā-sīt byāh kyĕmut, the son of my uncle has married his sister (225).

mīna mālis kyēta mozur chhyi, how many servants are there to my father.

As a voc. sing. we have in the Parable mina loka, my son!

Plur. nom.—as khālam, khushī karam, we may eat, we may make rejoicing.

Second person masc. sing. nom.—tu chhus hamēsha mī-sīt, thou art ever with me.

Ag.-abl.—tī zöt dyit na, thou never gavest (me a kid).

tī kas-laba tyĕs mŏl gintu, from whom didst thou buy that (240)?

Gen.—aũ chhus na lāik tī"n lōk zaptiam, I am not worthy to be called thy son.

tī"n bārun āmut-chhu, thy brother is come.

yabla  $t\bar{\imath}^{\imath}n$   $l\bar{o}k$   $\bar{a}\bar{o}$ , yin  $k\bar{o}$   $t\bar{\imath}^{\imath}n$   $m\bar{a}l$   $khar\bar{a}b$ , when thy son came, who destroyed thy property.

yu chhu  $m\bar{\imath}^u n$ , su chhu  $t\bar{\imath}^u n$ , what is mine is thine.

(Acc.-dat.)— tīna mālus yō mī hissa yĕau, the share of thy property which may come to me.

tīni māla-sani gi-manz, in thy father's house (223).

(Ag.-abl.)—tīni māli yüth wŏts halhal küñ, thy father killed the fatted calf.

Fem. sing. nom.—ket kuāl khyezmat tīni kēmī, te zāt tīni kath balti na mī, for how much time I did thy service (fem.) and never did I disobey thy word (fem.).

The two demonstrative pronouns, also used as pronouns of the third person, are thus declined:—

Sing.		This.	That.
	Nom.	$y\check{e},yu$	su.
	Accdat.	$y\check{e}s$	těs.
	Gen.	yĕsau	tësau.
	Agabl.	yin	tin.
Plur.			•
	Nom.	$ya ilde{u}$	tiaŭ.
	Accdat.	yauan	tianan.
	Gen.	yanan	tianan.
	Agabl.	yaũĕi	tiaŭĕi.

The forms  $t \in s$  and  $t \in s$ 

The genitives, as usual, are adjectives, and tesau is thus declined:-

Sing.		Masc.	Fem.
	Nom.	těsau	t  e s  e i .
	Accdat.	těswě	t  e s y  e .
	Abl.	těswě (?)	těsči.
Plur.			
	Nom.	těsau	těsyě.

No information is available for the other cases of the plural.

The following examples occur of these pronouns:

 $y\check{e}$ ,—sing. nom.— $y\check{e}$  rupa $\bar{i}$  ty $\check{e}$ s dy $\check{e}$ n, give this rupee to him (234). yu kut  $g\check{o}$ , what is this (that has) happened?

Acc.-dat.—yĕs ghōris ummur kyit thī, how much age is there to this horse (221)? Plur. nom.—yaũ rupīa gyun tyĕs, take these rupees from him (235).

No examples occur of the genitive singular or plural, as given in the above paradigm. We have on the other hand the word  $\bar{\imath}tt\bar{e}k$  meaning of this in  $\bar{\imath}tt\bar{e}k$   $k\bar{\imath}mat$   $th\bar{\imath}$   $d\bar{a}\bar{\imath}$  rupa $\bar{e}$ , the price of this is two and a half rupees. We may hazard a guess that here itt is an inanimate form corresponding to the Standard Kāshmīrī dative yith, and that to this has been appended the genitive suffix k equivalent to the Kāshmīrī  $uk^u$ , vide ante, p. 281. We can, however, say nothing certain regarding one solitary example.

Su,—sing. nom.—yō mī hissa yĕau, su mī dĕh, what share may come to me, that give to me. Note that here su is used as an inanimate pronoun. There does not appear to be anything corresponding to the Kāshmīrī tih.

su samuztu lāchār, he became helpless.

su āhtū tirhūī, he was yet distant.

sū-ī gō dahan gazan duggu lut-bakkhī, he verily went head-downwards (dived) for ten yards (II).

Acc.-dat.—mī^un maul chhu tes lökhchyis garus-manz rahti, my father dwells in that small house (233).

pē tyĕs mulkus-manz sakht kāl, a severe famine fell in that land.

tyĕs āō tars, tĕ tyĕs nālmut kūsnē, compassion came to him, and he did to him embracing.

yĕ rupaī tyĕs dyēn, give this rupee to him (234).

tyĕs mast phāri, beat him well (236).

In yaũ rupīa gyun tyĕs, take these rupees from him (235), tyĕs has the force of the ablative.

Ag.-abl.—tin dyut panun māl, he gave his own property.

tin pyēntu panani khēti-manz, he sent him into his own fields.

tin dhōlan-sun nasni-sun awāz huntün, he heard the sound of drums and dancing.

tin-pata kharuttu, after that he arose (and came to his father).

tin-pata gō hakka, after that there was a jungle-beat (II).

tin-ī anta shāl pants, he alone killed five jackals (II).

Plur. dat.—tin dyut tiauan-manza panun māl bainţi, he divided his property among them.

Ag.-abl.—tiaŭĕi khushī karnī kē, they made rejoicing.

Gen. (masc. sing. nom.)—tyĕsau züṭh lōk waigi-manz auhtū, his elder son was in the field.

tyĕsau maul göṭhō nyistu, his father came outside.

těsau bārun těsěi bīna-khota bor chhu, his brother is taller than his sister (231).

(Acc.-dat.) — tyĕswĕ āhtus-manz laugthas wail, put ye a ring on his hand.

mī tyĕswē lōkyas shāhṭĕi kōrṛĕi-sīt phārtumut chhu, I have beaten his son with many stripes (228).

(Fem. sing. acc.-dat.)—mīni pěchōw-sani lōki chhu tyĕsyĕ bīna-sīt byāh kyĕmut, the son of my uncle has made a marriage with his sister (225).

Acc.-dat.—yĕs ghōris ummur kyit thī, how much age is there to this horse (221)? Plur. nom.—yaũ rupīa gyun tyĕs, take these rupees from him (235).

No examples occur of the genitive singular or plural, as given in the above paradigm. We have on the other hand the word  $\bar{\imath}tt\bar{e}k$  meaning of this in  $\bar{\imath}tt\bar{e}k$   $k\bar{\imath}mat$   $th\bar{\imath}$   $d\bar{a}\bar{\imath}$  rupa $\bar{e}$ , the price of this is two and a half rupees. We may hazard a guess that here itt is an inanimate form corresponding to the Standard Kāshmīrī dative yith, and that to this has been appended the genitive suffix k equivalent to the Kāshmīrī  $uk^{\imath}$ , vide ante, p. 281. We can, however, say nothing certain regarding one solitary example.

Su,—sing. nom.—yō mī hissa yĕau, su mī dĕh, what share may come to me, that give to me. Note that here su is used as an inanimate pronoun. There does not appear to be anything corresponding to the Kāshmīrī tih.

su samuztu lāchār, he became helpless.

su āhtū tirhūī, he was yet distant.

 $s\bar{u}$ - $\bar{i}$   $g\bar{o}$  dahan gazan duggu lut-bakkh $\bar{i}$ , he verily went head-downwards (dived) for ten yards (II).

Acc.-dat.—mī^un maul chhu tes lökhchyis garus-manz rahti, my father dwells in that small house (233).

pē tyes mulkus-manz sakht kāl, a severe famine fell in that land.

tyĕs āō tars, tĕ tyĕs nālmut kūsnē, compassion came to him, and he did to him embracing.

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tin-pata kharuttu, after that he arose (and came to his father).

tin-pata  $g\bar{o}$  hakka, after that there was a jungle-beat (II).

tin-ī anta shāl pants, he alone killed five jackals (II).

Plur. dat.—tin dyut tiauan-manza panun māl bainţi, he divided his property among them.

Ag.-abl.—tiaŭĕi khushī karnī kē, they made rejoicing.

Gen. (masc. sing. nom.)—tyĕsau züṭh lōk waigi-manz auhtū, his elder son was in the field.

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těsau bārun těsěi bīna-khota bör chhu, his brother is taller than his sister (231).

(Acc.-dat.) — tyĕswĕ āhtus-manz laugthas wail, put ye a ring on his hand.

mī tyĕswē lōkyas shāhṭĕi kōrṛĕi-sīt phārtumut chhu, I have beaten his son with many stripes (228).

(Fem. sing. acc.-dat.)—mīni pēchōw-sani lōki chhu tyĕsyĕ bīna-sīt byāh kyĕmut, the son of my uncle has made a marriage with his sister (225).

tyĕsyĕ chaṛhi-pãt zīn li, put the saddle upon his back (227).

Ag.-abl.—těsěi bīna-khota, than his sister (231).

The **relative** pronoun yu or  $y\bar{o}$ , who, which, is declined like  $y\check{e}$  or yu, this. Bailey gives the genitive singular as yesau. Other examples are:

Sing. nom.—tīna malus yō mī hissa yĕau, the share of thy property which may

come to me.

yu chhu  $m\bar{\imath}^{\imath}n$ , su chhu  $t\bar{\imath}^{\imath}n$ , what is mine, that is thine.

Ag.-abl.—yabla tī"n lok āō, yin kō tī"n māl kharāb, when thy son came, who destroyed thy property.

Plur. nom.— $ya\tilde{u}$   $h\bar{\imath}ma$   $s\bar{o}r$   $kh\bar{a}lti$   $\bar{a}hta$ , the husks which the swine were eating.

The interrogative pronoun is kam (92), who?, with an inanimate form kut, what? (93). Its singular dative is kas, and genitive kasau. Thus:—

An. sing. dat.—tī kas-laba tyes mol gintu, from whom didst thou buy that (240)?

Gen.—kasau lok chhu tī pata pata dhaũti, whose boy comes behind thee (239)?

Inan. sing. nom.—yu kut gō, what is this (that has) happened?

 $t\bar{\imath}^{\imath}n$   $n\bar{a}m$  kut chhu, what is thy name (220)?

The indefinite pronoun is  $k\tilde{a}s$ , anyone, as in  $k\tilde{a}s$   $\bar{a}ht\bar{u}s$  na  $d\bar{e}ti$ , no one was giving to him. There is no information as to the remaining forms. With  $k\tilde{a}s$  we may compare the Kāshmīrī  $ka\tilde{i}si$ , the oblique singular of  $k\tilde{\tilde{e}}h$ , anyone. There is no example of the word for 'anything.'

The only form of the reflexive pronoun available is the genitive panun, own, equivalent to the Kāshmīrī panun", and the Hindī apnā. It is declined as an adjective,

like juānmut. Thus:—

Masc. sing. nom.—tin dyut tiauan-manza panun māl bainți, he divided his property among them.

Acc.-dat.— $l\check{o}khchy\check{e}$  panani mālis  $j\check{o}$ , the younger said to his father.

yabla su panani gharus wōt, when he arrived at his own house.

tin panani mālis dyutün jawāb, he gave answer to his father.

Plur. acc.-dat.—māli pananan naukaran jün, the father said to his servants.

aŭ kara khushī panana (for pananan) dostan-sit, I may make rejoicing with my friends.

Fem. sing. nom.—panin bō'li zŏp, speak thine own language (II).

Acc.-dat.-tin pyēntu panani khēti-manz, he sent him into his field.

Sāhabi gönthtu dastār pananyi tōipa-pāt, the Sāhib tied a turban round his hat (II).

The pronoun of quantity is ket or kituk, f. kit; m. pl. keta. As usual a y may be inserted before the e or i, so that we also have kyet, kyituk, kyit, and kyeta. amples are:-

Masc. sing. nom.—ket kuāl kyezmat tīn' kēmī, for how much time (i.e. for how

long) did I do thy service.

ita-pata Kashīr-ta kituk chhu dur, from here how much distance is it to Kashmir (222)? Plur. nom. - tīni māla-sani gi-manz kēta lōka chhē, how many sons are there in

thy father's house (223)?

mīna mālis kyĕta mozur chhyi, how many labourers are there to my father.

Fem. sing. nom.—yĕs ghōris ummur kyit thī, how much is the age of this horse (221)?

CONJUGATION.—A. Auxiliary Verbs and Verbs Substantive.—The present tense of the Verb Substantive follows Kāshmīrī in being based on the root achh. It is conjugated as follows in the masculine. Feminine forms are not available:—

	Sing.	Plur.
1.	chhus	chhisam.
2.	chhus	$chhreve{e}th.$
3.	chhu	chhi, chhě.

Before  $\check{e}$  or i, y may be inserted. Thus,  $chhy\check{e}$ .

Examples are:-

Sing. 1st person.  $-a\bar{u}$  chhus na  $l\bar{a}ik$ , I am not worthy (to be called thy son).

2nd person.—tu chhus hamēsha mī-sīt, thou art ever with me.

3rd person.— $yu \ chhu \ m\bar{\imath}^u n$ ,  $su \ chhu \ t\bar{\imath}^u n$ , what is mine, that is thine.

Plur. 3rd person.—*mīna-mālis kyĕta mŏzur chhyi*, how many servants are there to my father.

tīni māla-sani gi-manz kēta lōka chhē, how many sons are there in thy father's house (223)?

The Past tense is conjugated as follows in the masculine. Feminine forms are not available:—

	Sing.	Plur.
1.	$ar{a}htar{u}s$	$\bar{a}hsam.$
2.	$ar{a}htar{u}s$	$\bar{a}htath.$
3.	$ar{a}htar{u}$	$ar{a}hta.$

In the singular the initial  $\bar{a}$  may be changed to au, so that we may have  $auht\bar{u}s$  and  $auht\bar{u}$ . Examples of this tense are as follows:—

Sing. 1st person.—dānt lěhti āhtūs aũ, I was grazing oxen (II).

3rd person.— $su \bar{a}ht\bar{u} tirh\bar{u}\bar{\imath}$ , he was yet far.

phatmut auhtū, gō zinda; rāutumut auhtū, yablai miltu, he was dead, he became alive; he was lost, even now he is found.

tyĕsau züth lōk waigi-manz auhtū, his eldest son was in the field.

Plur. 3rd person.—yakis mahnas dih lōka āhta, to a certain man were two sons.

Sāhabas-sīt āhta trīh mahna, thirty men were with the Sāhib (II).

Sometimes we have a feminine  $th\bar{\imath}$ , instead of the feminine of chhu. With this we may compare the Kashṭawārī masculine thu. Thus, yes  $gh\bar{o}ris$  ummur kyit  $th\bar{\imath}$ , how much age (fem.) is to this horse (221)? This is the only example of this verb in the specimens.

B. Active Verb.—There are traces of the three conjugations of Kāshmīrī,—but they are so indefinite that it will be most convenient to consider them as they occur. The verb employed as a model will be *phārnu*, to strike.

The Infinitive and Future Passive Participle ends in nu, as in  $ph\bar{a}rnu$ , to strike. Its feminine is  $ph\bar{a}rn\bar{\imath}$ . An example of the use of the infinitive is:—

khushī karnu tĕ khushī āsnu juān chīj gō, to do rejoicing and to become rejoiced is a good thing.

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tyěsyě char hi-pãt zīn li, put the saddle upon his back (227).

Ag.-abl.—těsěi bīna-khota, than his sister (231).

The **relative** pronoun yu or  $y\bar{o}$ , who, which, is declined like  $y\check{e}$  or yu, this.

Bailey gives the genitive singular as yesau. Other examples are:

Sing. nom.—tīna malus yō mī hissa yĕau, the share of thy property which may come to me.

yu chhu  $m\bar{\imath}^{\imath}n$ , su chhu  $t\bar{\imath}^{\imath}n$ , what is mine, that is thine.

Ag.-abl.—yabla tī"n lok āo, yin kō tī"n māl kharāb, when thy son came, who destroyed thy property.

Plur. nom. $-ya\tilde{u}$  hīma sor khālti āhta, the husks which the swine were eating.

The interrogative pronoun is kam (92), who?, with an inanimate form kut, what? (93). Its singular dative is kas, and genitive kasau. Thus:—

An. sing. dat.—tī kas-laba tyĕs mŏl gintu, from whom didst thou buy that (240)?

Gen.—kasau lõk chhu tī pata pata dhaũti, whose boy comes behind thee (239)?

Inan. sing. nom.—yu kut gō, what is this (that has) happened?

tī"n nām kut chhu, what is thy name (220)?

The indefinite pronoun is  $k\tilde{a}s$ , anyone, as in  $k\tilde{a}s$   $\tilde{a}ht\bar{u}s$  na  $d\tilde{c}ti$ , no one was giving to him. There is no information as to the remaining forms. With  $k\tilde{a}s$  we may compare the Kāshmīrī kaīsi, the oblique singular of  $k\tilde{e}h$ , anyone. There is no example of the word for 'anything.'

The only form of the reflexive pronoun available is the genitive panun, own, equivalent to the Kāshmīrī panun", and the Hindi apnā. It is declined as an adjective,

like juanmut. Thus:-

Masc. sing. nom. -tin dyut tiauan-manza panun māl bainti, he divided his property among them.

Acc.-dat.—lökhchyĕ panani mālis jō, the younger said to his father.

yabla su panani gharus wot, when he arrived at his own house.

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Plur. acc.-dat.-māli pananan naukaran jün, the father said to his servants.

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Fem. sing. nom.—panin bō'li zŏp, speak thine own language (II).

Acc.-dat.—tin pyēntu panani khēti-manz, he sent him into his field.

Sāhabi gönthtu dastār pananyi tōipa-pāt, the Sāhib tied a turban round his hat (II).

The pronoun of quantity is ket or kituk, f. kit; m. pl. keta. As usual a y may be inserted before the e or i, so that we also have kyet, kyituk, kyit, and kyeta. Examples are:-

Masc. sing. nom.—kět kuāl kyčzmat tīn' kēmī, for how much time (i.e. for how long) did I do thy service.

ita-pata Kashīr-ta kituk chhu dūr, from here how much distance is it to Kashmir (222)?

Plur. nom. - tīni māla-sani gi-manz kēta lōka chhē, how many sons are there in thy father's house (223)?.

mīna mālis kyēta mozur chhyi, how many labourers are there to my father.

Fem. sing. nom.— CONJUGATION - A See

present tense of the lating root achh. It is conjugately nh available:-

> chhus 1.

sk

become

**c**hhus 2.

3. chhu

Before  $\check{e}$  or i, y may |y|Examples are:-

Plur. 3rd person.

my father.

tīni māla-sani gi-man hair

house (223)?

The Past tense is conjugated available:-

Sing.

1. ahtus

2. ähtüs

ähtü

In the singular the initial and and auhtū. Examples of this last the same auhtū.

Sing. 1st person. 3rd person.—su ühlü liela la

phatmut auhtū, gözinde

alive; he was lot, on a tyĕsau züth lök vain

Plur. 3rd person.

Sāhabas-sīt āhta tribul

Sometimes we have a leave we may compare the Kasha how much age (fem.) is to the the specimens.

B. Active Verb. they are so indefinite that the The verb employed as a model

The Infinitive and Publishing is at 1 Its feminine is phirm strike. khushī karnu ti khuh is a good thing. VOL. VIII, PART II.

Past Participle. pashtu. pēntu or pyēntu. phirtu. pīut (for pītu).

prustu.

samuztu.

the feminine singular ends in ti, as in balti, fem. sing. of

nds in ti or ta. Thus, we have both anti (II) and anta (II), ; and pēnti (II), the masculine plural of pēntu. Sing. 1st person.—million is the second declension of nouns.

2nd person.—tu chia the feminine in the specimens. It probably follows the 3rd person.—yu chhu an in it, so that we get the following:—

ārtu phārti, phārta.

 $\bar{\imath}rti$ phārta. n, is probably diti or dita, and its feminine singular ditsi.

, drunk, is pīt. are numerous irregular past participles, which may be ly to the third conjugation of Kashmiri. Such are: -

Past Participle.

Plur.

bīn (pl. bīna). mnu, to sit down bīmi or bīma.

go, to happen, to gō (masc. pl. gĕō or gĕau;

fem. sing.  $g\bar{e}$ ). to make  $k\bar{o}$  (fem.  $k\bar{e}$ ).

 $kh\bar{a}\bar{o}$  (fem.  $kh\bar{a}\bar{e}$ ). lēug (pl. laig).

all  $p\bar{e}$  (pl.  $p\check{e}\bar{o}$ ).

rohun, rohan, or röhn (pl. rahna).

ive wōt.  $\bar{a}\bar{o}$  (pl. aua). jō.

lay compare the Bhadrawāhī  $zau n \bar{u}$  (past participle  $z\bar{a}\hat{u}$ ), st participle zab"), both meaning 'to say.

past participle, used as a participle, occur in the specine past participle of bimnu, to sit down; bimi or bima, here ples are:—

, he was going seated (i.e. he was sitting) in the sun (II). -khal bima, he is seated on a horse under the tree (230).

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tyěsyě char hi-pät zīn li, put the saddle upon his back (227).

Ag.-abl.—těsěi bīna-khota, than his sister (231). The **relative** pronoun yu or  $y\bar{o}$ , who, which, is declined like  $y\check{e}$  or yu, this. Mr.

Bailey gives the genitive singular as yesau. Other examples are:

Sing. nom.—tīna malus yō mī hissa yĕau, the share of thy property which may come to me.

yu chhu  $m\bar{\imath}^{\imath}n$ , su chhu  $t\bar{\imath}^{\imath}n$ , what is mine, that is thine.

Ag.-abl.—yabla tī n lōk āō, yin kō tī n māl kharāb, when thy son came, who destroyed thy property.

Plur. nom.—yaũ hīma sõr khālti āhta, the husks which the swine were eating.

The interrogative pronoun is kam (92), who?, with an inanimate form kut, what? (93). Its singular dative is kas, and genitive kasau. Thus:—

An. sing. dat.—tī kas-laba tyes mol gintu, from whom didst thou buy that (240)?

Gen.—kasau lôk chhu tī pata pata dhaũti, whose boy comes behind thee (239)?

Inan. sing. nom.—yu kut gō, what is this (that has) happened?

 $t\bar{\imath}^{\imath}n$   $n\bar{a}m$  kut chhu, what is thy name (220)?

The indefinite pronoun is  $k\tilde{a}s$ , anyone, as in  $k\tilde{a}s$   $\tilde{a}ht\tilde{u}s$  nu  $d\tilde{c}ti$ , no one was giving to him. There is no information as to the remaining forms. With  $k\tilde{a}s$  we may compare the Kāshmīrī kaīsi, the oblique singular of  $k\tilde{e}h$ , anyone. There is no example of the word for 'anything.'

The only form of the reflexive pronoun available is the genitive panun, own, equivalent to the Kāshmīrī panun, and the Hindī apnā. It is declined as an adjective,

like juanmut. Thus:-

Masc. sing. nom.—tin dyut tiauan-manza panun māl bainti, he divided his property among them.

Acc.-dat.— $l\check{o}khchy\check{e}$  panani mālis  $j\check{o}$ , the younger said to his father.

yabla su panani gharus wot, when he arrived at his own house.

tin panani mālis dyutün jawāb, he gave answer to his father.

Plur. acc.-dat.—māli pananan naukaran jün, the father said to his servants.

aŭ kara khushī panana (for pananan) dostan-sit, I may make rejoicing with my friends.

Fem. sing. nom.—panin bō'li zŏp, speak thine own language (II).

Acc.-dat.—tin pyēntu panani khēti-manz, he sent him into his field.

Sāhabi gönthtu dastār pananyi tōipa-pāt, the Sāhib tied a turban round his hat

The pronoun of quantity is ket or kituk, f. kit; m. pl. keta. As usual a y may be inserted before the e or i, so that we also have kyet, kyituk, kyit, and kyeta. Examples are:-

Masc. sing. nom.—kĕt kuāl kyĕzmat tīn' kēmī, for how much time (i.e. for how

long) did I do thy service. ita- $p\tilde{a}ta$  Kash $\tilde{i}r$ - $t\tilde{a}$  kituk chhu d $\tilde{u}r$ , from here how much distance is it to Kashmir (222)?

Plur. nom. - tīni māla-sani gi-manz kēta lōka chhē, how many sons are there in thy father's house (223)?.

mīna mālis kyēta mozur chhyi, how many labourers are there to my father.

Fem. sing. nom.—yes ghōris ummur kyit thī, how much is the age of this horse (221)?

CONJUGATION.—A. Auxiliary Verbs and Verbs Substantive.—The present tense of the Verb Substantive follows Kāshmīrī in being based on the root achh. It is conjugated as follows in the masculine. Feminine forms are not available:—

	Sing.	Plur.
1.	chhus	chhisam.
2.	chhus	$chh reve{e}th.$
3.	chhu	chhi, chhĕ.

Before  $\check{e}$  or i, y may be inserted. Thus,  $chhy\check{e}$ .

Examples are:-

Sing. 1st person.  $-a\bar{u}$  chhus na  $l\bar{a}ik$ , I am not worthy (to be called thy son).

2nd person.—tu chhus hamēsha mī-sīt, thou art ever with me.

3rd person.— $yu \ chhu \ m\bar{\imath}^u n$ ,  $su \ chhu \ t\bar{\imath}^u n$ , what is mine, that is thine.

Plur. 3rd person.—*mīna-mālis kyĕta mŏzur chhyi*, how many servants are there to my father.

tīni māla-sani gi-manz kēta lōka chhē, how many sons are there in thy father's house (223)?

The Past tense is conjugated as follows in the masculine. Feminine forms are not available:—

	Sing.	Plur.
1.	$ar{a}htar{u}s$	$\bar{a}hsam.$
2.	$ar{a}htar{u}s$	$\bar{a}htath.$
3.	$ar{a}htar{u}$	$\bar{a}hta.$

In the singular the initial  $\bar{a}$  may be changed to au, so that we may have  $auht\bar{u}s$  and  $auht\bar{u}$ . Examples of this tense are as follows:—

Sing. 1st person.—dānt lĕhti āhtūs aũ, I was grazing oxen (II).

3rd person.  $-su \bar{a}ht\bar{u} tirh\bar{u}\bar{\imath}$ , he was yet far.

phatmut auhtū, gō zinda; rāutumut auhtū, yablai miltu, he was dead, he became alive; he was lost, even now he is found.

tyĕsau züṭh lōk waigi-manz auhtū, his eldest son was in the field.

Plur. 3rd person.—yakis mahnas dih lōka āhta, to a certain man were two sons.

Sāhabas-sīt āhta trīh mahna, thirty men were with the Sāhib (II).

Sometimes we have a feminine  $th\bar{\imath}$ , instead of the feminine of chhu. With this we may compare the Kashṭawāṛī masculine thu. Thus,  $y\check{e}s$   $gh\bar{o}ris$  ummur kyit  $th\bar{\imath}$ , how much age (fem.) is to this horse (221)? This is the only example of this verb in the specimens.

B. Active Verb.—There are traces of the three conjugations of Kāshmīrī,—but they are so indefinite that it will be most convenient to consider them as they occur. The verb employed as a model will be *phārnu*, to strike.

The Infinitive and Future Passive Participle ends in nu, as in  $ph\bar{a}rnu$ , to strike. Its feminine is  $ph\bar{a}rn\bar{\imath}$ . An example of the use of the infinitive is:—

khushī karnu tĕ khushī āsnu juān chīj gō, to do rejoicing and to become rejoiced is a good thing.

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It will be observed that in the above we have khushī (fem.) karnu (masc.), instead of khushī karnī, as we might expect from the analogy of Kāshmīrī. Here karnu is either an error of the speaker or else either karnī or karnu may be used in such a sentence, for at the conclusion of the first section of the Parable we have tiaũĕi khushī (fem.) kārnī (fem.) kē (fem.), they did making rejoicing.

In the phrase khālnu khain na, he did not eat food (II), the infinitive khālnu, to eat, is used to mean 'food.'

An infinitive of purpose is obtained by putting the infinitive into the ablative case governed by the postposition kichi, kyichi, or kichya, as in tin pyēntu sōr gās khālalně-kichya, he sent him to give swine grass to eat. The ně of khālalně is for ni, and the form is that of the dative and ablative of khālalnu. We get the regular ni of the dative in the genitive nasni-sun awāz, the sound of dancing.

This oblique form of the infinitive is also used to form inceptive compound verbs. These will be dealt with later on.

In some verbs, whose roots end in  $\bar{\imath}$ , the u of nu is epenthetically thrown into the preceding syllable, so that we get, e.g.,  $y\bar{\imath}un$ , to come, instead of  $y\bar{\imath}nu$ ,  $d\bar{\imath}un$ , to give, instead of  $d\bar{\imath}nu$ , and  $p\bar{\imath}un$ , to drink, instead of  $p\bar{\imath}nu$ .

The **Present Participle** is formed by adding li to the root. Thus,  $ph\bar{a}rti$ , striking. Sometimes the ti is omitted, so that we get  $ph\bar{a}r$ , as an optional form. Thus we have su chhu gallas  $g\bar{a}s$   $kh\bar{a}lal$ , he is giving cattle grass to eat (229), where  $kh\bar{a}lal$  is used instead of  $kh\bar{a}lalti$ . Similarly  $dh\bar{o}ra$  ginn (for ginti)  $p\bar{e}sis$ , taking a rock I fell upon it (II). Examples of the present participle will be found under the head of the present and imperfect tenses.

Past Participle.—In Kāshmīrī, there are a certain number of verbs which form the past participle by adding  $t^n$  to the root. Such are:—

Infinitive. Past Participle.  $dyun^u$ , to give  $dyut^u$ .  $hyon^u$ , to take  $hyot^u$ .  $hyot^u$ . https://dx. https://dx. https://dx. https://dx. https://dx.

In Poguli this manner of forming the past participle is largely extended, so that it has practically become the regular method. Examples are:—

Past Participle. Infinitive. antu. annu, to kill baltu. balnu, to turn dhautu. dhaunu, to walk dyut (for ditu). dīun, to give gintu. ginnu, to take gönthtű. ganthnu, to bind hunt". hunnu, to hear kharuttu. ? khartn", to stand up manaltu. manalnu, to persuade miltu. milnu, to be got nyistu. něshnu, nisnu, or nyisnu, to emerge

~	•		
l n	fir	niti	ve.

pashun, to see pēnnu or pyēnnu, to send phirnu, to return pīun, to drink prusnu, to ask samuznu, to become

Past Participle.

pashtu.

pēntu or pyēntu.

phirtu.

 $p\bar{\imath}ut$  (for  $p\bar{\imath}tu$ ).

prustu.

samuztu.

These are all masculine, the feminine singular ends in ti, as in balti, fem. sing. of baltu.

The masculine plural ends in ti or ta. Thus, we have both anti (II) and anta (II), the masculine plural of antu; and pēnti (II), the masculine plural of pēntu. We thus see that the masculine follows the second declension of nouns.

There is no example of the feminine in the specimens. It probably follows the 3rd declension and ends in ti, so that we get the following:—

Sing.

Masc. phārtu Fem.  $ph\bar{a}rti$ 

Plur.

phārti, phārta. phārta.

The plural of dyut, given, is probably diti or dita, and its feminine singular ditsi. The feminine singular of pīut, drunk, is pīt.

Besides the above there are numerous irregular past participles, which may be taken as corresponding roughly to the third conjugation of Kashmiri.

#### Infinitive.

bīnu, to fear bīmnu or byīmnu, to sit down gatshnu, to go, to happen, to become karnu, to do, to make khālun, to eat lagnu, to begin (?) pēun, to fall rahnu, to remain

wātnu, to arrive

 $y\bar{\imath}un$ , to come

zapnu, to say

Past Participle.

bin (pl. bina).

bīmi or bīma.

gō (masc. pl. gĕō or gĕau;

fem. sing.  $g\bar{e}$ ).

 $k\bar{o}$  (fem.  $k\bar{e}$ ).

 $kh\bar{a}\bar{o}$  (fem.  $kh\bar{a}\bar{e}$ ).

lēug (pl. laig).

 $p\bar{e}$  (pl.  $p\check{e}\bar{o}$ ).

rohun, rohan, or rohn (pl.

rahna).

wōt.

 $\bar{a}\bar{o}$  (pl. aua).

jō.

With zapnu, to say, we may compare the Bhadrawāhī zauņū (past participle  $z\tilde{a}\tilde{u}$ ), and the Kashtawārī zabun (past participle zabu), both meaning 'to say.'

The only cases in which a past participle, used as a participle, occur in the specimens are two examples of the past participle of bīmnu, to sit down; bīmi or bīma, here meaning 'seated.' The examples are:-

tāpus āhtū bīmi gatshti, he was going seated (i.e. he was sitting) in the sun (II). su chhu ghōris-pāt kŏlis-khal bīma, he is seated on a horse under the tree (230). VOL. VIII, PART II.

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Examples of the use of the past participle in finite tenses will be found under the head of the past tense.

The **Perfect Participle** is formed by adding mut to the past participle. Thus, phārtumut, been struck. Thus:—

Infinitive. $r\bar{a}unu$ , to lose $y\bar{a}un$ , to come	Past Part. rāutu āō	Perfect Part. rāutumut. āmut.
Irregular are—  karun, to do  phatun, to die	kō ?	kyĕmut. phaṭmut.

Examples will be found under the head of the Perfect and the Pluperfect tenses.

It is hardly necessary to add that, as elsewhere, the Past and Perfect Participles of transitive verbs are passive in signification, and that when used in finite tenses of verbs, the subject must be put into the agent case.

The Conjunctive Participle is formed by adding to the root *i*, which is generally transferred epenthetically to the preceding syllable. To this *kĕri* is usually added. Thus, āis-kĕri, for āsi-kĕri, having been (171), phāir-kĕri (for phāri-kĕri), having struck (178). In forming intensive compounds kĕri is not used. Thus, dyut panun māl bainţi, he divided (bainţi dyut) his property. In bainţi, the final *i* is not only reflected back into the preceding syllable, but is also retained. In such compounds, the final *i* is sometimes dropped, as in nĕsh gō, he ran away (II).

We thus get the following list of non-finite parts of the verb pharnu, to strike :-

Infinitive and Future Passive Participle.—phārnu, to strike.

Present Participle.—phārti, phār, striking.

Past Participle.—phārtu, struck.

Perfect Participle.—phārtumut, been struck.

Conjunctive Participle.—phāir-kĕri.

Coming to the finite parts of the verb, the **Imperative** in the second person singular is either the same in form as the root or may add i or a. Thus,  $ph\bar{a}r$ ,  $ph\bar{a}ri$ , or  $ph\bar{a}ra$ , strike thou. Irregular is  $d\check{e}h$ , give thou. Examples are:—

li, in tyĕsyĕ charhi-pat zīn li, put thou the saddle on his back (227).

zŏp (for zap), in panin bō'li zŏp, speak thou thine own language (II).

kara, in mī tī kara mozur-shō, make me also like a servant.

dhaũi, in mī aiggī dhaũi, walk thou before me (238).

kāri, in khūhus-manz pāī kāri, draw thou water from the well (237).

phāri, in tyĕs mast phāri, beat thou him well (236).

děh, in su mī děh, give thou that (share) to me.

The second person plural is formed by adding u to the root, but this u is epenthetically reflected into the preceding syllable. Thus,  $ph\bar{a}ur$ , strike ye. So:—

aun and laug, in sārinī-khota dādd juān tswohaī aun te tyes laug, bring ye quickly the best garment, and put ye it on him.

gyun (for giun), in yaŭ rupīa gyun tyĕs, take ye these rupees from him (235).

The Future Indicative, which is also used as a Present Subjunctive, is conjugated as follows:—

"I shall strike,' 'I may strike,' etc.

	Sing.	Plur.
1.	$phar{a}ra$	phāram.
2.	phārus	$ph\bar{a}ruth.$
3.	phair <b>i</b>	phārun.

It will be observed that the final i of the 3rd person singular epenthetically affects the preceding vowel. Other examples are ais, he will become, from  $\bar{a}snu$ ;  $g\check{e}t\underline{s}hi$ , he will go, from  $ga\underline{t}\underline{s}hnu$ ; and rih, he will remain, from rahnu. The following are more or less irregular:—

dīun, to give, has :-

	Sing.	Plar.
1.	dĕāua	dĕauam.
2.	$d\check{e}ar{o}wus$	$dar{e}ar{o}uth$ .
3.	$d reve{e} u$	dēōun.

Very similarly, pīun, to drink, has:—

	Sing.	Plur.
1.	pĕōa	pēōam.
2.	pĕōus	pĕōath.
3.	$p\bar{\imath}wi$	pĕōun.

bīnu, to fear, has 1st sing. bīwa or biūwa, and so on. yīun, to come, has:-

	Sing.			Plur.
1.	yaua			yauam.
2.	yōwus			yōuth.
3.	yĕau			yōun.

Examples of this tense occurring in the specimens are:

Sing. 1.—khāla and bhara, in aŭ khāla, iḍḍ bhara, I may eat, I may fill my belly (with the husks).

kharta, gatsha, and zapa, in aŭ kharta, mālis-laba gatsha, të tyës aŭ zapa, I will arise, I will go to my father, and I will say unto him.

kara, in aũ kara khushī panana dōstan-sĩt, I may make rejoicing with my friends.

Sing. 3.—yĕau, in yō mī hissa yĕau, the share which may come to me.

Plur. 1.—khālam and karam, in as khālam, khushī karam, we may eat, rejoicing we may make.

We have an irregular form which I am unable to explain in gatshaha, for gatsha, in the following:—

aũ geo gatshaha na, I will not go into the house. gatshaha looks like a Kāshmīrī past conditional, but the meaning of that tense will not suit.

There is one doubtful example of the **Past Conditional** in the Parable. If it is really this, then the Past Conditional is formed by taking the Present Participle alone without an auxiliary, as in a phārti, (if) I had struck. The one example is zaptiam, they may have said to me (i.e. I may be called) (thy son). Here we have a pronominal suffix added to zapti, and the form will be considered again under the head of pronominal suffixes.

The **Present** is, as usual, formed by conjugating the present participle with the present tense of the verb substantive. Thus,  $a\tilde{u}$  phār chhus, or  $a\tilde{u}$  phārtichhus, I am striking. The participle does not change for gender, number, or person. Examples are:—

- Sing. 3.—chhu dhaûti, in kasau lõk chhu tī pata pata dhaũti, whose boy comes behind thee (239)?
- chhu khālal, in su chhu gallas gās khālal, he is giving cattle grass to eat (229).
- chhu rahti, in mĩ^un maul chhu tes lokhchyis garus-manz rahti, my father lives in that small house (233).
- Plur. 3.—chhi bharti, in pūra-pöṭh idḍ chhi bharti, they are filling their bellies completely.

The **Imperfect** is similarly made with the present participle and the past tense of the verb substantive as in  $a\tilde{u}$  phārti āhtūs, I was striking. Examples are:—

Sing. 1.—lěhti-āhtūs, in dānt lěhti-āhtūs aũ, I was grazing cattle (II).

Sing. 3.— $\bar{a}ht\bar{u}$  gatshti, in  $t\bar{a}pus$   $\bar{a}ht\bar{u}$   $b\bar{\imath}mi$  gatshti, he was sitting in the sun (II).

āhtū raṭti, in Sāhab āhtū rāt raṭti mī, the Sāhib was keeping me at night (11).

wālti-auhtū, in Sāhab tsāt wālti-auhtū, the Sāhib was swimming (II).

zapti-āhtū, in Sāhab zapti-āhtū, the Sāhib was saying ('speak the language') (II).

Plur. 3.—yaũ hīma sõr khālti-āhta, the husks which the swine were eating.

The Past Tense differs according to whether the verb is intransitive or transitive.

In the intransitive verb the tense is formed by suffixing pronominal suffixes of the nominative to the past participle. The third person, however, takes no suffixes, being the bare past participle. Note that, unlike Kāshmīrī, Pŏgulī has a suffix for the first

person plural. Thus from gatshnu, to go, to become (past participle  $g\bar{o}$ ), we have the following conjugation in the masculine:—

### 'I went,' 'I became,' etc.

	Sing.		Plur.
1.	$gar{o}s$		gĕōsam.
2.	$gar{o}s$		$greve{e}ar{o}ath.$
3.	$gar{o}$		gĕō, gĕau.

Similarly, from  $y\bar{\imath}un$ , to come (past part.  $a\bar{\imath}o$ ), we have :—

1.	$\bar{a}s$		āŏsam.
2.	$\bar{a}s$		$\bar{a}uath$ .
3.	$ar{a}ar{o}$ .	•	aua.

From rahnu, to remain (past part. rohun, rohan, or rohn), we have:-

1.	rahnus	A Committee of the Comm	rahnsam.
2.	rahnus		rahnath.
3.	rohun, roha	n, rŏhn	rahna.

From  $b\bar{\imath}nu$ , to fear, we have: -

1.	$b\bar{\imath}nus$		bīnsam.
2.	$b\bar{\imath}nus$		$b\bar{\imath}nath.$
3.	$b\bar{\imath}n$		bīna.

Examples of the use of the intransitive past are the following:—

Masc. sing. 1.  $-\bar{a}s$ , in  $a\tilde{u}$   $\bar{a}s$  waiga-manz, I came into the field (II).  $dha\tilde{u}tus$ , in  $a\tilde{u}$  az  $d\bar{u}r$ - $t\tilde{a}$   $dha\tilde{u}tus$ , I walked a long way today (224).  $g\bar{o}s$ , in  $a\tilde{u}$   $g\bar{o}s$   $b\bar{\imath}\bar{\imath}$ , I became afraid (II).

rahnus, in din dusan rahnus Sāhabus-sīt, I stayed for two days with the Sāhib (II).

Masc. sing. 3.—kharuttu and āō, in tin-pata kharuttu tĕ āō mālis-laba, after that he arose and came to his father.

gō, in tēr-ki mulkus rahnawālis-laba gō, he went to a dweller of that country.

gō zinda, he became alive.

 $yu \ kut \ g\bar{o}$ , what (is) this (that has) happened?

lēug, in khěll parhūī lēug dhaŭni, he began to go across at the bottom (II).

miltu, in rāutumut auhtū, yablai miltu, he was lost, now he is found.

nyistu, in tyĕsau maul gŏṭhō nyistu, his father came outside, cf. nĕsh gō, he ran away, in II.

 $p\bar{e}$ , in ada  $p\bar{e}$  tyĕs mulkus-manz sakht kāl, then a mighty famine fell in that land.

gaiba-dēras-manz pē shāl, a jackal fell (i.e. suddenly came) into the sheep-fold (II).

phirtu, in ada khalo phirtu, then he returned below (i.e. to the plains)

rohun, etc., in rohun  $pahrus-t\tilde{a}$ , he remained (under water) for a whole watch

 $S\bar{a}hab$  rohan janglus luțus- $p\tilde{a}t$ , the Sāhib stayed at the head of the jungle

(II).samuztu, in su samuztu lāchār, he became helpless.

wōt, in yabla su panani gharus wōt, when he arrived at his house.

Plur. 3.—tamāsha laig bālni mahna pantsā, fifty men began to watch the spec-

In the case of transitive verb, the participle, as in Hindi, does not change for person, but agrees with the object (if in the form of the nominative) in gender and number. The subject is put into the case of the agent. The subject may also be indicated, as in Kāshmīrī, by the aid of pronominal suffixes. The forms with these will be discussed under that head. Here we shall merely deal with the use of the participle with The following are examples:

A. Object masc. sing. or nominative. __dyut, in tin dyut tiauan-manza panun māl bainți, he divided his property among them.

gönthtu, in Sāhabi gönthtu dastār pananyi tōipa-pāt, the Sāhib tied a turban round his hat (II).

 $j\bar{o}$ , in  $l\tilde{o}khchy\check{e}$  panani mālis  $j\bar{o}$ , the younger said to his father.

kō, in lŏkhchyĕ lōki sauruī kō jama, the younger son collected everything.

mī kō guna, I did sin.

yin kō tī"n māl kharāb, (thy son), who destroyed thy property.

pyēntu, or pēntu, in tin pyentu panani khēti-manz, he sent (him) into his field.

Lassa Jamādār pēntu aŭ, Lassu Jamādār sent me.

Object in the Accusative-Dative.—gintu, in tī kas-laba tyĕs mŏl gintu, from whom didst thou buy that (240)? Note here that, unlike Kashmīrī, the participle takes no suffix, although the subject is in the second person.

Object masculine plural.—anta, in tinī anta shāl pānts, he killed five jackals (II). Object feminine singular nominative.—balti, in zāt tīni kath balti na mī, I never disobeyed thy word.

kē, in tiaūei khushī-karnī kē, they made rejoicing-doing.

The Perfect tense is formed, as in Kāshmīrī, by conjugating the perfect participle with the present tense of the verb substantive. Thus:-

aũ āmut chhus, I have come; mī phārtumut chhu, I have struck. Examples

tī"n bārun āmut chhu, thy brother hath come.

tī kyĕmut chhu tyĕswĕ-kichya mŏṭ wŏts halhal, thou hast, for his sake, made the fatted calf lawful (i.e. hast slaughtered it).

mīni pěchōw-sani loki chhu tyĕsyĕ bīna-sīt byāh kyĕmut, the son of my uncle has

made a marriage with his sister (225).

mī tyĕswe lokyas shāhtei korrei-sīt phārtumut chhu, I have beaten his son with many stripes (228).

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The **Pluperfect** is similarly made with the perfect participle and the past tense of the auxiliary verb, as in  $m\bar{\imath}$   $\bar{a}ht\bar{u}$   $ph\bar{a}rtumut$ , I had struck. No examples of this tense occur in the specimens. Phrases such as phatmut  $auht\bar{u}$ , he was dead;  $r\bar{a}utumut$   $auht\bar{u}$ , he was lost, do not properly fall under this head, the participles being used merely as adjectives.

**Passive Voice.**—According to Mr. Bailey, the passive is made by using a form such as  $ph\bar{a}rani$  with the various tenses of  $y\bar{\imath}un$ , to come. Thus,  $a\tilde{\imath}u$   $\bar{a}s$   $ph\bar{a}rani$ , I was beaten; yaua  $ph\bar{a}rani$ , I shall be beaten. This  $ph\bar{a}rani$  is the ablative of the infinitive  $ph\bar{a}run$ , which we shall again meet when dealing with inceptive verbs. The principle of forming the passive is therefore the same as in Kāshmīrī.

Causal Verbs.—The regular causal is made by adding al to the root. Thus, khālnu, to eat; khālalnu, to cause to eat, to feed; mannu, to heed; manalnu, to cause to heed, to persuade. Examples are:—

bāla-sanni luṭus-pãt su chhu gallas gās khālal, on the top of the mountain he is causing cattle to eat grass, i.e. he is grazing cattle (229).

tin pyēntu sōr gās khālalně-kichya, he sent him to give swine grass to eat, i.e. to feed swine.

tyĕsau maul gŏṭhō nyistu tĕ manaltünsō, his father came out and persuaded him. As in India, some causals are made otherwise. Thus from phaṭnu, to die, we have phārnu, to kill, or to strike.

Pronominal Suffixes.—These are as freely used as in Kāshmīrī.

Accusative.—The suffix of the accusative of the 3rd person singular is n, as in  $gathin\ (gathi+n)$ , bind ye him;  $dy\bar{e}n\ (d\tilde{e}h+n)$ , give it. Thus:—

tyĕs mast phāri tĕ razan-sīt gaṭhin, beat him well, and bind-him with ropes (236). yĕ rupaī tyĕs dyēn, give-it this rupec to him (234).

**Dative.**—The suffix of the dative of the 1st person singular is m, as in zaptiam (zapti+m), they may have said to me, i.e. they might have called me (thy son). Zapti is here probably the past conditional (see p. 422), but the form is obscure.

The suffix of the dative of the 3rd person singular is s, as in the following:—

 $k\tilde{a}s$   $\bar{a}ht\bar{u}s$   $(\bar{a}ht\bar{u}+s)$  na  $d\bar{e}ti$ , no one was-to-him giving.

yabla hōsh ās  $(\bar{a}\bar{o}+s)$ , when sense came to him.

 $l\bar{o}ki \ j\bar{o}as \ (j\bar{o}+s)$ , by the son it was-said-to-him (I have sinned).

dhōra ginn pēsis (pēs, I fell, +s) raṇa, taking a big stone I fell-upon-it (with) a rush (II).

 $gu\bar{a}l\ dah\ p\check{e}\bar{o}as\ (p\check{e}\hat{o},\ pl.\ of\ p\bar{e},\ fell,\ +s)$ , ten shepherds fell-upon-it (II).

**Agent.**—The suffix of the agent of the 1st person singular is  $m\bar{\imath}$ , as in:—  $k\bar{e}t \ ku\bar{a}l \ khy\bar{e}zmat \ t\bar{\imath}n^i \ k\bar{e}m\bar{\imath} \ (k\bar{e}, \text{ fem. of } k\bar{o}, \text{ done, } +m\bar{\imath})$ , for how long time was thy service done by me.

tēr pashtumī (pashtu+mī) shāput, there was-seen-by-me a bear (II).

The suffix of the agent of the 2nd person singular is i, which, in the one example, is epenthetically reflected back to the preceding syllable, as in:—

tī zöt dyit (for dyutu+i) na mī tsēlya-pāth, thou never gavest me a kid.

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phirtu, in ada khalo phirtu, then he returned below (i.e. to the plains)

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The suffix of the dative of the 3rd person singular is s, as in the following:—

 $k\tilde{a}s$  ā $ht\bar{u}s$  (ā $ht\bar{u}+s$ ) na dēti, no one was-to-him giving.

yabla hōsh ās  $(\bar{a}\bar{o}+s)$ , when sense came to him.

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 $gu\bar{a}l\ dah\ p\check{e}\bar{o}as\ (p\check{e}\bar{o},\ \mathrm{pl.}\ \mathrm{of}\ p\bar{e},\ \mathrm{fell},\ +s),\ \mathrm{ten\ shepherds\ fell-upon-it}\ (\mathrm{II}).$ 

**Agent.**—The suffix of the agent of the 1st person singular is  $m\bar{\imath}$ , as in:—  $k\bar{e}t \ ku\bar{a}l \ khy\bar{e}zmat \ t\bar{\imath}n^i \ k\bar{e}m\bar{\imath} \ (k\bar{e}, \text{ fem. of } k\bar{o}, \text{ done, } +m\bar{\imath})$ , for how long time was thy service done by me.

 $t\bar{e}r$   $pashtum\bar{i}$   $(pashtu+m\bar{i})$   $sh\bar{a}put$ , there was-seen-by-me a bear (II).

The suffix of the agent of the 2nd person singular is i, which, in the one example, is epenthetically reflected back to the preceding syllable, as in:—

tī zöt dyit (for dyutu+i) na mī tsēlya-pāth, thou never gavest me a kid.

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The suffix of the agent of the 3rd person singular is n. Before this the termination u becomes  $\ddot{u}$ .  $K\ddot{o}$ , made, becomes  $k\ddot{u}\tilde{n}$  with this suffix.

Examples are:

 $t\bar{e}r$  shāput antin (anti, plur. of antu, +n) āht, there eight bears were-killed-by-him (II).

yakis naukaras dyutün  $(dyut^u+n)$  sad, tĕ prustün (prustu+n), a call was-given-by-him to a servant, and it-was-asked-by-him.

tin panani mālis dyutün jawāb, by him to his father answer was-given-by-him.

 $m\bar{\imath}th$   $dits\bar{e}n$ , kisses were-given-by-him. Here  $dits\bar{e}n$  is for  $dits\bar{e}+n$ .  $Dits\bar{e}$  is the solitary example of the second past participle, masculine plural, corresponding to the Kāshmīrī  $dits\bar{o}y$ .

tin dhōlan-sun nasni-sun awāz huntün, by him the sound of drums (and) of dancing was-heard-by-him.

yabla hōsh ās, tyabla jün  $(j\bar{o}+n)$ , when sense came to him, then it-was-said-by-him.

māli pananan naukaran jün, by the father it-was-said-by-him to the servants.

dūr mulkus-manz kaujūin safar, a journey to a far country was-made-by-him. The form kaujūin is obscure, although the suffix n is clear. Perhaps kauju may represent the Kāshmīrī 2nd past participle karyön, it was made.

 $kh\bar{a}lnu\ kh\bar{a}in\ (kh\bar{a}\bar{o}+n)\ na$ , he did not eat food (II).

tēr allakmat kār-sũt küñ panun māl phanā, there, by evil deeds, his property was-made-by-him destroyed.

yĕbla küñ sauruī māl kharch, when all the property was-made-by-him expended. tīni māli yüth wŏts halhal küñ, by thy father the fatted calf was-made-by-him lawful.

hakka pēntin (pēnti, plur. of pēntu, +n) <u>tsailīh</u> mahna, to the beat forty men were-sent-by-him (II).

When a suffix is added to the second person plural of the imperative, the verb abandons the imperative form and takes that of the second person plural of the Future and Present Subjunctive. Thus, the second person plural imperative of phārnu is phāur, and the second person plural future and present subjunctive is phāruth. With a suffix phāruth is used, instead of phāur, in the sense of the imperative. When the suffix is added the u of the termination uth is either dropped or reflected by epenthesis on to the preceding syllable, so that we get phārth or phāurth. Thus we have karthas (from karnu, to make), anthan (from ānnu, to bring), and lāugthas (from lāgun, to put on) in the following:—

tyĕswĕ āhtus-manz lāugthas (lāguth+s) wail . . . tĕ yüṭh wöṭs ānthan (ānuth+n), te karthas (karuth+s) halhal, put-ye-to-him on the hand a ring . . . and bring-ye-it the fatted calf, and make-ye-for-it lawful. In this karthas has practically the same meaning as karthan would have, unless it means 'make-ye-for-him' (i.e. for the son).

Double suffixes also occur, as in Kāshmīrī, but the order is more free than in that language. For instance in Kāshmīrī kor nas means 'made-by-him-for-him,' in which the suffix of the agent, n, precedes that of the dative, s. In Pogulī we may have either

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a form equivalent to kor*nas, or a form equivalent to *kor*san, in which the suffix of the dative precedes that of the agent. Examples are:—

tyĕs nālmut kūsnĕ  $(k\bar{o}+s+n)$ , to him embrace was-made-to-him-by-him. Here the suffix of the dative precedes that of the agent.

tyesau maul goțho nyistu te manaltünso (manaltu+n+s), his father came outside, and it-was-persuaded-by-him-to-him. Here the suffix of the agent precedes that of the dative.

 $t\bar{e}r$  jimnai  $(j\bar{o}+m+n)$ , ' $S\bar{a}hab$   $\bar{a}\bar{o}$ ,' there it-was-said-to-me-by-him, 'the Sāhib is come.' Here the suffix of the dative precedes that of the agent.

Compound Verbs.—We have Intensive compounds in bainti dīun, to divide, and nesh  $g\bar{o}$ , he ran away (II).

Inceptive compounds are formed with *lagnu*, to begin, conjugated with the ablative in *ni* of the infinitive of the principal verb. Thus:—

khěll parhūī lēug dhaŭni . . . . tamāsha laig bālni mahna pantsā, he began to go across the bottom . . . fifty men began to watch the spectacle (II).

According to Mr. Bailey **Potential** compounds are formed by conjugating hagnu, to be able, with the root of the principal verb. Thus,  $a\widetilde{u}$  haga  $ga\underline{ts}h$ , I shall be able to go, or I am able to go.

[No. 14.]

# DARDIC SUB-FAMILY.

DARD GROUP.

KĀSHMĪRĪ.

Pöguli Dialect.

# SPECIMEN I.

(Rev. T. Grahame Bailey, 1902.)

panani-mālis Lökhchyĕ āhta. lõka dih Yakis-mahnas to-his-own-father By-the-younger were. sonstwoTo-one-man mī suyčau, hissa уō  $m\overline{i}$ tīna-mālus ' hāba, to-me jō, thatmay-come, shareto-me whatof-thy-property it-vas-said, 'father, bainti. māl panun tiauan-manza dyut Tin having-divided. děh. propertyhis-own them-among was-given By-him aive. dûrtĕ jama. kō sauruī lőkhchyĕ-lőki Manĕi-dusĕi-pata a-farandcollected, was-madeby-the-younger-son allFew-days-after allakmat-kār-sūt ter tě safar. kaujüin mulkus-manz bad-work-with there and was-made-by-him a-journey, country-in küñ Yĕbla phana. māl panun küñ was-made-by-him When destruction. property his-own was-made-by-him tĕ kāl. sakht tyĕs-mulkus-manz kharch. рē ada māl saurui famine. and a-hard that-country-in expended, thenfell propertyallrahnawālis-laba gö. tēr-ki-mulkus tĕ lāchār, samuztu to-a-dweller-near su he-went. there-of-of-the-country andhelpless, became he Tĕ khālalně-kichya. gās panani-khēti-manz sör pyentu Tin Andfeeding-for. grassswine his-own-field-in he-was-sent By-himidd khāla, 'aũ zapti-āhtū, khālti-āhta, SUL sõr hīma bellyvaũ  $\cdot I$ may-eat, saying-was, heeating-were, the-swine huskswhat hösh ās, Yabla dēti. kãs āhtūs na Τĕ bhara.' sense came-to-him, W hen giving. was-to-him notanyoneAndI-may-fill. pūrachhyi, mözur kyĕta 'mīna-mālis jün, tyabla in-fullare, labourers how-many  $it\hbox{-}was\hbox{-}said\hbox{-}by\hbox{-}him,$ 'to-my-father then Αũ phatti. chhus phāka aũ tĕ bharti, chhi idd pöth Idying. by-hunger Iamand filling, they-are belly manner "hat-sē zapa aũ tyes gatsha, tĕ mālis-laba " O-Sir kharta will-say, 1 to-him and to-the-father-near I-will-go, will-stand-up na chhus  $\mathbf{A}\widetilde{\mathbf{u}}$ Khudā-sun gunā. tĕ  $ti^{u}n$ kō mī bāba, not amIsin. God-of and was-done of-thee by-me father,

lāik  $ti^{u}n$ lōk zaptiam. Mī mozur-sho.", tī kara worthy thysonsaying-to-me. Me alsomakea-labourer-like." Tin-pata kharuttu. tĕ mālis-laba. āō Su āhtū tirhūī. That-after he-stood-up, and came to-the-father-near. Hefar, wasandbāltün. tĕ tyĕs tyĕs ãō tĕ tars. by-the-father he-was-seen-by-him, to-him and camecompassion, andto-him nālmut kūsnē. tĕ mith ditsēn. Lōki embrace was-made-to-him-by-him, andkisseswere-given-by-him. By-the-son jūas, 'hat-sē bāba. mī kō tī^un tĕ Khudā-sun "O-Sir it-was-said-to-him, father, by-me was-done of-thee and God-of  ${
m A}{
m \widetilde{u}}$ chhus laik zaptiam. Māli ⊈unā.  $ti^u n$ lõk nasin.I amnotworthy thyson saying-to-me.' By-the-father pananan-naukaran jün, 'sārinī-khota dadd juan tswŏhaī to-his-own-servants it-was-said-by-him, 'all-than garment goodquickly aun, tĕ tyĕs laug; tvěswě-āhtus-manz laugthas wail, bring, andto-him attach; his-hand-in attach-to-him a-ring, khŏran-manz jōŗ; tĕ yüth wŏts ānthan. tĕ karthas halhal; a-pair-of-shoes; andto-the-feet andthe-fat calfbring-it, make-it lawful; zinda; khālam. khushi karam,  $m\bar{i}^u n$ lōk phatmut auhtū, as gō dead alive; may-eat, rejoicing we-may-do, sonwas. became my miltu.' Τĕ tiaũĕi khushī karnī rāutumut auhtū, yablai was-found.' Ánd by-them rejoicing losteven-now to-make was, kē. was-made.

'waigi-manz auhtū. Yabla panani-gharus Tvěsau züth lōk SIL When heto-his-own-house Hiselder son the-field-in was. dhōlan-sun nasni-sun awāz huntün. Yakiswot. tin was-heard-by-him. To-cnedrums-of dancing-of soundarrived, by-him ' yu tĕ prustün, naukaras dvutün sad, kut was-given-by-him and it-was-asked-by-him, ' this servant a-call, what 'tī"n bārun āmut-chhu, tĕ gō?' Tin jūas, happened? By-him it-was-said-to-him, 'thy brother come-is. and küñ, tvěs-kichi halhal tyĕs yüth wŏts tīni-māli lawful was-made-by-him, that-for to-him the-fat calfby-thy-father Su mast kāhlī. 'aũ juana-paith.' gō gĕō miltu Hebecame muchangry,  $^{\iota}I$ to-the-house in-good-manner.' he-was-got gŏthō nyistu, tĕ tyĕsau maul tĕ na,' gatshaha futher outsideemerged, his and not, and will-go Tin panani-mālis dvutün manaltünsö. to-his-own-father By-him was-given-by-him it-was-persuaded-by-him-to-him.

#### DARD GROUP.

tĕ zāt  $tin^i$ kē-mī,  $m tin^i$ khyĕzmat 'kĕt-kuāl jawāb, andeverthywas-done-by-me, service thyfor-how-much-timeenswer, tsēlyadyit na m $\tilde{i}$ zöt tĕ tī mī, balti na kath ever was-given not to-mea-goatand by-thee not by-me, was-turned wordpanana-döstan-sit. lōk āō, Yabla tī"n khushī kara аũ pāth, may-make rejoicing my-own-friends-with. When thysoncame, kid, tikyĕmut kanjrün-sit kharāb,  ${
m m\bar{a}l}$  $ti^{u}n$ kō yin by-thee madedestroyed, $harlots ext{-}with$ thy property was-madeby-whom 'mīna joas, Tin halhal.' wŏts $\mathrm{m} \breve{\mathrm{o}} \mathrm{t}$ tyĕswĕ-kichya chhu was-said-to-him, 6 my By-himlawful. calffathim-for ischhu mī"n, suyu chīj  ${f t}reve{f e}$ sāruī mī-sīt, hamēsha chhus lōka. tu mine, that whichthing andallme-with, ever artthouson, khushī āsnu juān chīj gō, tĕ khushi karnu tī^un; chhu par to-be good thing rejoicing to-make and rejoiced became, thine; butisyablai rāutumut āhtū, zinda; āhtū, gō phatmut bārun  $ti^u n$ even-now was. lest alive; becamewas, dead brotherthymiltu.' was found.

[ No. 15.]

## DARDIC SUB-FAMILY

DARD GROUP.

KĀSHMĪRĪ.

Pŏgulī Dialect.

## SPECIMEN II.

(Rev. T. Grahame Bailey, 1902.)

Lassa-Jamadār Chaprais pēntu аũ. Dānt lehti-āhtūs aũ.  $By extcolor{-}Lassu extcolor{-}Jamadar{a}r$ the-orderly was-sent I. Oxen grazing-was I. Ter jümnai. 'Sāhab ãō, panin bōʻli zŏp.' There was-said-to-me-by-him, ' Sāhib came, thine-own language speak.' Din-dusan rahnus Sāhabus-sīt. Sāhab tsāt-wālti-auhtū. Sū-ī For-two-days I-stayed the-Sāhib-with. The-Sāhib swimming-was. He-verily dahan-gazan duggu lut-bakkhī, khěll parhūī lēu⊈ dhauni. wentfor-ten-yards deep head-on, at-bottom across. he-began to-go, rohun pahrus-tã. Tamāsha laig bālni mahna pantsā. he-remained for-a-watch-up-to. Spectacle began to-see men fifty. Tin-pata jün, 'panin bōili zŏp.' Khālnu That-after it-was-said-by-him, 'thine-own language speak.' Food khain taklif lai-ga. mast Ada aiggī çó. was-eaten-by-him not, troublegreatwas-attached. Then forwards he-went. Wat-wata tāp āhtū sakht. Tāpus āhtū bīmi-gatshti. Along-the-road sunshine severe. In-sunshine washe-was sitting-down. Sāhab zapti-āhtū; 'halla. bōili zŏp.' Mast tāp āhtū. tĕ The-Sahib saying-was, 'bravo, language speak.' Muchsunshine was, and Sāhabi pananyi-toipa-pat. gönthtu dastār Sāhab āhtū rāt by-the-Sahib his-own-hat-on. The-Sāhib was-bound turban was at-night ratti din-pahran bōili-sani-kyichi. for-two-watches language-of-for. keeping

Αĩ waiga-manz. Tēr pashtumī shaput. ās Ada dhōra Ifield-in. There was-seen-by-me came a-bear. Thena-big-stone Aũ ginn pēsis rara. gūs bīī.  ${
m A}{
m \widetilde{u}}$ ās giō-nish. taking I-fell-to-it rushing. Ibecame afraid. Icamethe-house-near. shāl, tĕ hunna wil: tĕ Gaiba-dēras-manz 'nē guāl dah twenty The-sheep-fold-in there-fell a-jackal, and dogs and shepherds tennĕōas Nĕsh-gō. rara. fell-on-it rushing. It-ran-away.

pānts. shāl anta Tin-ī trih mahna. āhta Sāhabas-sīt were-killed jackals five.By-him-verily men. thirty The-Sāhib-with weretsailih pēntin Hakka hakka. Tin-pata gō were-sent-by-himforty To-the-beata-jungle-beat. there-became That-after luțus-pat. shāput Tēr janglus rohan Sāhab mahna. Therebearsthe-head-on. of-the-jungle stayedThe-Sāhib men. phirtu. khalō tĕ ada tsāur, kakau tĕ āht, antin he-returned. below then andand partridges four, eight, were-killed-by-him

# FREE TRANSLATION OF THE FOREGOING.

I was sent here by Lassu Jamadar, the orderly. I was grazing my oxen when he told me that a Sāhib had come and that I was to speak my own language to him. I stayed When I arrived, the Sāhib was swimming. two days with the Sahib. downwards ten yards deep. Then he began to swim across the bottom and remained Fifty people were there looking on at the under water for a whole watch (three hours). Before he had eaten anything, After that he told me to speak my own language. On the way the sun he underwent great hardships, and went on further on his march. was very hot. He sat down in the sunshine and said to me, 'Bravo, speak your The heat of the sun was very strong, and the Sahib tied a turban round his hat. At night the Sāhib kept me for two watches (six hours) enquiring about the language.

I came into a field, and there I saw a bear. I picked up a rock and ran at it. Then I got frightened and went home. A jackal got into the sheepfold, but twenty dogs and ten shepherds ran at it, and it ran away.

The Sāhib had thirty men with him. He alone killed five jackals. After that there was a beat in the jungle. The Sāhib sent out forty men for the beat, and he himself stayed at the top end of the jungle. He killed eight bears and four partridges, and after doing this returned to the plains.

## SIRĀJĪ OF DŌDĀ.

The word 'Sirāj' means 'the Kingdom of Śiva,' and hence 'any wild mountainous country.' Such countries are naturally liable to have dialects of their own, and hence we find several Sirājs in existence, each with a distinct form of speech. Thus, there is a Sirājī in the Simla Hill States, a sub-dialect of Kiūthalī (Vol. IX, Pt. iv, p. 593). Another Sirājī is one of the Satlaj Group of sub-dialects (ib. p. 647) and yet a third is allied to Kuļuī (ib. p. 688). All these are forms of Western Pahārī.

South of the tract in which Pŏgulī is spoken, there is a further tract of hill country reaching down to river Chināb, and also called Sirāj. Here that river runs east and west. In Kashṭawār its course has been in the main from north to south, but at Barshala it turns abruptly to the west, separating Kashṭawār on the north from Bhadrawāh on the south. Some twenty miles west of Barshala, on the north bank of the Chināb, is the town of Pōḍā, which may be taken as the headquarters of the Sirāj between the Pŏgulī country and the Chināb. The language of this Sirāj is therefore called the Sirājī of Pōḍā.

In 1911 this Sirājī of Dodā was reported to be spoken by 14,732 people.¹ To its north lies the Pŏgulī just described. To its east Kashṭawāṛī. To its south across the Chināb lies the western end of Bhadrawāh, the language of which is Bhadrawāhī, here fading into the Dogrī Pańjābī or Jammū spoken further south and south-west. To the west of Dodā Sirājī we have Rāmbanī, another Kāshmīrī dialect, which will be dealt with later on.

As its position indicates Sirājī is a mixed language. The Bhadrawāhī to its south is a form of Western Pahārī, and moreover is here corrupted by Dōgrī Pañjābī. The Kashṭawārī to its east and the Pŏgulī to its north are forms of Kāshmīrī, already affected by Western Pahārī, and Sirājī is still more corrupted by these languages. It might, with almost equal correctness, be classed as a dialect of Kāshmīrī or as a dialect of Western Pahārī, but I have put it in the former class, because it possesses certain typical Dardic characteristics which do not belong to the latter. Such are the occasional use of vocalic epenthesis, the hardening of d to t, the retention of medial t, the disaspiration of sonant aspirates, the dropping of initial r, and the general method of verbal conjugation including the free use of pronominal suffixes.

On the other hand, the free employment of the cerebral n refers us either to Dōgrī or to Western Pahārī. This letter does not occur in Kāshmīrī. The process of the declension of nouns follows that current use in Dōgrī, while that of the pronouns,² and the formation of the future of the Verb by means of the suffix  $l\bar{o}$ , are more like that of Western Pahārī. Finally, the genitive postposition  $n\bar{o}$  is borrowed from the Lahndā spoken further west. The above is sufficient to give a general idea of the mixed character of Dōdā Sirājī. Further detail are noted in the course of the following grammatical sketch.

For the materials on which this sketch is founded I am indebted to the Rev. T. Grahame Bailey, who kindly prepared for me on the spot a version of the Parable

¹ I.e. 14,562 speakers of Sirājī (classed as a dialect of Western Pahārī), plus 170 speakers of Dōdī (classed as a dialect of Kāshmīrī).

² Cf. mīṇō or mēṇō, my, with the Western Pahārī (Pādarī) mēṇ.

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of the Prodigal Son, another brief passage dictated by a native of the Sirāj, and the Standard List of Words and Sentences. The first two are printed below. The last will

Mr. Bailey has himself printed these in his volume entitled The Languages of be found on pp. 489ff. the Northern Himalayas, published by the Royal Asiatic Society in 1908, preceded by a brief sketch of the grammar of the dialect. As printed, the specimens differ in a few details from the manuscript sent to me, and I have followed the latter in preparing these pages for the press. My own grammatical sketch which is, perhaps, more full than Mr. Bailey's and is certainly longer, is based entirely on these materials.

PRONUNCIATION .-- Vowels.—These as a rule follow Panjābī rather than Kāshmīrī. We have a trace of Kāshmīrī influence in  $jiw\bar{a}b$ , an answer, instead of  $jaw\bar{a}b$ , as Kāshmīrī would have  $jaw\bar{a}b$  or  $j\check{e}w\bar{a}b$ . The u in antur, within, for antar is not so easy to explain.

There are several doubtful cases which may perhaps be due to epenthesis, but none are certain.

Consonants.—In the treatment of consonants we see much stronger traces of Dardic influence. Both the Kāshmīrī letters to and z are of common occurrence, as in  $\underline{t}\underline{s}\bar{a}r\underline{n}\bar{o}$ , to graze;  $ba\underline{t}\underline{s}u\underline{r}\bar{o}$ , a calf;  $na\underline{t}\underline{s}n\bar{o}$ , to dance;  $z\bar{o}$ , what;  $zab\underline{n}\bar{o}$ , to say; zabla, when; and others. Sometimes z appears as dz, as in uzārņō or udzārņō, to squander.

Very typical of the Dardic languages is the preservation of medial t in  $but\bar{o}$ , he was. On the other hand, in the borrowed word  $bh\bar{o}n\bar{o}$ , to become. The t has been dropped. Again as in Dardie d is often hardened to t, as in dant (Persian dand), a tooth (37);  $d\bar{a}nt$  (even Kāshmīrī  $d\bar{a}nd$ ), a bull (144); and the genitive postposition  $t\bar{o}$ as compared with the Panjābī  $d\bar{a}$ .

As in Dardic languages, we have disaspiration of the sonant aspirate bh in buchchhā (for bhuchchhā), hungry; butō (Sanskrit bhūtah), he was, but the borrowed bhōnō (with an optional past  $b\bar{u}\bar{e}$ ), to become.

· In Dardic languages the letter r is often dropped. So here we have ichchh for

richchh, a bear. On the other hand, sh does not become h in shuno, a dog, as compared with the Kāshmīrī hūn".

One very interesting fact, peculiar, so far as I am aware, amongst modern Dardic and Indian languages, is the universal change of n to a cerebral n. This was the rule in Prakrit, but has not entirely survived elsewhere. In the specimens every single n becomes n, the only real exceptions being in the word na, not, and in  $na\underline{t}\underline{s}n\bar{o}$ , to dance. The other apparent exceptions are all borrowed words, such as din, a day—the Sirājī word is dī (II)—zerīmānō (II) (Persian), a fine; and Panjābī infinitives like  $karn\bar{o}$ , to do, in which n is preceded by r.

With this change of n to n we may compare the change of r to r in pur, on.

As an instance of Western Pahārī influence we can quote the metathesis of h in brhā for bhrā, a brother. This is typical of Western Pahārī (see Vol. IX, Pt. iv, pp. 377, 560).

DECLENSION.—The declension of nouns follows Western Pahārī rather than Kāshmīrī. As in Western Pahārī strong masculine nouns (corresponding to Hindī nouns in  $\bar{a}$ , like  $gh\bar{o}r\bar{a}$ , a horse) form their nominative singulars in  $\bar{o}$  or  $\bar{u}$ , and their nominative plurals in  $\bar{a}$ . There is also, as in Western Pahārī, a locative in  $\bar{e}$  and a tendency to interchange a final  $\bar{o}$  with  $\bar{a}$ , and a final  $\bar{a}$  with  $\bar{e}$ . Thus the word for 'horse' is  $gh\bar{o}r\bar{o}$ , nominative plural  $gh\bar{o}r\bar{a}$ , and the word for 'dog' is  $shun\bar{o}$  or  $shun\bar{a}$  in the nominative singular. It will be convenient to treat nouns under the usual four declensions, viz.:—

- (1) Weak masculine nouns, i.e. those ending in any letter except  $\bar{o}$  (or  $\bar{a}$ ), or  $\bar{u}$ .
- (2) Strong masculine nouns, i.e. those ending in  $\bar{o}$  (or  $\bar{a}$ ) or  $\bar{u}$ .
- (3) Strong feminine nouns, i.e. those ending in  $\bar{\imath}$ .
- (4) Weak, i.e. all other, feminine nouns.

The only cases are the nominative, the oblique, and the agent-locative. The last named case may have the force either of the agent, or of the locative. The oblique case, by itself, is used to indicate the dative. With the aid of postpositions, it indicates any other case except the nominative.

**Declension I.**—We take as our example babb, a father.

	Sing.	Plur.
Nom.	babb	babb.
Obl.	$babbar{o}$	) , ,, ~
Agloc.	babbē	$\left. ight\} \ babb\widetilde{a}.$

In the oblique singular, the termination  $\bar{o}$ , as in Western Pahārī, is often changed to  $\bar{a}$ , so that we also have  $babb\bar{a}$ , and this seems to be the rule when the postposition  $n\bar{o}$  of the genitive is added, as in  $babb\bar{a}$ - $n\bar{o}$ , of a father. Moreover, the form of the agent-locative is also used for other oblique cases of the singular, so that  $babb\bar{e}$  may also be substituted for  $babb\bar{o}$ . This last is no doubt due to the influence of the neighbouring  $p\bar{o}$ .

Examples of the declension are :-

Sing. nom.— $m\bar{a}l$ , in  $ap\bar{n}\bar{o}$   $m\bar{a}l$   $t\tilde{e}n\bar{i}$   $bant\bar{i}$   $ditt\bar{o}$ , he divided and gave his property. puttur, in  $t\bar{i}n\bar{o}$  puttur chhu, he is thy son.

Oblique in ō.—babbō, in těnī apņē babbō jiwāb dittō, he gave answer to his father. hatthō, in hatthō chhāp lāwathū, apply ye to (i.e. on) the hand a ring.

mulkhō, in dūr mulkhō safar kĕrūĕṇī, he made a journey to a far country.

babbō, in aũ apņē babbō-kaņē chalē-gālō, I will go near my father.

 $h\bar{o}sh\bar{o}$ , in  $zabla\ h\bar{o}sh\bar{o}$ - $m\tilde{a}\ \bar{a}\bar{o}$ , when he came into sense.

Khudāyō (nom. Khudā), in Khudāyō-tō gunāh kĕōryĕm, I did sin of (i.e. against) God.

mulkhō, in tē mulkhō-mā kāl barō paī-gō, a mighty famine fell in that land.

pādrō, in baḍḍō nuksān kĕrūĕnī pādrō-mā, he did great damage on the level ground (II).

 $z\bar{a}r\bar{o}$ , in  $z\bar{a}r\bar{o}$ - $m\tilde{a}$  sutt $\bar{o}$ - $r\bar{o}$  but $\bar{o}$ , he was as leep in a den (II).

Oblique in ā.—babbā, in mīņē babbā-tē mazūr kitā rajjī rōtī khã-chhi, how many servants of my father eat bread and are satisfied.

 $m\bar{a}l\bar{a}$ , in  $tin\bar{e}$   $m\bar{a}l\bar{a}$ - $t\bar{o}$   $hiss\bar{o}$ ,  $z\bar{o}$   $m\bar{i}$   $j\tilde{a}$ -chhu, su  $m\bar{i}$   $d\bar{e}$ , give me the share of thy property which comes to me.

Note that, in both these examples, it is the postposition of the genitive that is added to the oblique case.

Oblique in ē.—babbē, in nikkā maṭṭhā-ṇē babbē zabū, the younger son said to the

yharē, in zabla gharē-nēŗē āwō, when he came near the house.

 $man\bar{e}$ , in su  $man\bar{e}$ - $m\tilde{a}$   $kar\tilde{a}$ - $t\bar{o}$ , he was making (i.e. saying) in his mind.

 $tahsīld\bar{a}r\bar{e}$ , in  $tahs\bar{\imath}ld\bar{a}r\bar{e}$ - $t\bar{\imath}$   $chit th\bar{\imath}$   $j\tilde{a}$ - $chh\bar{\imath}$ , a letter of the tahs $\bar{\imath}ld\bar{a}r$  is coming (II). Here we have  $\tilde{e}$  before the genitive postposition.

Agent locative.—Agent--babbē, in su babbē hērūō, the father saw him.

tiņē babbē batsurō palu-ro halāl kerāūeņī, thy father hath had the fatted calf slaughtered.

lōkē, in dōkē dī lōkē mārū, next day the people (singular) killed it (II).

puttrē (nom. puttur), in nikkē puttrē sab jamē kěrī-lō, the younger son collected everything.

puttrē tē zabūē, the son said to him ('I have sinned').

Locative.—gharē, in tila-hatha gharē chalē āwā, thereafter they came into the house (i.e. they came home) (II).

rōshē, in su rōshē būē, he became in anger.

Plur. nom.—mazūr, in mīnē bābbā-tē mazūr, etc., quoted above.

puttur, in ěkkī māhņuē-tā dūī puttur butā, of a certain man there were two sons. It may be noted that, on the analogy of Kashmiri, we should expect the nominative plural to be puttar, not puttur.

 $s\bar{u}r$ , in ziņa phalīā s $\bar{u}r$  kh $\tilde{a}$ - $t\bar{a}$ , the husks which the swine were eating.

Obl.—dosta, in aŭ apņē dosta-ņē sathī khushī keramutu, I might have made rejoicing with my friends.

 $naukar\tilde{a}$ , in  $babb\tilde{e}$   $naukar\tilde{a}$ - $n\tilde{e}$   $zab\tilde{u}$  $\tilde{o}$ , the father said to the servants.

 $p\bar{e}r\tilde{a}$ , in  $p\bar{e}r\tilde{a}$ - $n\bar{e}$   $j\bar{o}r\bar{o}$   $l\bar{a}wath\bar{u}$ , apply a pair of shoes to his feet.

 $din\tilde{a}$ , in  $th\tilde{o}r\tilde{a}$   $din\tilde{a}$ - $n\tilde{e}$ - $m\tilde{a}$ , in a few days (the younger son made a journey).

# Declension II. - Example, ghōrō, a horse.

Plur. Sing. ghōra. Nom. ghōrō Obl ghōrã.  $gh \bar{o} r \bar{e}$ Ag.-loc.

As already stated, the nominative singular sometimes ends in ā, as in shuṇō or shuṇā, a dog (146), pl. shuṇā (148).

 $m\bar{a}hn\bar{u}$  or  $mahn\bar{o}$  (51), a man, inserts u before the final vowel of all cases except the nom. sing. Thus, māhņuē, māhņuā, māhņuā (119ff.). We also, however, have māhņā (II), see below.

Examples of this declension are the following:-

Sing. nom.—hisső, in tīnē mālā-tō hisső zō mī jã-chhu, the share of thy property which comes to me.

Abl.—bājē and natsnē, in bājē-tō tĕ natsnē-tō bār shuņūēņī, he heard the noise of music and of dancing.

bakrē, in bakrē-tō bachchō mē-kān na dittūit, thou didst not give me the young of a goat.

dērē, in mazūr dērē-bāpat ārnā, labourers are to be brought for the camp (II). galē, in galē-sāthī lāwĕṇī, he pressed (i.e. embraced) him with (i.e. round) the

māhņuē, in ěkkī māhņuē-tā dūī puttur butā, of a certain man there were two sons.

In  $nikk\bar{a}$   $matth\bar{a}$ - $n\bar{e}$   $babb\bar{e}$   $zab\bar{u}$ , the younger son said to the father, the oblique form  $matth\bar{a}$  is taken from Western Pahārī, while the  $n\bar{e}$ , used as a postposition of the agent, is taken from the Pogrī  $n\bar{e}$ , with cerebralization of the n. The oblique form in  $\bar{e}$  given in the paradigm belongs to Pogrī.

Plur. nom.—*māhṇā*, in *tē-tē magar bhūā dash māhṇā*, ten men became after him (*i.e.* pursued him) (II).

tallā, in sabba-nē-hatha tallā changā lūsha ārō, bring quickly the best garments of all.

Declension III. - Example, dhī, a daughter (110ff.).

		Sing.			Plur.
Nom.		$dhar{\imath}$		Track to	$dhar{\imath}ar{e}.$
Obl.	)	. 77			77.
Agloc.	}	$^*dhar\iota ar a$			dhiā.

The formation of the oblique singular by adding  $\bar{a}$  is taken from Pogri. In the oblique singular and plural  $\bar{e}$  is often substituted for  $\bar{a}$ , and in the nominative plural  $\bar{a}$  is often substituted for  $\bar{e}$ , so that we may have  $dh\bar{\imath}\bar{e}$ ,  $dh\bar{\imath}\bar{a}$ , and  $dh\bar{\imath}\bar{e}$ , respectively. In other words, in these terminations  $\bar{a}$  and  $\bar{e}$  are interchangeable.

Examples of the use of this declension are:-

Sing. nom.— $chitth\bar{\imath}$ , in  $tahs\bar{\imath}ld\bar{a}r\bar{e}-t\bar{\imath}$   $chitth\bar{\imath}$   $j\tilde{a}$ -chhi, a letter of the tahs $\bar{\imath}ld\bar{a}r$  is coming (II).

Sing. obl.—baigīā, in teņī apņīā baigīā-mā bhējuseņī, he sent him into his field (or, possibly, plural, into his fields).

khurīē, in khurīē chalē-gāsu, they went to him along the track (locative) (II).

waddīē and nikkīē, in waddīē bī, nikkīē duddh chumnewālī bī, both for a big (she-buffalo), and also for a small one that drinks milk (II).

Plur. nom. - kukkṛīā, in rātī ichchh pōūō kukkṛīā khiāṇī, at night a bear came to eat the hens (II).

phalīā, in ziņa phalīā sūr khā-tā, the husks which the swine were eating.

shundīā, in shundīā dittīānī, he gave kisses.

shuņēī, a bitch, plur. shuņēīā (147, 149). ghōrī, a mare, plur. ghōrīē (139, 141).

Obl.—barīē, in mī kitē barīē tēnī khidmat kĕōryĕm, for how many years did 1 do thy service.

zěnī tīnō māl kanjrīē-nī-hatha udzārūčnī, (thy son) who wasted thy property with harlots.

Declension IV.—Example, bēhn, a sister.

No examples are available for the oblique plural. It is probably the same as the nominative.  $G\tilde{o}r\tilde{u}$ , a cow, has its nom. plur.  $g\tilde{o}r\tilde{u}$  (143, 145).

Examples of the use of this declension are:--

Sing. obl.—bēhņī, in mēņē tsatsē-tō puttur tē-tī bēhņī-sāthī biāō-rō chhu, the son of my uncle is married to his sister (225).

tē-tō brhā tē-tī bēhņī-hathā baḍḍō chhu, his brother is taller than his sister (231). piṭṭhī (nom. piṭṭh, 43), in kāṭhī piṭṭhī-pur kasī latthō, bind the saddle upon the back (227).

 $r\bar{a}t\bar{\imath}$  (nom.  $r\bar{a}t$ ), in  $r\bar{a}t\bar{\imath}$  ichehh  $p\bar{o}u\bar{o}$ , at night a bear fell (i.e. came) (II).

The word maîh, a she-buffalo, does not take  $\bar{\imath}$  in the oblique singular. Thus,—

maîh-tō ghiwāṇō dūī chilkī, the tax of (i.e. on) a she-buffalo (is) two five-anna

pieces (II).

Plur. nom.—bandūkī, in bandūkī dittīāsu, guns were fired at him (II).

**Postpositions.**—The following are the more important postpositions governing the oblique case, except those of the genitive. The latter  $(n\bar{c} \text{ and } t\bar{c})$  will be dealt with under the head of adjectives:—

atha, hatha, athā, or hathā, from.

 $m\tilde{a}$ , in.

pur, on.

 $s\bar{a}th\bar{\imath}$ , together with, with (by means of).

 $n\bar{e}$ , to. This postposition, like many other postpositions of the dative, is the locative of the genitive postposition  $n\bar{o}$ .

Examples of the use of postpositions are:-

tila-hatha gharē chalē-āwā, from then (i.e. thereafter) they went home (II).

yō kāh-hathā mul-āwath? grāmō kētsīō hatīābālīā-hathā, from whom didst thou buy that? from a shopkeeper of the village (240, 241).

tē mulkhō-mā kāl barō paī-gō, a mighty famine fell in that land.

 $y\bar{o}$   $\bar{a}h\bar{\imath}$ -pur zulm chhu, this is oppression upon us (II).

kāthī piṭṭhī-puṛ kasī latthō, bind the saddle on his back (227).

babbē naukarā-ņe zabūō, the father said to the servants.

 $radz\bar{u}$ - $s\bar{a}th\bar{i}$  bandhith $\bar{u}$ , bind ye him with ropes (236). For an example of  $s\bar{a}th\bar{i}$  meaning 'together with,' see below.

pērā-nē jōrō lāwathū, apply ye a pair of shoes to his feet.

Postpositions sometimes govern the oblique genitive formed with nē. Thus:-

sabbā-nē hatha tallā changā, good garments from all, i.e. the best garments of all. This is an instance of the ablative of comparison, which will be further dealt with under the head of adjectives.

thōṛã dinã-ṇē mã nikkē puttrē sab jamē kĕrī-lō, in a few days the younger son collected everything.

aŭ apņē dostā-ņē sathī khushī kerāmutū, I may make rejoicing with my friends.

In the following, if it is correctly recorded and correctly translated, hatha, governing the feminine genitive (in nī), means 'with':—

zenī tīņō māl kanjrīē-nī hatha udzārūenī, (thy son) who squandered thy property with harlots.

**Adjectives.**—As usual only strong adjectives, ending in u,  $\bar{o}$  (or  $\bar{u}$ ), are capable of being declined. Other adjectives remain unchanged, the single exception noted being the word sab, all, which makes its oblique plural  $sabb\tilde{a}$ . As an example of a strong adjective we take  $ju\bar{a}nmotu$ , good, which is thus declined:—

	Masc.	Fem.
Sing.		
Nom.	$m{j}uar{a}nmatar{o}$	juānmatī.
Obl.	juānmatā, juānmatē	$juar{a}nmatar{\imath}ar{a}.$
Plur.		
Nom.	$ju\bar{a}nmatar{a}$	juānmatīē.
Obl.	$juan anmat \widetilde{ar{a}}$	juānmatīā.

The oblique singular in  $\bar{e}$  is much more common than that in  $\bar{a}$ . Of the latter, there is only one example in the specimens, viz.:—

nikkā maṭṭhā-ṇē babbē zabū, the younger son said to his father.

Other examples are:--

Masc. obl. sing.— $chhitt\bar{e}$ , in  $chhitt\bar{e}$   $gh\bar{o}r\bar{e}$ - $t\bar{\imath}$   $k\bar{a}th\bar{\imath}$ , the saddle of the white horse (226).

dōkē, in dōkē dī lōkē mārū, on the second (i.e. next) day people killed (it) (II).

mīṇē, in mīṇē babbā-tē mazūr kitā rajjī rōṭī khã-chhi, how many servants of my father eat bread and are satisfied.

nikkē (cf. nikkā above), in nikkē puttrē sab jamē kĕrī-lō, the younger son collected everything.

tīnē, in tīnē mālā-tō hissō, the share of thy property.

Plur. nom.—kitā, in tīṇē babbō-tē gharō-mã puttur kitā chha, how many sons are there in thy father's house (223)? So kitā mazūr, above.

Obl.—thōrã, in thōrã dinã-ně mã nikkē puttrē, etc., in a few days the younger son collected everything, as ab.

Fem. sing. nom.—changī, in yā gall changī nahĩ, this thing is not good (that I should be called thy son).

tēņī, in mī kitē barīē tēņī khidmat kĕōryĕm, for how many years did I do thy service.

Obl. — apṇīā, in tĕṇī apṇīā baigīā-mã bhējusĕṇī, he sent him into his own field. Plur. obl. — kitē, in mī kitē barīē, etc., as ab.

Comparison.—This is, as usual, effected by putting the object with which comparison is made in the ablative case,—i.e. the oblique case, or the oblique case of the genitive case, governed by hatha or hathā. Thus, tē-tō brhā tē-tī bēhrī-hathā baḍḍō chhu, his brother is taller than his sister (231); sabbā-nē hatha tallā changā lūshā ārō, bring quickly the garments better than all, i.e. the best garments.

Genitive.—As usual, the genitive is an adjective, agreeing with the thing possessed. Two postpositions are used to indicate this case,— $t\bar{o}$  and  $n\bar{o}$ . Both of these are borrowed forms. The  $t\bar{o}$  is the Dōgrī  $d\bar{a}$ , with the Western Pahārī change of  $\bar{a}$  to  $\bar{o}$ , and also with the typical Dardic change of d to t. The  $n\bar{o}$  is Lahndā  $n\bar{a}$ , with the same change of  $\bar{a}$  to  $\bar{o}$ , and also with the cerebralization of the n which is so prominent a feature of this dialect.

Both  $t\bar{o}$  and  $n\bar{o}$  are declined like adjectives. Mr. Bailey gives the following forms for  $n\bar{o}$ ,—masc. pl.  $n\bar{a}$ , fem. sing. and plur.  $n\bar{\imath}$ . The plural  $n\bar{\imath}$  is evidently contracted from the full form  $n\bar{\imath}\bar{a}$  or  $n\bar{\imath}\bar{e}$ .  $T\bar{o}$  is similarly declined.  $T\bar{o}$  is by far the more common of the two postpositions. In the specimens,  $n\bar{o}$  appears only in the oblique masculine form  $n\bar{e}$ , being then governed by another postposition, but Mr. Bailey gives a complete set of the forms in his grammar. All the available examples of  $n\bar{e}$  (and also a doubtful one of  $n\bar{\imath}$ ) are given on pp. 438-9 above.

The following are examples of the use of  $t\bar{o}$ :—

Masc. sing. nom.— $t\bar{\imath}\eta\hat{e}$   $m\bar{a}la$ - $t\bar{o}$   $hiss\bar{o}$   $z\bar{o}$   $m\bar{\imath}$   $j\tilde{a}$ -chhu, the share of thy property which comes to me.

Obl.—tē mulkhō-tē ĕkkī rahņēbālē-laba gēs, he went near an inhabitant of that country.

Plur. nom.—*ĕkki māhnua-tā dūī puttur butā*, of a certain man there were two sons.

Fem. sing. nom.—parū-tī gall chhi, it is a matter of last year (II). tahsīldārē-tī chiṭṭhī jã-chhi, a letter of the tahsīldār is coming (II).

Occasionally the oblique case by itself, without any postposition, is employed to indicate the genitive. Thus:

 $gr\bar{a}m\bar{o}$ , in  $gr\bar{a}m\bar{o}$   $k\tilde{e}t\bar{s}\bar{\imath}\bar{o}$   $hat\bar{\imath}\bar{a}b\bar{a}l\bar{\imath}\bar{e}$ - $hath\bar{a}$ , from a shopkeeper of the village (241).

## PRONOUNS.—The first two personal pronouns are declined as follows:—

Sing.		I. 1.	Thou.
	Nom.	$a\widetilde{u}$	$t ilde{u},tu.$
	Obl.	$mar{\imath},mar{e}$	$tar{\imath},\ tar{e}.$
	$\Lambda g$ .	mã, mī, mē	tĩ, tĩ, tê.
	Gen.	<b>m</b> ĩṇō, mēṇō	tīnō, tēnō.
Plur.			
	Nom.	$\bar{a}h$	tuh.
	Obl. and Ag.	$asar{e},ar{a}har{\imath}$	tusē, (?) tuhī.
	Gen.	āhmō	tuhmõ.

The genitives are, of course, adjectives, and are declined as such.

Examples of the use of these pronouns are the following: --

First person, sing. nom.—aũ apnō pēṭ bharã, I may fill my belly.

Obl.—apņō mazūr mī baņāwā, make me thine own servant.

hissō zō mī jã-chhu, the share which comes to me.

bakrē-tō bachchō mē-kān na dittūit, thou didst not give to me a kid of a goat. mē ārī ārī chal, walk before me (238). Ag.—mī kitē barīē tēnī khidmat kĕōryĕm, for how many years did I do thy service. tē-tē puttrē mē matē kōrrē mārū-ā, I have beaten his son with many stripes (228).

Gen.—yō mēṇō puttur marī gō-rō, this my son had died.

 $m\bar{e}n\bar{o}\ babb\ y\bar{e}\ nikk\tilde{e}\ ghar\bar{o}\ rah\tilde{a}$ -chhu, my father lives in that small house (233).  $z\bar{o}$ -k $\tilde{i}$   $m\bar{i}n\bar{o}\ chhu$ , whatever is mine.

(Obl. sing. masc.)— $m\bar{\imath}n\bar{e}\ babb\bar{a}$ - $t\bar{e}\ maz\bar{u}r\ kit\bar{a}\ rajj\bar{\imath}\ r\bar{o}t\bar{\imath}\ kh\tilde{a}$ -chhi, how many servants of my father eat bread and are satisfied.

mēņē <u>tsats</u>ē-tō puttur tē-tī bēhņī-sāthī biāō-rō chhu, the son of my uncle is married to his sister (225).

Plur. nom.—āh khāmū tě khushī karamū, we may eat and may make rejoicing.

Obl.— $y\bar{o}$   $\bar{a}h\bar{i}$ -pur zulm chhu, this is oppression upon us (II).

Second person, sing. nom.—tū sadā mē-sāthī chhi, thou art ever with me.

Gen.  $-t\bar{\imath}n\bar{o}\ y\bar{o}\ brh\bar{a}\ mari-g\bar{o}-r\bar{o}$ , this thy brother had died.

(Obl. sing.)—tīnē mālā-tō hissō, the share of thy property.

The two Demonstrative Pronouns, also used as pronouns of the third person, are declined as follows:—

		This, he.	That, he.
Sing.			
	Nom.	$y\bar{o} \text{ (fem. } y\bar{a})$	su (fem.?).
	Obl.	$yar{e}$ (fem. $yar{a}$ )	$t\bar{e}$ (fem. ?).
	Ag.	yěnī	těņī.
	Gen.	$yar{e}$ - $tar{o}$	$tar{e}$ - $tar{o}$ .
Plur.			
	Nom.	$yar{o}$	tiņē, tiņ (29), (fem.? tiņa).
	Obl. and Ag.	<i>yĕṇē</i>	tënē.
	Gen.	$yinar{a}$ - $tar{o}$	tiņā-tō.

Besides the above forms, we have tin, from him, in the following:—  $y\bar{o}$  rupayy $\bar{o}$  tin  $ghin\bar{i}$ - $j\check{e}$ , take these rupees from him (235).

Other examples of these pronouns are:—

 $y\bar{o}$ —(sing. nom. masc.)— $y\bar{o}$   $m\bar{e}n\bar{o}$  puttur marī  $g\bar{o}$ - $r\bar{o}$ , this my son had died.  $y\bar{o}$   $\bar{a}h\bar{i}$ -pur zulm chhu, this is oppression upon us (II).

Fem.—yā gall chaṅgī nahĩ, this thing is not good (that I should be called thy son). Obl. masc.—yē-tō mul ḍhāī rupayyō chhu, the price of this is two rupees and a half (232).

Fem.— $y\bar{a}$  gallā, for this reason (that he hath received him safe and sound).

Plur. nom.— $y\bar{o}$  rupayy $\bar{a}$ , these rupees (235), see above.

su—sing. nom.— $su\ d\bar{u}r\ but\bar{o}$ ,  $su\ babb\bar{e}\ h\bar{e}r\bar{u}\bar{o}$ , he was distant, he was seen by his father.

Obl.—tē mulkhō-mã kāl barō paī-gō, in that country a mighty famine fell.

 $t\tilde{e}\ k\tilde{\tilde{e}}\ d\tilde{\tilde{a}}$ - $t\tilde{o}\ n\tilde{a}$ , no one was giving to him.

 $t\tilde{e}$   $t\tilde{e}$   $r\tilde{e}hm$   $a\tilde{o}$ , and compassion came to him.

Ag.—apnō māl tēnī bantī-dittō, he divided out his property.
Gen.—tē-tō baḍḍō puttur baigīā-mã butō, his elder son was in the field.

Plur. nom.—tinē khushī karnē lagūā, they began to make rejoicing.

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The declension of the Relative Pronoun zō, who, which, that, is parallel to that Thus:of su.

Nom.	$zar{o}  ext{ (fem. ? } zar{a})$	Plar. $zinar{c}$ (fem. $zina$ ).
Obl.	$zar{e}$	$\left. \left. \left. \left. \right\} zreve{e}ar{e}. ight.  ight.$
Ag. Gen.	zěnī zē-tō	$zi\muar{a}$ - $tar{o}$ .

Examples are:

Sing. nom.— $t\bar{\imath}n\bar{e}$   $m\bar{a}l\bar{a}$ - $t\bar{o}$   $hiss\bar{o}$   $z\bar{o}$   $m\bar{\imath}$   $j\tilde{a}$ -chhu, the share of thy property which comes to me.

zō (? zā or ziņa) hōrī lakrī chhīā baḍṇē na dã-chha, they do not permit (us) to fell what other wood there is (II).

Ag.—zĕṇī tīṇō māl kanjrīē-ṇī hatha udzārūĕṇī, (thy son) who wasted thy property with harlots.

Plur. nom. fem.—ziņa phalīā sūr khã-tā, the husks which the swine were eating. The Interrogative Pronoun is (animate) kum (92), who? (inanimate) kut or (93) \$\overline{\epsilon}{\pi}\$, what? Its oblique singular is \$k\overline{a}h\$. Examples of its use are:—

yō kut chhu, what is this?

tīņō nām kut chhu, what is thy name (220)?

 $k\bar{a}h$ - $t\bar{o}$  matth $\bar{o}$   $t\bar{i}$  pata  $j\tilde{a}$ -chhu, whose boy comes behind thee (239)?

yō kāh-hathā mul āwath, from whom didst thou buy that (240)?

The Animate Indefinite Pronoun is  $k\tilde{e}$ , anyone, someone, obl.  $k\tilde{e}ts\tilde{i}$  or  $k\tilde{e}ts\tilde{i}\tilde{o}$ . The inanimate form is  $k\tilde{\imath}h$  or  $k\tilde{\imath}$ , anything, something.

Examples of this pronoun are:-

 $t\bar{e} \ k\tilde{e} \ d\tilde{a}$ - $t\bar{o} \ n\bar{a}$ , no one was giving to him.

grāmō kētsīō hatīābālīā-hathā, from a shopkeeper of the village (241).

kĩh kasūr bhēī, (if) there be any fault (II).

 $z\bar{o}-k\tilde{\imath}$  is 'whatever,' as in  $z\bar{o}-k\tilde{\imath}$   $m\bar{\imath}_{!!}\bar{o}$  chhu,  $s\bar{o}$   $t\bar{\imath}_{!!}\bar{o}$  chhu, whatever is mine, that is thine.

The Interrogative Pronoun of Quantity is kito, how much? or, in the plural, how many? Examples are:-

ellā-hathā Kashmīrā-tā kitō dūr chhu, how much distance is there from here to Kashmīr (222)?

yē ghōṛē-tī ummar kitī (fem.) chhi, how much is the age of this horse (221)?

tīņē babbo-tē gharo-mā puttur kitā chha, how many sons (masc. plur.) are there in thy father's house (223)?

mīnē babbā-tē mazūr kitā rajjī roṭī khã-chhi, how many servants of my father eat bread and are satisfied?

mī kitē barīē tēņī khidmat kĕōryĕm, for how many years did I do thy service?

The only form of the Reflexive Pronoun that occurs in the specimens is the genitive apno, own, which is regularly declined. There are numerous examples of its use in the first specimen, and it is unnecessary to quote them here. It is borrowed from the neighbouring languages. There is nothing connected with the Kashmiri panun, It is treated exactly like the Hindi apnā.

**CONJUGATION.**—A. Auxiliary Verbs and Verbs Substantive.—The present tense follows Kāshmīrī in being based on *chhu*, he is. It changes for gender, but for the feminine only the third person singular is available in the materials. It is thus conjugated:—

#### 'I am,' etc.

	Sing.	Plur.
1.	chhi,chhis	chha, chhas.
2.	chhi,chhis	chhath.
3.	chhu (fem. $chhi$ )	chha, chhan (fem.? chīā).

Examples of this as a Verb Substantive are the following. A few instances of its use as an auxiliary verb are included in order to exhibit forms not found elsewhere:—

Sing. 2nd person. -tū sadā mē-sāthī chhi, thou art ever with me.

3rd person masc.— $t\bar{\imath}n\bar{o}$  puttur chhu, (I am not worthy for people to say) 'he is thy son.'

Fem.—parū tī gall chhi, it is a matter of last year (II).

Plur. 1st person.—ghar zĕ baṇāwā-chha, if we are making houses (II).

3rd person masc.  $-ba\dot{q}$  $n\bar{e}$  na  $d\tilde{a}$ -chha, they do not allow to fell (II).

mul ghinã-chhan, they take a price (II).

Fem.— $z\bar{o}\ h\bar{o}r\bar{\imath}\ lakr\bar{\imath}\ chh\bar{\imath}\bar{a}$ , what other woods there are (II). This is a very doubtful example, and I am unable to explain it fully.  $Z\bar{o}$  is masculine singular, and  $h\bar{o}r\bar{\imath}$  and  $lakr\bar{\imath}$  both seem to be feminine singular. There seems to be something wrong with the text.

One other word for 'is' occurs, which I am quite unable to explain. It is chhip, in zĕrīmānō dēṇō chhip, a fine is to be given (II). The form is certainly correctly recorded.

The Past tense preserves the Sanskrit  $bh\bar{u}tah$ , was, with the disaspiration typical of the Dardic languages. Moreover, though in India proper the t would be elided, here the custom of the Dardic languages is followed, and it is preserved. We thus get  $but\bar{o}$ , he was. The form current in India is also preserved as a borrowed word, in the form  $bh\bar{o}n\bar{o}$ , to become.

buto is conjugated as follows in the masculine:-

Sing.	Plur.
1. butē, butēs	butā, butās
2. butē, butēs	butath.
3. butō (fem. butī)	$but ar{a}.$

Examples are the following:-

Masc. sing. 3.—su dūr butō, he was (yet) far off.

Plur. 3.—ěkkī māhņuē-tā dūī puttur butā, of a certain man there were two sons.

In the following both butō and butā occur in the same sentence:-

itthē-mã zō butō ikk-sāla, māp butā, herein, what one was one year old, they (i.e. the taxes) were remitted (II).

There is one example of the 3rd person singular, feminine, viz.—khush bhōṇō chaṅgī gall butī, to become happy was a good thing.

B. Active Verb.—The Infinitive ends in  $n\bar{o}$ , equivalent to the  $\bar{\text{Dogri}}$   $n\bar{a}$ , which as in that language after r becomes  $n\bar{o}$ . Thus,  $bh\bar{o}n\bar{o}$ , to become;  $d\bar{e}n\bar{o}$ , to give;  $gahn\bar{o}$  or  $gisn\bar{o}$ , to go;  $j\bar{e}n\bar{o}$  or  $jain\bar{o}$ , to come; but  $m\bar{a}rn\bar{o}$ , to strike. It may here be noticed that  $j\bar{e}n\bar{o}$  or  $jain\bar{o}$  means 'to come,' not 'to go,' as we might expect. A transitive infinitive, governing a feminine noun, is put in the feminine in  $n\bar{i}$   $(n\bar{i})$ , as in  $d\bar{e}n\bar{i}$ , to give;  $k\bar{e}rn\bar{i}$ , to do;  $m\bar{a}rn\bar{i}$ , to strike. The oblique masculine ends in  $n\bar{e}$   $(n\bar{e})$ , as in  $bh\bar{o}n\bar{e}$ ,  $m\bar{a}rn\bar{e}$ .

Examples of the use of the infinitive are: —

Nom. masc. and nom. fem.—bhōnō and kĕrnī, in khushī kŏrnī, khush bhōnō changī gall butī, to make happiness, and to become happy was a good thing.

In khān, in the following, the ō of khāṇō has been dropped,—titthē khāṇē khāṇ pōūō, there to eat food it fell, i.e. (they) had to eat food (II). Similarly lēn for lēṇō, in az ghinī lēn lagūā, now they began to take the tax.

Nom. fem.—khiāṇī, in ichchh pōūō kukkrīā khiāṇī, a bear fell (i.e. happened to come) to eat fowls (II).

Obl. masc. — gahņē, in antur na gahņē chāchē, he did not wish to go within. těṇī sūr tṣārnē bhējusĕnī, he sent him to feed swine.

The **Future Passive Participle** is the same in form as the infinitive, and is declined as an adjective. Thus,  $m\bar{a}rn\bar{o}$ , meet to be struck; masc. obl. and nom. plur.  $m\bar{a}rn\bar{a}$ ; fem.  $m\bar{a}rn\bar{a}$ . Examples are:

Masc. nom.—dēņō, in zĕrīmānō dēņō chhip, a fine is to be given (i.e. has to be paid) (II).

jēņō, in dērō langhēīta gharē jēņō, when the camp has passed on, it is to be come (i.e. we have to go) home (II).

Plur.—mazūr dērē bāpat ārnā, labourers have to be brought for the camp (11).

The **Present Participle** is formed by adding  $\tilde{a}$  to the root, as in  $m\tilde{a}r\tilde{a}$ , striking. Similarly,  $ban\tilde{a}w\tilde{a}$ , making;  $bh\tilde{o}\tilde{a}$ , becoming;  $gan\tilde{a}$ , counting;  $ghin\tilde{a}$ , taking;  $kar\tilde{a}$ , doing;  $mar\tilde{a}$ , dying. Irregular are  $d\tilde{a}$ , giving;  $g\tilde{a}$ , going;  $j\tilde{a}$ , coming;  $kh\tilde{a}$ , eating. This participle does not change for gender or number. Examples of the present participle will be found under the head of the present tense.

The **Past Participle** is formed by adding  $\bar{u}$  or  $\bar{u}\bar{o}$  to the root. It is declined as an adjective. Thus,  $m\bar{a}r\bar{u}$  or  $m\bar{a}r\bar{u}\bar{o}$  (masc. plur.  $m\bar{a}r\bar{u}\bar{a}$ ; fem. sing.  $m\bar{a}r\bar{i}$ ; plur.  $m\bar{a}r\bar{i}\bar{a}$ ), struck. Similarly,  $bi\bar{a}\bar{o}$ , married;  $h\bar{e}r\bar{u}\bar{o}$ , seen;  $m\bar{o}r\bar{u}$ , turned aside, disobeyed;  $uth\bar{u}\bar{o}$ , arisen;  $zab\bar{u}$  or  $zab\bar{u}\bar{o}$ , said;  $lag\bar{u}\bar{a}$  (masc. plur.), begun;  $uz\bar{a}r\bar{i}$  (fem. sing.), wasted;  $lag\bar{u}\bar{a}$  (fem. plur.), attached. The following Past Participles are irregular:—

Infinitive.

ākhņō, to say bhōņō, to become

dēņō, to give
gahņō or gisņō, to go
jainō or jēņō, to come
lēņō, to take
pēņō (?), to fall

Past Participle.

ākhō.
bhūō or bāū (m. pl. bhūā, fem. sing.
bhūī).
dittō (fem. pl. dittīā).
gō (pl. gā).
āō or āwō (pl. āwā).
lō.
pōūō.

The form of the infinitive pēņo is doubtful.

As in Western Pahārī, the syllable  $r\bar{o}$  is often added to a past participle without materially changing its meaning. Thus:—

 $bi\bar{a}\bar{o}$ - $r\bar{o}$ , married;  $g\bar{o}$ - $r\bar{o}$ , gone; palu- $r\bar{o}$ , fatted;  $sutt\bar{o}$ - $r\bar{o}$ , asleep;  $\bar{u}r\bar{o}$  (for  $\bar{a}\bar{o}$ - $r\bar{o}$ ), come.

Examples of the past participle will be found under the head of the past tense. Here we may give one example of the participle used as an adjective, viz.—

 $\bar{a}kh\bar{o}$ , in  $t\bar{\imath}u\bar{o}$   $\bar{a}kh\bar{o}$   $kad\bar{e}$  na  $m\bar{\imath}$   $m\bar{o}r\bar{u}$ , I never disobeyed thy said thing (i.e. thy order).

The following are examples of the Past Participle in ro:—

biāō-rō, in mēṇē tsatsē-tō puttur tē-tī bēhṇī-sāthī biāō-rō chhu, the son of my uncle is married with (i.e. to) his sister (225).

palu-rō (for palū-rō), in palu-rō batsurō, the kept (i.e. fatted) calf.

 $sutt\bar{o}$ - $r\bar{o}$ , in  $z\bar{a}r\bar{o}$ - $m\tilde{a}$   $sutt\bar{o}$ - $r\bar{o}$   $but\bar{o}$ , he was asleep in the den (II).

Other examples will be found under the head of the past tense.

The **Conjunctive Participle** is formed by adding  $\bar{\imath}ta$  to the root, as in  $m\bar{a}r\bar{\imath}ta$ , having struck. Sometimes the  $\bar{\imath}$  is nasalized, as in  $bh\bar{o}\bar{\imath}ta$ , having become. Examples are:—

 $\bar{a}r\bar{\imath}ta$ , in  $palu-r\bar{o}$   $ba\underline{ts}ur\bar{o}$   $\bar{a}r\bar{\imath}ta$   $phattath\bar{u}$ , having brought the fatted calf, slaughter it.

 $bh\bar{o}\tilde{i}ta$ , in  $uth\bar{u}\bar{o}$   $r\bar{a}z\bar{i}$   $bh\bar{o}\tilde{i}ta$ , he arose having been well (i.e. he has come to life).  $daur\bar{i}ta$ , in  $t\bar{e}$   $r\check{e}hm$   $\bar{a}\bar{o}$ ,  $daur\bar{i}ta$   $g\bar{o}$ , to him compassion came, he went having run (i.e. he ran).

laṅghēīta, in dērō laṅghēīta gharē jēṇō, the camp having passed on, we have to go home (II).

uțhīta, in aũ apņē babbō-kaņē uțhīta chalē gālō, I having arisen, will go to my father.

The **Noun of Agency** is formed by adding  $w\bar{a}l\bar{o}$  or  $b\bar{a}l\bar{o}$  to the oblique infinitive. The feminine is formed by changing the final  $\bar{o}$  to  $\bar{\imath}$ . Examples are:—

rahņēbālō, in tē mulkhō-tē ĕkkī rahņēbālē-laba gēs, he went to an inhabitant of that country.

nikkīē duddh chumņēwālī, of a small (buffalo cow), (that is to say) a drinker of milk (II).

The Imperative 2nd person singular is the same in form as the root, as in  $m\bar{a}r$ , strike thou. Similarly  $bh\bar{o}$ , become thou; gis, go thou, and so on. An example is:—

 $d\bar{e}$ , in hissō  $z\bar{o}$   $m\bar{i}$   $j\bar{a}$ -chhu, su  $m\bar{i}$   $d\bar{e}$ , give to me the share which comes to me.

The 2nd person plural is formed by adding a, as in  $m\bar{a}ra$ , strike ye. So,  $t\bar{e}$ -pur  $l\bar{a}wa$ , put ye (the best robes) on him.

We have also a Dōgrī 2nd plural in  $\bar{a}r\bar{o}$ , bring ye (the best robes), and a Western Pahārī 2nd plural, used as a singular of respect in  $ban\bar{a}w\bar{a}$ , make (me thy servant).

When a pronominal suffix is added to the 2nd person plural it takes the form mārath, i.e. it becomes the same as the 2nd plural of the Old Present below. See further on under the head of pronominal suffixes.

#### DARD GROUP.

The Old Present, used as a Present Conjunctive, and not, as in Kāshmīrī, as a Future, is thus conjugated:—

### 'I may strike,' etc.

Sing.	Plur.
1. mārā, mārami, or	māras, māramū, or
$m ar{a} r ar{a} m u t ar{u}$	$mar{a}rar{a}matar{a}$ .
2. mārēs	$m ilde{a}rath$ .
3 mārī	$mar{a}rreve{e}nth$ .

These forms strikingly resemble the Sanskrit Present. Thus, the Sanskrit for 'I go' is:—

Sing.		Flur.	
1.	$chalar{a}mi$	$chalar{a}mas.$	
2.	chalasi	chalatha.	
,	chalati	chalanti.	

Except in the second person plural they still more nearly resemble the Prakrit conjugation of the present of the verb 'to strike,' viz.—

	Sing.			Plur.
1.	mārēmi			marêmô.
2.	$mar{a}rar{e}si$			märëha.
3.	mārēi			marënti.

In the Paisachi dialect of Prakrit, there is maretha for the 2nd person plural.

The verb  $bh\bar{o}n\bar{o}$ , to become, is slightly irregular in the 3rd person singular, forming  $bh\bar{e}\bar{\imath}$ , instead of  $bh\bar{o}\bar{\imath}$ .

The following are examples of this tense:-

1st pers. sing. - bharã, in aũ apṇō pēt bharã, I may fill my belly.

kěrāmutū, in aŭ apņē dostā-nē sāthī khushī kerāmutū, (that) I may make rejoicing with my friends.

3rd pers. sing.— $bh\bar{e}i$ , in  $itth\bar{e}$ - $m\tilde{a}$   $k\tilde{i}h$   $kas\bar{u}r$   $bh\bar{e}i$ , (if) therein any fault may become (II).

1st pers. plur.—karamū and khāmū, in āh khāmū tē khushī karamū, we may (i.e. let us) eat and make rejoicing.

3rd pers. plur.—zaběnth, in yā gall changī nahī lok zaběnth, this thing is not good that people may say (that I am thy son).

The **Present** tense is formed by conjugating the present participle with the present tense of the verb substantive. Thus,  $a\tilde{u}$   $mar\tilde{a}$ -chhi, I am striking. Any form of the verb substantive may be used. Moreover, the final  $\tilde{a}$  of the present participle may optionally be dropped, so that we may also have mar chhi, and so throughout. Examples of the use of this tense are:—

Sing. 1st person.—marã-chhi, in aŭ itthē buchchhā marã-chhi, I here am dying of hunger.

3rd person masc.— $j\tilde{a}$ -chhu, in hissō zō mī  $j\tilde{a}$ -chhu, the share which comes to me. Fem.— $j\tilde{a}$ -chhi, in tahsīldārē-tī chiṭṭhī  $j\tilde{a}$ -chhi, a letter of the tahsīldār is coming (II).

Plur. 1st person.—banāwā-chha, in ghar zĕ banāwā-chha, if we are building a house (II).

3rd person.—gaņā-chha, in az gōrū gaņā-chha, now-a-days they are counting the cows (II).

 $ghin\tilde{a}$ -chhan, in  $ill\bar{a}$ -tō  $mul\ ghin\tilde{a}$ -chhan, they are taking the price thereof (II).

In  $m\bar{\imath}n\bar{e}\ b\bar{a}bb\bar{a}$ - $t\bar{e}\ maz\bar{u}r\ kit\bar{a}\ rajj\bar{\imath}\ r\bar{o}t\bar{\imath}\ kh\tilde{a}$ -chhi, how many servants of my father are eating bread and are satisfied, we have  $kh\tilde{a}$ -chhi, instead of  $kh\tilde{a}$ -chha. Here the chhi is evidently borrowed from the Kāshmīrī chhih, they are.

The **Imperfect** is formed by conjugating  $t\bar{o}$  with the present participle. This  $t\bar{o}$  is conjugated. The present participle is unchanged, and may optionally drop its nasalization, so that we get  $m\bar{a}r\tilde{a}$ - $t\bar{o}$  or  $m\bar{a}r\bar{a}$ - $t\bar{o}$ , he was striking.

This tense is conjugated as follows in the masculine:—

Sing.	Plur.
1. $m\bar{a}r\tilde{\bar{a}}$ $(m\bar{a}r\bar{a})$ - $t\bar{e}$	$mar{a}r\widetilde{ar{a}}\ (mar{a}rar{a})$ - $tar{a}$ .
2. $m\bar{a}r\widetilde{\bar{a}}$ $(m\bar{a}r\bar{a})$ - $t\bar{e}$	$mar{a}r\widetilde{ar{a}}$ $(mar{a}rar{a})$ - $tath$ .
3. $m\bar{a}r\tilde{a}$ $(m\bar{a}r\bar{a})$ - $t\bar{o}$	$mar{a}r\widetilde{a}$ $(mar{a}rar{a})$ - $tar{a}$ .

As examples we may quote the following:—

3rd pers.  $\sin g - d\tilde{a} - t\tilde{o}$ , in  $t\tilde{e}$   $k\tilde{\tilde{e}}$   $d\tilde{a} - t\tilde{o}$   $n\tilde{a}$ , no one was giving to him.

3rd pers. sing.— $kar\tilde{a}$ - $t\bar{o}$ ; and 3rd pers. plur.— $kh\tilde{a}$ - $t\bar{a}$ , in zina phalīā sūr  $kh\tilde{a}$ - $t\bar{a}$ , su maṇē-mā karā- $t\bar{o}$ , he was making (i.e. wishing) in (his) mind, that (I may fill my belly) with those husks which the swine were eating.

The **Future** is directly borrowed from Western Pahārī. It is conjugated as follows, in the masculine:—

#### 'I shall strike,' etc.

	Sing.	Piur.
1.	$mar{a}rar{a}lar{o}$	māramalā.
2.	$mar{a}rar{e}lar{o}$	$mar{a}rathalar{a}.$
3	<i>າກດັກຂັ</i> ໄດ້	mārenthalā

It will be observed that it is formed by suffixing  $l\bar{o}$  to the old present, which undergoes some changes in the process.

Mr. Bailey gives two other examples of this tense, viz.:—

#### 'I shall go,' etc.

Sing.		Plur.
1. $g\bar{a}lar{o}$		gāmalā.
2. gēlō		$g\bar{a}thal\bar{a}.$
$3.~~gar{e}ilar{o}$		gainthalā.
	'I shall come,' etc.	
$1. \;\; jar{a}lar{o}$	등이 살아가는 사람들은 하시아 하는 것으로 되었다. 하시아 등 하시아 들어 보았는데 되었다.	$jar{a}malar{a}$ .

 1. jālō
 jāmālā.

 2. jēlō
 jēthalā.

 3. jēlō
 jinthalā.

Two examples occur in the Specimens, viz.  $g\bar{a}l\bar{o}$  and  $zab\bar{a}l\bar{o}$ , in  $a\tilde{u}$  appē babhō-kanē uṭhīta chalē  $g\bar{a}l\bar{o}$ ,  $zab\bar{a}l\bar{o}$ , I having arisen will go away to my father, and will say.

The **Past Tense** is formed from the past participle. In the case of intransitive verbs, this is conjugated like  $but\bar{o}$ . Thus, to take  $uth\bar{u}\bar{o}$ , arisen, we get the following conjugation in the masculine. The only thing to note is that in the third person singular, the past participle optionally takes the form  $uth\bar{u}\bar{e}$ .

#### 'I arose,' etc.

Sing.	Plur.
1. $uth\bar{u}\bar{e}, uth\bar{u}\bar{e}s$	$uthar{u}ar{a},uthar{u}ar{a}s.$
2. uthūē, uthūēs	$uthar{u}ath.$
3. $uth\bar{u}\bar{o}$ , $uth\bar{u}\bar{e}$ (fem. $uth\bar{i}$ )	$uthar{u}ar{a}  ext{ (fem. } uthar{\imath}ar{a}).$

Mr. Bailey gives the following two paradigms:-

'I went,' etc.

	Sing.	Plur.
1.	gés	$g ilde{a}.$
2.	$gar{e}s$	$gar{a}th.$
3.	$gar{o}$	$g \check{a}.$
	'I came,' etc.	
1.	āwē	$ar{a}war{a}.$
2.	āwē	$\bar{a}wath.$
3.	ลิดิ. ลิขดิ	$ ilde{a}va$ .

The following examples of the past of intransitive verbs occur in the Specimens:-

Sing. 1.  $-\bar{a}w\bar{e}$ , in ajj  $a\tilde{u}$   $bar\bar{a}$   $d\bar{u}r$   $\bar{a}w\bar{e}$ , today I came a great distance (224).

bhūē, in aũ hāzir bhūē, I became present (II).

3rd pers. mase.  $-\bar{a}\bar{o}$ , in su appē babbō-kapē uthīta  $\bar{a}\bar{o}$ , he, having arisen, came to his father.

āwō, in zabla gharē-nērē āwō, when he came near the house.

bāū, in tē-tē khātir palu-rō batsurō phaṭṭ-bāū, for his sake the fatted calf was killed.

 $g\bar{o}$ , in phir $\bar{\imath}$  dau $\bar{\imath}$ ita  $g\bar{o}$ , then he went running.

pōūō, in rātī ichchh pōūō, at night a bear fell (i.e. happened to come) (II).

uțhūō, in hunī uțhūō rāzī bhōĩta, now he arose, having become well (i.e. he has become alive).

 $b\bar{u}\bar{e}$ , in  $su\ r\bar{o}sh\bar{e}\ b\bar{u}\bar{e}$ , he became in anger.

 $lag\bar{u}\bar{e},$  in su  $pati\bar{a}n\bar{e}$   $lag\bar{u}\bar{e},$  he began to persuade him.

With this group in  $\bar{e}$  we may perhaps connect the anomalous form  $ch\tilde{a}ch\bar{e}$ , which I am unable to explain satisfactorily. It occurs in antur na gahņē  $ch\tilde{a}ch\bar{e}$ , he did not wish to go within.

Fem.— $bh\bar{u}\bar{\imath}$ , in  $l\bar{o}$   $bh\bar{u}\bar{\imath}$ , light became (i.e. it dawned) (II).

Plur. 3rd pers. masc.—āwā, in tila-hatha gharē chalē-āwā, from there they came home (II).

bhūā, in tē-tē magar bhūā dash māhṇā, ten men became after him (i.c. followed him) (II).

 $g\bar{a}$ , in  $d\bar{u}r$   $g\bar{a}$ -su, they went far to him (II).

lagūā, in tiņē khushī karnē lagūā, they began to do rejoicing.

Fem.—lagīā, in bandūkī dittīā-su, na lagīā, guns were aimed at him, they were not attached (i.e. did not hit him) (II).

In the Past Tense of transitive verbs, the participle is passive, and agrees with the object (when in the form of the nominative) in gender and number. The subject is in the case of the agent. The participle is not altered for person, but may take the form in e, as in the case of intransitive verbs. Thus, mī mārū, mī mārūō, or mī mārūē, I struck him. Examples are:-

Masc. sing.—dittō, in apṇō māl tĕṇī baṇṭī-dittō, he divided out his property. hērūō, in su babbē hērūō, his father saw him.

lō, in nikkē puttrē sab jamē kĕrī-lō, the younger son took and made everything collected.

mārū, in dōkē dī lōkē mārū, next day the people killed (it) (II).

mōrū, in tinō ākhō kadē na mī mōrū, I never disobeyed thy command.

zabū, in nikkā matthā-nē babbē zabū, the younger son said to the father.

zabūō, in babbē naukarā-ņē zabūō, the father said to the servants.

 $zab\bar{u}\bar{e}$ , in  $ten\bar{i}$   $zab\bar{u}\bar{e}$ , he said ('thy brother is come').

těnī tē zabūē, he said to him ('son, thou art ever with me').

Fem. plur.—dittāā, in titthē phirī bandūkī dittā-su, then again guns were given to (i.e. fired at) him (II).

There is only one instance of the Perfect in the specimens. It is formed by suffixing  $\bar{a}$  to the past participle. This  $\bar{a}$  is borrowed from Western Pahāṛī, where it occurs, as the Verb Substantive of the Churāhī dialect of Chamĕalī (see Vol. IX, Pt. iv, p. 825), in which it is also used to form the perfect tense. The example is:-

tē-tē puttrē mē matē korrē mārū-ā, I have beaten his son with many stripes (228).

The Pluperfect is formed by adding the past tense of the verb substantive to the past participle, as in mī mārū-butō, I had struck (193).

Another form of the Pluperfect of intransitive verbs is made by taking the past The following two are given by Mr. Bailey:participle with  $r\bar{o}$  and conjugating.

## 'I went,' etc.

Masc. Sing.	Masc. Plur.
1. $g\bar{o}$ - $r\bar{e}$	$gar{o}$ - $rar{a}$ (? $gar{a}$ - $rar{a}$ ).
$2.  g\bar{o}$ - $r\bar{e}$	$gar{o} ext{-} rath$ (? $gar{a} ext{-} rath$ ).
3. $g\bar{o}$ - $r\bar{o}$	$gar{o}$ - $rar{a}$ (? $gar{a}$ - $rar{a}$ ).
'I o	ame, etc.

ū-rō. 1.  $\bar{u}$ - $r\bar{e}$  $\bar{u}$ -rath. 2.  $\bar{u}$ -r $\bar{e}$  $\bar{u}$ -r $\bar{a}$ . ū-rō 3.

Examples are:

gō-rō, in yō mēṇō puttur marī gō-rō, this my son had died. ū-rō, in zabla tīṇō puttur ū-rō, when thy son had come. VOL. VIII, PART II.

The **Passive** is formed by adding  $\tilde{i}$  to the root, which is not further changed, and then conjugating with it the verb  $gisn\bar{o}$ , to go. Thus:—

aũ mārī gō-chhi, I am being struck (202).

aŭ mārī gēs, I was struck (203).

 $a\tilde{u} \ m\bar{a}r\tilde{i} \ g\bar{a}l\bar{o}$ , I shall be struck (204).

Causal Verbs.—The materials throwing light on the formation of causal verbs are very scanty, but we have enough to show that the process follows the general lines of the formation of the causal in cognate languages. Thus,  $\bar{a}$  is added to the root in  $k\bar{e}rn\bar{o}$ , to make, and  $k\bar{e}r\bar{a}n\bar{o}$ , to cause to make, and a vowel is lengthened in  $uz\bar{a}rn\bar{o}$ , to squander.

**Pronominal suffixes** are freely used, and give Sirājī its chief title to be classed as a form of Kāshmīrī, rather than of Western Pahārī or Pōgrī Pañjābī. The rules for their application cannot yet be definitely stated, and we must content ourselves with examples of their use.

First Person sing. ag.—The suffix is m, to which  $\tilde{e}$  is prefixed as a junction vowel. It occurs twice in the specimens, each time in the form  $k\tilde{e}\bar{o}ry\tilde{e}m$ , I did. There is no information as to what is the past tense of the verb  $karn\tilde{o}$ , to do. It is probably  $k\tilde{e}r\tilde{o}$  or some such form. To this the  $(y)\tilde{e}m$  has been suffixed, so that we get  $k\tilde{e}r\tilde{o}y\tilde{e}m$ , and thence  $k\tilde{e}\tilde{o}ry\tilde{e}m$ . The examples are:—

tīnō gunāh kĕōryĕm, I did sin of (i.e. against) thee. Here gunāh, sin, is masculine.

mī kitē barīē tēnī khidmat kĕōryĕm, for how many years did I do thy service. Here khidmat, service, is feminine. In the original manuscript of the Parable sent to me by Mr. Bailey, we have kĕōryĕm, as above; but in the printed grammatical notes, he here gives kĕŭriĕm.

Second Person sing. ag.—The suffix is t, with i as a junction vowel. Thus, from  $ditt\bar{o}$ , given, we have  $ditt\bar{u}it$ , given by thee, in:—

kadē bakrē-tō bachchō mē-kān na dittūit, thou never gavest me a kid.

Third Person sing. dat.—We have apparently an example of this in  $g\bar{e}s$ ,  $g\bar{o}s$ , or  $g\bar{o}\bar{e}s$ , he went to him (i.e. to an inhabitant of that country). The suffix is therefore s, as in Kāshmīrī.

More certain is su in the following. The same suffix is employed in the Chibhāli dialect of Lahndā (see p. 510 of Part i of this Volume):—

khurīē chalē-gāsu. Dūr gāsu, they went-to-him on the track. They went-to-him far (II).

phirī bandūkī dittīāsu, then guns were-given-to-him (i.e. aimed at him) (II).

**Agent.**—The suffix of the agent singular of the 3rd person is  $n\bar{\imath}$ . It is quite common, and when added to a masculine singular participle, the latter takes the form in  $u\bar{e}$ , the  $\bar{e}$  of which is shortened. Thus,  $zab\bar{u}\bar{e}$ , said;  $zab\bar{u}\bar{e}$ - $n\bar{\imath}$ , he said. Examples are:—

tīnē babbē batsurō palu-rō halāl kĕrāūĕnī, by thy father the fatted calf was caused-to-be-made-by-him lawful.

dūr mulkhō safar kĕrūĕnī, a journey to a far country was-made-by-him.

baddo nuksan kěrūěnī, great damage was-made-by-him (II).

yā gallā changō ladūĕnī, for this reason (that) he was-received-by-him well.

 $titth\bar{e}\ t\check{e}n\bar{\imath}\ m\bar{a}l\ apn\bar{o}\ uz\bar{a}r\bar{\imath}\ l\bar{e}n\bar{\imath}$  (i.e.  $l\bar{o}+n\bar{\imath}$ ), there by him his own property, having squandered, was-taken-by-him.

 $gal\bar{e} \ s\bar{a}th\bar{\imath} \ l\bar{a}w\check{e}n\bar{\imath}$  (i.e.  $l\bar{a}u\bar{e}+n\bar{\imath}$ ), with the neck it-was-pressed-by-him (i.e. he embraced him).

bājē-tō tě natsnē-tō bār shunūěnī. Ĕkkī apņō māhņō shadūěnī, su putsūěnī, the noise of music and of dancing was-heard-by-him. A certain man of his wascalled-by-him. He was-asked-by-him.

zěnī tīnō māl kanjrīē-nī hatha udzārūčnī, by whom thy property with harlots

was-squandered-by-him.

tyĕbla zabūĕṇī, then it-was-said-by-him ('how many servants of my father, etc.'). With a participle in the feminine plural we have:—

shundīā dittīānī, kisses were-given-by-him.

In the bhējuseņī, he-was-sent-by-him (into the field to feed swine), we have two suffixes, viz. s of the nominative singular and nī of the agent singular, both of the 3rd person.

As in Poguli (see p. 426) when a suffix is added to the second person plural of the imperative, the verb abandons the imperative form and takes that of the second person plural of the Old Present. E.g. instead of  $m\bar{a}ra$ , strike ye, we have  $m\bar{a}rath$ . In the following examples the suffix is  $\bar{u}$ , which represents the accusative or dative of the third person:-

must mārathū, tī radzū sāthī bandhithū, beat-ye-him well, and bind ye him with ropes (236). Here mārath is used instead of māra, and bandhith (for

bandhath) instead of bandha.

tallā . . . tē-pur lāwa; tĕ hatthō chhāp lāwathū, put ye on him, and put-ye-to-him a ring on the hand. Here we have lāwa without a suffix, and lawath, with one, in the same sentence.

palu-rō batsurō ārīta phattathū, having brought the fatted calf kill-ye-it.

Compound Verbs.—The following examples of compound verbs occur in the Specimens:

Intensives.—The vowel  $\bar{\imath}$  or  $\tilde{\imath}$  is added to the root of the principal verb. Compare

the passive. Thus:-

banțī-dittō, in apnō māl tenī banţī-dittō, he divided out and gave his property.

 $bh\bar{o}\tilde{\imath}$ - $g\bar{o}$ , in su baŗ $\bar{o}$  tang  $bh\bar{o}\tilde{\imath}$ - $g\bar{o}$ , he became very much straitened.

kěrī-lō, in nikkē puttrē sab jamē kěrī-lō, the younger son collected to himself everything.

 $pa\tilde{\imath}-g\bar{o}$ , in  $t\bar{e}$  mulkhō-m $\tilde{a}$  kāl barō pa $\tilde{\imath}-g\bar{o}$ , a mighty famine fell in that land. Formed from the past participle, equivalent to the Hindī chalē gaē, we have :-

khurīē chalē-gāsu, they went away to him on the track (II).

Inceptives.—As in Panjābī, the principal verb is put into the inflected infinitive. Thus:-

tiņē khushī karnē lagūā, they began to make rejoicing. su patiāņē lagūē, he began to persuade him. VOL. VIII, PART II.

3 m 2

In the following, the final  $\bar{e}$  of the inflected infinitive is dropped:—

az ghinī-lēṇ lagūā, now they began (i.e. have begun) to take (the tax) (II).

Permissives.—The principal verb is put into the inflected infinitive, as in:—

baḍnē na dã-chha, they do not allow (us) to fell (trees) (II).

[No. 16.]

# DARDIC SUB-FAMILY.

DARD GROUP.

KĀSHMĪRĪ.

SIRĀJĪ OF DODĀ.

(The Rev. T. Grahame Bailey, 1902.)

## SPECIMEN I.

babbē Nikkā-matthā-nē butā. dūī puttur Ěkkī-māhņuē-tā to-the-father Little-son-by were. sons One-man-of two mī iã-chhu,  $\mathbf{su}$ zō  $m\bar{i}$ tīņē-mālā-tō hissō 'babbē, zabū, that to-me which to-me coming-is,  $thy\mbox{-}property\mbox{-}of$ share'father, it-was-said, Thōrã-dinã-ne-mã bantī-dittō. těnī māl Apnō dē. A-few-days-of-in was-divided-out. by-him property His-own give. safar dūr-mulkhō tĕ kĕrī-lō, jamē sab nikkē-puttrē journey to-a-far-country was-made-up, andcollectedallby-the-younger-son uzāŗī-lēņī. těni māl apņō Titthe kĕrūĕnī. property his-own was-squandered-away-by-him. by-him Therewas-made-by-him. tē-mulkhō-mã kāl uzārī-lēnī, apno māl Zabla was-squandered-away-by-him, that-country-in famine his-own propertyWhen Tē-mulkhō-tē-ĕkkī-rahņēbālē-laba bhōĩ-gō. barō tang tĕ paī-gō, su barō That-country-of-a-dweller-near straitenedbecame. muchandhefell,tsārnē apņīā-baigīā-mā sūr Tĕnī gēs (or gōs or gōēs). for-grazing his-own-field-in swine By-him he-went-to-him. •manē-mā khã-tā, su sūr phaliā Zina bhējuseņī. mind-in heeating-were, the-swine husks What was-sent-he-by-him. dã-tō kẽ nā. bhara, tē pēţ apņō ʻaũ karã-tō, giving-was not. to-him anyone may-fill, belly my-own 'I making-was, 'mīnē-babbā-tē mazūr zabūĕnī, tvěbla hōshō-mã āō, Zabla it-was-said-by-him, 'my-father-of labourers then he-came, sense-in When marã-chhi. buchchhā khã-chhi, aũ itthē rōtī rajjī kitā dying-am. here hungry eating-are, Ibreadbeing-satisfied how-many "hē babbā, zabālō, chalē-gālō, uthita apnē-babbō-kaņē Αũ " O father, I-will-say, will-go-away, having-arisen my-own-father-to-I changi  $\mathbf{n}\mathbf{a}\mathbf{h}\widetilde{\mathbf{i}}$ gall yā kĕōryĕm; gunāh tīņō tĕ Khudāyō-tō good notthis thing was-done-by-me; sinof-thee God-of baņāwā." m $\tilde{i}$ mazūr chhu.' Apnō tīṇō puttur zabenth, lök make-thou." me Thine-own servanthe-is. son ' thy may-say, people

babbē butō. suSu dūr āō. uthita Su apnē-babbō-kaņē by-the-father he Hefar was, came. his-own-father-to having-arisen Hetĕ gō, daurīta phirī āō, rĕhm tĕ tē hērūō. he-went, and having-run thencame. to-him pityandwas-seen, dittiānī. shundiā tĕ lāwenī, galē-sāthī were-given-by-him. kisses and $it\hbox{-}was\hbox{-}pressed\hbox{-}by\hbox{-}him,$ the-neck-with tīnō gunāh Khudāyō-tō tĕ babbā, 'hē zabūē, Puttrē tē of-thee sinGod-of andfather, · 0 By-the-son to-him it-was-said, "tīnō zabenth, puttur lōk nahĩ changī gall kĕōryĕm; yā "thy son people may-say, goodnotthing thiswas-done-by-me; 'sabbã-nē-hatha tallā zabūō, naukarã-nē chhu.", Babbe 'all-than garments servants-to it-was-said, he-is." By-the-father lāwathū, hatthō chhāp tĕ tē-pur lāwa; lūsha ārō, changā ring put-ye-to-him, and on-the-hand him-on put-ye; goodquicklybring-ye, tĕ palu-rō batsurō ārīta lāwathū: tĕ pērã-nē jōrō having-brought put-ye-to-him; fattedcalfandpair-of-shoes feet-of andkaramū. Υō mēno puttur tě khushī phattathū; āh khāmū Thismay-make. my happiness kill-ye-it; may-eat andwebhōita: ghadza-gō-rō, hunī uthūō rāzī tĕ hunī marī-gō-rō, lost-gone-was, having-been; wellnow again arosehad-died, and Τĕ khushī karnē lagūā. mēlī-gō.' tinē began. happiness to-make was-found.' Andthey

baigīā-mā Zabla Tē-tō baddō puttur butō. gharē-nērē āwō. the-field-in Him-of bigson was. When the-house-neur he-came, shunuĕnī. Ěkkī apņō bājē-tō tĕ natsnē-tō bār tvěbla māhnö music-of dancing-of noise thenand was-heard-by-him. Oneown-man shadūĕnī, su putsūĕnī, ʻ yō kut chhu?' Těnī zabūē. was-asked-by-him, was-called-by-him, he'this whatis? By-him it-was-said, brhā · tīnō āō. Tīnē-babbē batsurō palu-rō halāl ' thy brothercame. By-thy-father the-calf fatted lawful kĕrāūĕnī yā-gallā changō ladūĕnī.' was-caused-to-be-made-by-him for-this-matter wellhe-was-found-by-him.' Herőshē būē. antur chãchē. nagahnē Babb tē-tō bēīhr within in-anger became, notto-go he-wished. The-father him-of outside patiāņē gō, lagūē. su Těnī apnē-babbō jiwāb to-persuade he-began. went. himBy-him to-his-own-father answer dittō. 'mī kitē-barīē tēnī khidmat kĕōryĕm, tĕ tīnō was-given, 'by-me how-many-years thyservice was-done-by-me, and thyākhō kadē na mī morū, tĕ kadē bakrē-tō bachchō said-thing ever notby-me was-turned-aside, and evergoat-of young-one

apņē-dōsta-nē khushī sāthī dittūit, aũ . mē-kāņ na happiness my-own-friends-of withwas-given-by-thee, I me-for notkanjrīē-ņī  $m\bar{a}l$ tīņō Zabla tīņō puttur ū-rō, zĕņī kĕrāmutū. harlots-of propertyWhen had-come, by-whom thy thymight-make. batsurō khātir palu-rō  $t\bar{i}$ tē-tē udzārūĕņī, hatha calfthe-fatted was-squandered-by-him, by-thee him-of for withmē-sāthī chhi; sadā ' putt**r**ā,  $t\bar{\mathrm{u}}$ Tĕnī tē zabūē, phatt-bāū.' thou always me-with art; to-himit-was-said, 'son, killed-was.' By-him khush khushī kĕrnī, Par chhu. zō-kĩ mino chhu, sõ tīnō to-make, happyhappiness Butthatthineis.mineis,whateverhunī marī-gō-rō, уō brhā gall buti; tīņō changī bhōnō had-died, andnow thing thythisbrothergoodwas; to-becomemēlī-gō.' bhoita; ghadza-gō-rō, huṇi uthūō rāzī was-found. lost-gone-was, arose well having-been; now

[No. 17.]

DARDIC SUB-FAMILY.

DARD GROUP.

### KĀSHMĪRĪ.

SIRĀJĪ OF DŌDĀ.

(The Rev. T. Grahame Bailey, 1902.)

### SPECIMEN II.

Phiri baddō nuksān. khiānī. Rātī ichchh pōūō kukkrīā Then harm hens to-eat. greatAt-night a-bear feliphiri Lō tĕ padrō-mã. bhūī ŏtrēī kĕrūĕnī became and in-the-morning again smooth-ground-in. Lightwas-done-by-him Khuriē chalē-gāsu. dash māhnā. tē-tē magar bhūā On-the-track they-went-away-to-him. him-of afterbecame ten men. zārō-mã Titthē khānē tĕ suttō-rō butō. khān Dūr gāsu, Far they-went-to-him, andden-in asleep he-was. There food to-eat Phiri bandūkī dittīāsu Na lagīā. Titthe phiri põūō. fell. There again guns were-given-to-him. Notthey-reached. Again Tila-hatha chalē-āwā. lőkē gharē Dōkē-dī mārū. nashī-gō. Then-from home Next-day by-people he-was-killed. he-ran-away. they-came. gall chhi. Parū-tī Last-year-of matter is.

Tahsildārē-ti chitthi jã-chhi. Mazūr dērē-bāpat ārnā; bakrō, Tahsildar-of lettercoming-is. Labourers tent-about are-to-be-brought; goat, kukkur khat, bhāndā, ārnā. Dērō langhēīta gharē cocks are-to-be-brought. beds. vessels. The-tent having-passed-on home kih kasur jeņō. Itthe-ma bhēi, ta zĕrīmānō dēnō it-is-to-be-gone. There-in any fault may-be, then fine to-be-given chhip.  $ext{A} ilde{ ext{u}}$ hāzir bhūē.  $\boldsymbol{I}$ became. is.present

Maîh-tō ghiwāņō dūī chilkī, waddiē bi, nikkīē duddh Buffalo-of taxtvoofive-anna-pieces, for-big also, for-little milkchumņēwālī bī. Yō āhī-pur zulm chhu. Shōū bheda drinker also. This us-upon oppression sheep is. A-hundred bakrī she rupayyā tsour āna gāh-charāī. Itthe-ma bēūrō ZŌ goats sixrupees four anna grazing-tax. Here-in who young-one

lagūā, tě lēn ghinī butā. Azikk-sāla māp buto and they-began, to-take taking one-year-old Nowforgiven was. washanāwa-chha, illā-tō mul zĕ Ghar ganã-chha. görű azmaking-we-are, there-of price ifHouses counting-they-are. cows now hōrī Zō katnē-tō. chhu hukm ghina-chhan. Diārā-tō other Whatcutting-of. ordernot taking-they-are. Deodar-of dã-chha. badņē na chhia, akrī allowing-they-are. is,to-cut notwood

## FREE TRANSLATION OF THE FOREGOING.

A bear came by night to eat our hens. Then, on the level ground, he did a great deal of damage. In the morning, as soon as it was light, ten men went after him. They followed his tracks a long way and found him asleep in his den. By this time it was the hour for them to eat their meal, and after that they fired guns at him, but the bullets missed him and he ran away. So they returned home. Next day the people This is an affair of last year. killed him.

A written order of the Taḥsīldār is being circulated that labourers are wanted for the Pērō, or camp. Also goats, beds, cooking-vessels, and fowls have to be brought there. When the  $D\bar{e}r\bar{o}$  has passed by we have to go home, and if any fault is found with our supplies we have to pay a fine. I was present (at the last  $D\bar{e}r\bar{o}$ ).

The tax on a buffalo is ten annas, both for full grown animals and for calves that are still drinking milk. We look upon this as oppression. There is a grazing tax of six rupees four annas for a hundred sheep or goats; but in this case, the tax on lambs and kids under a year old used to be remitted. Now, however, they have begun to collect a tax on them too, and they are counting our cows. If we build a house, they make a charge for it. There is an order forbidding the cutting of deodar trees, and even other trees they do not allow us to fell.

¹ The  $\bar{Dero}$  is the annual procession from Jamma to Śrinagar, or vice versa, of the Inner Palace, or Maharaja's Ladies and their Escort. 3 N

### RAMBANI.

To the west of the Dōḍā Sirāj, between it and the River Bichlārī, and still to the north of the Chināb, there lies a tract of country of which the principal village is known as Rāmban. This Rāmban is on the road between Śrīnagar and Jammū, 88 miles from the former and 63 from the latter. The language of this tract is known as Rāmbanī, and at the Census of 1911 was returned as being spoken by 2,171 people.

Rāmbanī closely resembles the neighbouring Sirājī. Any important differences are due to the fact that the language immediately to the south, across the Chināb, is the Pogrī dialect of Panjābī, now firmly established, and not the Bhadrawāhī dialect of Western Pahārī. In fact Rāmbanī can very fairly be described as a mixture of Sirājī and Pogrī. It still possesses enough Kāshmīrī peculiarities to entitle it to be classed as a dialect of that language. Indeed, in one respect—the formation of that future tense—it follows Kāshmīrī, where the Sirājī has adopted the Western Pahārī idiom; but it must nevertheless be considered as a broken form of speech, partly Pogrī and partly Kāshmīrī, and it might with almost equal correctness be classed under either group of languages.

The materials available for a consideration of this dialect consist of (1) a version of the Parable of the Prodigal Son and a List of Words and Sentences received from the Kashmir Darbar and (2) a short sketch of the Grammar and another List of Words contained in the Rev. T. Grahame Bailey's Languages of the Northern Himalayas, published by the Royal Asiatic Society in 1908. The List of Words given on pp. 489ff. has been prepared by me on the basis of the two lists above mentioned, neither being followed to the exclusion of the other. The one specimen printed below is given, as received, in the Takri character, together with a literatim translation, and also with a transcription showing what sounds the writing was intended to convey. In regard to the Takri character, these, as we have seen, are two very different things.1 In the latter transcription I have not had much to help me, beyond comparison with cognate dialects and a careful examination of all the various forms under which the same word appears in the written character, and though I have done my best, I cannot hope that it is entirely accurate. The account of the grammar here given includes most of what is to be found in Mr. Bailey's brief sketch, but is mainly based on the List of Words and on the forms found in my transcription of the Parable. It should therefore be taken with reserve, as not necessarily correct in every detail. It should be remembered that for ordinary purposes Rāmbanī is never written, and probably differs from mouth to mouth and from valley to valley.

In the following sketch of Rāmbanī grammar, a word or passage taken from the Parable is indicated by the Roman numeral I, followed by the number of the line in Arabic numerals. Thus,  $marimat\bar{a}$  (I, 33) indicates that the word is to be found in the

In India reading a written document and understanding it are often indicated by different expressions. To read a letter is in Hindī paṛhnā, to read and understand it is paṛh-lēnā. So we have in the Arabian Nights' tale of King 'Omar bin al-Nu'umān and his Sons, 'when my father read this letter and understood its contents, (it vexed him),' on which Burton (Library Edition ii, 15) remarks, 'this part of the phrase which may seem unnecessary to the European is perfectly intelligible to all Orientalists. You may read many an Eastern letter and not understand it. Compare Boccacio, iv, 1.'

RĀMBANĪ. 459

33rd line of the Parable. A word or passage followed by an Arabic numeral not preceded by I, will be found in the List of Words and Sentences on pp. 489ff.

**PRONUNCIATION.**—Vowels.—Final vowels, especially when short, are most indefinite. Mr. Bailey, who has heard them himself, says of final short vowels that 'it is often extremely hard to tell which vowel is being used, or whether what seems like a short vowel is really one, or is merely the necessary emission of breath after a consonant.' A prominent instance of this is the final short vowel at the end of the oblique case singular of masculine nouns, which Mr. Bailey represents by a, and which is written  $\check{e}$  in the following pages. Its nearest English sound is probably, as in  $\check{\text{pogrā}}$ , that of the a in 'hat.'

Final  $\bar{a}$  is interchangeable with  $\bar{o}$  and  $\bar{u}$ , and even with ". Here we have the same state of affairs as in Western Pahārī, in which the final  $\bar{a}$ ,  $\bar{o}$ , and  $\bar{u}$  are interchangeable (see Vol. IX, Part iv, pp. 379, 559), while the final " is a clear example of Kāshmīrī influence, as for example, in such words as  $gur^u$ , a horse, compared with the Panjābī or Hindī  $gh\bar{o}r\bar{a}$ .

The mātrā-vowels i and occur very rarely, and only in the List given by Mr. Bailey. They are entirely absent from the materials received from Kashmīr. I have not noticed any clear traces of the vocalic epenthesis which is so common in Kāshmīrī.

Consonants.—The consonantal system is, on the whole, the same as that of  $\bar{\text{pogri}}$ , not that of Kāshmīrī. Thus not only are the cerebral r and n common, but also the sonant letters gh, jh, dh, dh, and bh retain the aspiration that they lose in Kāshmīrī. On the other hand the Kāshmīrī letters  $\underline{ts}$  (as in  $pant\underline{s}$ , five;  $gat\underline{s}hn\bar{u}$ , to go) and z (as in zikhan, when) are common. The treatment of these fricatives, and of the palatal letters ch and j is deserving of particular notice, as they present several typical Dardic peculiarities. First of all, there is the typical Dardic interchange of ch and tr, as in  $ch\bar{e}\bar{\imath}$  or trai, three. Again fricatives and palatals are interchangeable, as in  $t\underline{s}aur$  or  $ch\bar{o}r$ , four;  $pant\underline{s}$  or panj, five;  $samz\bar{a}n\bar{u}$ , as compared with the Hindī  $samjh\bar{a}n\bar{a}$ , to cause to understand. Finally the fricatives  $t\underline{s}$  and  $t\underline{s}h$  sometimes become sibilants, as in  $gat\underline{s}hn\bar{u}$  or  $gasn\bar{u}$  (Sirājī  $gisn\bar{o}$ ), to go. The interchange between palatals and sibilants is common, as in  $chh\bar{e}$  or  $sh\bar{e}$ , six;  $chun\bar{a}n\bar{u}$  or  $sun\bar{a}ln\bar{u}$ , to feed (cattle) (I, 11; 229);  $shil\bar{u}$ , for  $chh\bar{e}l\bar{a}$ , a kid.

As in Sirājī, an original  $\delta$  does not become h (as it does in Kāshmīrī), but remains unchanged under the form of sh, as in  $shun\bar{a}$ , a dog; shir (not sir), a head.

There is the same metathesis of h in the word  $brh\bar{a}$ , a brother, that we have noted in Sirājī, and another example is  $phakr\bar{u}$ , for  $pakhr\bar{u}$ , a bird (76).

There is one interesting trace of the consonantal metathesis of Kāshmīrī. In that language the feminine of  $dyut^u$ , given, is  $di\underline{t}\underline{s}^{\bar{u}}$ . In Rāmbanī, the feminine of  $dity\bar{a}$ , given, is  $dist\bar{\imath}$ , in which the  $\underline{t}\underline{s}$  has become  $\underline{s}t$  by metathesis.

**DECLENSION.**—In the formation of the plural and of the oblique case nouns follow Pogri rather than Kāshmīrī. The series of cases which we find in the latter language is reduced to a nominative and oblique case in each number, as in Pañjābī (of which Pogri is a dialect) and Hindī.

The important class of strong masculine nouns which in Pañjābī and Hindī end in  $\bar{a}$ , as in the case of  $gh\bar{o}r\bar{a}$ , a horse, in Rāmbanī also ends in  $\bar{a}$ , but this  $\bar{a}$  is sometimes dropped, and is also interchangeable with  $\bar{o}$  or  $\bar{u}$ , and even with the Kāshmīrī. Thus,

#### RĀMBANĪ.

To the west of the Dōḍā Sirāj, between it and the River Bichlārī, and still to the north of the Chināb, there lies a tract of country of which the principal village is known as Rāmban. This Rāmban is on the road between Śrīnagar and Jammū, S8 miles from the former and 63 from the latter. The language of this tract is known as Rāmbanī, and at the Census of 1911 was returned as being spoken by 2,171. people.

Rāmbanī closely resembles the neighbouring Sirājī. Any important differences are due to the fact that the language immediately to the south, across the Chināb, is the Dōgrī dialect of Pańjābī, now firmly established, and not the Bhadrawāhī dialect of Western Pahārī. In fact Rāmbanī can very fairly be described as a mixture of Sirājī and Dōgrī. It still possesses enough Kāshmīrī peculiarities to entitle it to be classed as a dialect of that language. Indeed, in one respect—the formation of that future tense—it follows Kāshmīrī, where the Sirājī has adopted the Western Pahārī idiom; but it must nevertheless be considered as a broken form of speech, partly Dōgrī and partly Kāshmīrī, and it might with almost equal correctness be classed under either group of languages.

The materials available for a consideration of this dialect consist of (1) a version of the Parable of the Prodigal Son and a List of Words and Sentences received from the Kashmir Darbar and (2) a short sketch of the Grammar and another List of Words contained in the Rev. T. Grahame Bailey's Languages of the Northern Himalayas, published by the Royal Asiatic Society in 1908. The List of Words given on pp. 489ff. has been prepared by me on the basis of the two lists above mentioned, neither being followed to the exclusion of the other. The one specimen printed below is given, as received, in the Takri character, together with a literatim translation, and also with a transcription showing what sounds the writing was intended to convey. In regard to the Takri character, these, as we have seen, are two very different things.1 In the latter transcription I have not had much to help me, beyond comparison with cognate dialects and a careful examination of all the various forms under which the same word appears in the written character, and though I have done my best, I cannot hope that it is entirely accurate. The account of the grammar here given includes most of what is to be found in Mr. Bailey's brief sketch, but is mainly based on the List of Words and on the forms found in my transcription of the Parable. It should therefore be taken with reserve, as not necessarily correct in every detail. It should be remembered that for ordinary purposes Rāmbanī is never written, and probably differs from mouth to mouth and from valley to valley.

In the following sketch of Rāmbanī grammar, a word or passage taken from the Parable is indicated by the Roman numeral I, followed by the number of the line in Arabic numerals. Thus, marimatā (I, 33) indicates that the word is to be found in the

In India reading a written document and understanding it are often indicated by different expressions. To read a letter is in Hindī parhnā, to read and understand it is parh-lēnā. So we have in the Arabian Nights' tale of King 'Omar bin al-Nu'umān and his Sons, 'when my father read this letter and understood its contents, (it vexed him),' on which Burton (Library Edition ii, 15) remarks, 'this part of the phrase which may seem unnecessary to the European is perfectly intelligible to all Orientalists. You may read many an Eastern letter and not understand it. Compare Boccacio, iv, 1.'

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33rd line of the Parable. A word or passage followed by an Arabic numeral not preceded by I, will be found in the List of Words and Sentences on pp. 489ff.

**PRONUNCIATION.**—Vowels.—Final vowels, especially when short, are most indefinite. Mr. Bailey, who has heard them himself, says of final short vowels that 'it is often extremely hard to tell which vowel is being used, or whether what seems like a short vowel is really one, or is merely the necessary emission of breath after a consonant.' A prominent instance of this is the final short vowel at the end of the oblique case singular of masculine nouns, which Mr. Bailey represents by a, and which is written  $\check{e}$  in the following pages. Its nearest English sound is probably, as in Dōgrī, that of the a in 'hat.'

Final  $\bar{a}$  is interchangeable with  $\bar{o}$  and  $\bar{u}$ , and even with ". Here we have the same state of affairs as in Western Pahārī, in which the final  $\bar{a}$ ,  $\bar{o}$ , and  $\bar{u}$  are interchangeable (see Vol. IX, Part iv, pp. 379, 559), while the final " is a clear example of Kāshmīrī influence, as for example, in such words as  $gur^u$ , a horse, compared with the Pańjābī or Hindī  $gh\bar{o}r\bar{a}$ .

The mātrā-vowels and cocur very rarely, and only in the List given by Mr. Bailey. They are entirely absent from the materials received from Kashmīr. I have not noticed any clear traces of the vocalic epenthesis which is so common in Kāshmīrī.

Consonants.—The consonantal system is, on the whole, the same as that of Dogri, not that of Kāshmīrī. Thus not only are the cerebral r and n common, but also the sonant letters gh, jh, dh, dh, and bh retain the aspiration that they lose in Kāshmīrī. On the other hand the Kāshmīrī letters ts (as in pants, five;  $gatshn\bar{u}$ , to go) and z (as in zikhan, when) are common. The treatment of these fricatives, and of the palatal letters ch and j is deserving of particular notice, as they present several typical Dardic peculiarities. First of all, there is the typical Dardic interchange of ch and tr, as in  $ch\bar{e}\bar{i}$  or trai, three. Again fricatives and palatals are interchangeable, as in tsaur or trai, three. Again fricatives and palatals are interchangeable, as in tsaur or trai, to cause to understand. Finally the fricatives ts and tsh sometimes become sibilants, as in tsaur or t

As in Sirājī, an original  $\delta$  does not become h (as it does in Kāshmīrī), but remains unchanged under the form of sh, as in  $shun\bar{a}$ , a dog; shir (not sir), a head.

There is the same metathesis of h in the word  $brh\bar{a}$ , a brother, that we have noted in Sirājī, and another example is  $phakr\bar{u}$ , for  $pakhr\bar{u}$ , a bird (76).

There is one interesting trace of the consonantal metathesis of Kāshmīrī. In that language the feminine of  $dyut^u$ , given, is  $dit\underline{s}^{\bar{u}}$ . In Rāmbanī, the feminine of  $dity\bar{a}$ , given, is  $dist\bar{\imath}$ , in which the  $\underline{ts}$  has become st by metathesis.

**DECLENSION.**—In the formation of the plural and of the oblique case nouns follow Pogri rather than Kāshmīrī. The series of cases which we find in the latter language is reduced to a nominative and oblique case in each number, as in Pañjābī (of which Pogrī is a dialect) and Hindī.

The important class of strong masculine nouns which in Pañjābī and Hindī end in  $\bar{a}$ , as in the case of  $gh\bar{o}r\bar{a}$ , a horse, in Rāmbanī also ends in  $\bar{a}$ , but this  $\bar{a}$  is sometimes dropped, and is also interchangeable with  $\bar{o}$  or  $\bar{u}$ , and even with the Kāshmīrī. Thus,

we have  $bad\bar{a}$  (I, 35) or  $bad\bar{u}$  (231), great;  $m\bar{a}hn$  (51),  $m\bar{a}hn\bar{o}$  (51), or  $m\bar{a}hn\bar{u}$  (I. 1), a man;  $gh\bar{o}r^u$  or  $gh\bar{o}r\bar{a}$ , a horse (68, 138);  $kh\bar{o}t^u$  or  $kh\bar{o}t\bar{a}$ , an ass (74);  $lauhr\bar{a}$ , a son (I, 32), but nom. plur.  $lauhr\bar{u}$  (I, 1);  $l\bar{o}k$  or  $l\bar{o}k^u$ , a son (54);  $shil\bar{u}$ , a kid (I, 44). These nouns form their oblique singular and nominative plural in e, and the oblique plural in an. The e of the oblique singular and nominative plural has a very indistinct sound, approaching (as in  $p\bar{o}gr\bar{\iota}$ ) the sound of the e in 'hat.' Mr. Bailey represents it by e, and I use e only because, in the native character, it is generally represented by e. Occasionally we find the e of the nominative employed instead of this e. Thus we have  $m\bar{e}hn\bar{u}$  (obl. sing.) and  $lauhr\bar{u}$  (nom. plur.), both in 1, 1. Whether these are intentional, or mere slips of the pen, I do not venture to say.

Some nouns in  $\bar{a}$ , such as  $b\bar{a}bb\bar{a}$ , or  $b\bar{a}b\bar{a}$  (also  $b\bar{a}bb$ ), a father, and  $k\bar{a}m\tilde{a}$ , a servant, retain the  $\bar{a}$  of the nominative in the oblique singular and nominative plural, in this respect closely agreeing with a similar group of nouns in  $\bar{D}\bar{o}gr\bar{i}$ .

Weak masculine nouns, i.e. those not ending in  $\bar{a}$ ,  $\bar{o}$ ,  $\bar{u}$ , or ", of which the Pańjābi and Hindī ghar, a house, is a familiar example, form the oblique singular by adding  $\bar{e}$  or ai, both of which are, as explained above, pronounced like the a in 'hat.' Thus,  $g\bar{a}m$ , a village, oblique singular  $g\bar{a}m\bar{e}$  (241); mulkh, a country, obl. sing. mulkhai (I, 6). The nominative plural is the same as the nominative singular, as in  $d\bar{a}nt$ , an ox or oxen (142-4); harn, a deer or deers (153-5). The oblique plural ends in an as in  $g\bar{a}man$ , to villages, but no example of this occurs in the specimens. There is one form,  $dust\bar{\imath}-s\bar{a}th$  (I, 45), with friends, in which  $d\bar{u}st\bar{\imath}$  must be translated as an oblique plural. But the passage appears to be incorrect. At any rate I am unable to explain it. The word ghar, a house, is irregular, making its oblique singular  $g\bar{\imath}$ .

Strong feminine nouns in  $\bar{\imath}$ , like  $kurh\bar{\imath}$ , a daughter, form the oblique singular in  $\bar{\imath}$  or ia, as in  $kurh\bar{\imath}$  or kurhia. The nominative plural ends in  $\bar{\imath}a$  or  $\bar{\imath}e$ , as in  $kurh\bar{\imath}a$  or  $kurh\bar{\imath}e$ , and the oblique plural ian, as in kurhian. Shun $\bar{e}\bar{\imath}$ , a bitch, has its nominative plural  $shun\bar{e}\bar{\imath}$  (147-9).

Weak feminine nouns ending in any letter except  $\bar{\imath}$ , such as bahin, a sister (50), form the oblique singular in  $\bar{\imath}$ , as in bahin $\bar{\imath}$  (225, 231). Mr. Bailey also gives bahin $\bar{\imath}$ , i.e. according to the spelling here adopted, bahin $\bar{\imath}$ . There are no materials from which we can give a general rule for the nominative and oblique plural. Zanāna, a woman, has its nominative plural zanān $\bar{\imath}$  (128, 130), and gau, a cow, has its nominative plural gawe (143-5).

We thus obtain the following table of the declension of nouns in Rāmbanī:-

	Singular.		PLURAL.		
Nominative.	Oblique.	Nominative.	Oblique.		
ghōru, ghōra, a horse	$g\hbarar{o}rreve{e}$	ghōṛĕ	ghōruņ		
bābbā, a father	$bar{a}bbar{a}$	$b\bar{a}bb\bar{a}$	bābbaņ		
gām, a village	gāmĕ	$gar{a}m$	yaman		
kurhī, a daughter	kurhī, kurhia	kurhīã, kurhīĕ	kurhian		
bahin, a sister	bahinī, bahinĕ				

The oblique form, by itself, is used as a dative or agent. With the aid of postpositions, it indicates other relations, such as those of the genitive or ablative.

Examples of the various cases of the Rāmbanī noun are the following:-

Strong Masculine Nouns.—Sing. nom.—lauhṛā, in mēṇā lauhṛā marimatā thā, my son was dead (I, 32).

 $l\bar{o}k^u$ , in  $m\bar{i}n\check{e}$   $pitr\bar{i}\check{e}$ -sun  $l\bar{o}k^u$   $t\check{e}s\check{e}\tilde{i}$   $bahin\bar{i}$ -sāth $\bar{i}$   $bi\bar{a}htumut$  chhu, the son of my uncle is married to his sister (225).

 $kasa\tilde{u}$   $l\bar{o}k^u$   $t\bar{\imath}$  pat pat  $\tilde{e}$ -chhu, whose son comes behind thee (239)?

shilū, in  $t\tilde{u}$  bakrī-sun shilū nā dityā, thou didst not give the kid of a goat (I, 44). Sing. obl.—butě, in butě-khal bīmī chhu, he is seated under a tree (230).

dihārē, in thōrē dihārē-patē, after a few days (I, 5). Here the singular is used in the sense of the plural.

 $gh\bar{o}$ ŗě, in ěs  $gh\bar{o}$ ŗě-sanī kitī umr chhi, how much is the age of this horse (221) ?  $yu\ gh\bar{o}$ ŗě-bhē $\tilde{i}$   $b\bar{i}m\bar{i}$  chhu, he is seated on a horse (230).

gāmě and haṭīĕbālĕ, in gāmĕ-sanĕ haṭīĕbālĕ-thã, from a shopkeeper of the village (241).

lauhre, in matthe lauhre bolya, by the younger son it was said (I, 2). Here the oblique case has the force of the agent.

mī těswě lōkě matā kōrrā ditmat chhis, I have given many stripes to his son (228). Here the oblique case has the force of the dative.

Plural nom.—lōkĕ, in tīṇĕ bābā-saṇĕ gī kitĕ lōkĕ chhi, how many sons are there in thy father's house (223)?

 $gh\bar{o}r^{u}$  or  $gh\bar{o}r\bar{a}$ , a horse, pl.  $gh\bar{o}r\check{e}$  (138, 140).

shunā, a dog, pl. shunĕ (146-8).

Regarding  $m\bar{a}hn\bar{u}$  and  $lauhr\bar{u}$  in I, 1, see above. The word  $rupayy\bar{u}$ , a rupee, has its nom. plur.  $rupa\bar{e}$ . Thus:—

tes yu rupayyū dēnū, to him this rupee is to be given (234).

tin rupaē těs-thã ghinnī-laině, those rupees are to be taken from him (235). So 232.

Other nouns in  $\bar{a}$ .—Sing. nom.— $k\bar{a}m\tilde{a}$ , in  $apn\bar{a}$   $k\bar{a}m\tilde{a}$   $b\bar{o}ly\bar{a}n\bar{\imath}$ , his servant was addressed by him (I, 37).

Obl.— $b\bar{a}b\bar{a}$ , in apně  $b\bar{a}b\bar{a}$ - $p\bar{a}s$  chal $\bar{i}$ - $gas\tilde{a}$ , I will go to my father (I, 18). So I, 16; I, 24; I, 29; I, 39; and 223.

 $k\bar{a}m\tilde{a}$ , in  $tin\bar{i}$   $k\bar{a}m\tilde{a}$   $b\bar{o}ly\bar{a}$ , that servant said (I, 38).

Plur. nom.— $k\bar{a}m\tilde{a}$ , in  $m\bar{e}n\bar{e}$   $b\bar{a}b\bar{a}$ -sane kitre  $k\bar{a}m\tilde{a}$  satī, how many servants are there of my father (I, 16). So I, 22.

Plur. obl.—kāmaņ, in tisaņē bābā apnē kāmaņ bōlyānī, his father said to his servants (I, 29).

Perhaps kōrṛā, stripes (nom. plur.) (228), also belongs to this group.

Weak Masculine Nouns :-

Sing. nom.-puttar, in is lāik nā sã tōṇā puttar baṇã, I am not worthy of this, (that) I may become thy son (I, 21).

Sing. obl.— $g\bar{a}m\check{e}$ , in  $g\bar{a}m\check{e}$ - $san\check{e}$   $k\tilde{e}\underline{t}s\bar{\imath}$  hat $\bar{\imath}\check{e}b\bar{a}l\check{e}$ - $th\tilde{a}$ , from a shopkeeper of the village (241).

Kashmīrē, in itt-ātĕ Kashmīrĕ-tã kitō dūr chhu, how far is it from here to Kashmīr (222)?

mulkhai, in tis mulkhai barā kāl pēā, to (i.e. in) that country a mighty famine

fell (I, 8). So I, 6.

pahārě and shirě (sing. nom. shir, 40), in pahārě-saně shirě-bhē $\tilde{i}$ , on the top of a hill (229).

 $g\bar{\imath}$  (nom. ghar, 67), in  $g\bar{\imath}$ - $m\tilde{a}$  chhittě  $gh\bar{o}$ rě-sa $n\bar{\imath}$  kāṭh $\bar{\imath}$  chhi, in the house is the saddle of the white horse (226). So 223 and 233.

Plur. nom.—dānt, a bull, plur. dānt (142-4).

sikkar and  $s\bar{u}r$ , in  $j\tilde{a}$ - $bhar\bar{\imath}$   $s\bar{u}r$  sikkar  $kh\tilde{a}$ - $sat\bar{\imath}$ , as the swine are eating husks (I, 13).

sūr, in sūr chuṇāṇī, for feeding swine (I, 11).

Strong Feminine nouns.—Sing. nom.—kuṛā or kuṛhā, a daughter (110ff.).

Sing. obl. - bagria, in tisun baḍā lauhṛā bagṛia-maz thā, his elder son was in the field (I, 35).

bakrī, in bakrī-sun shilū, a kid of a she-goat (I, 44).

Plur. nom.—ghōrī, a mare, plur. ghōrīĕ (139, 141).

bakrīč, and (weak) gawč, in yū pahārč-saņč shirč-bhēī bakrīč gawč suņāl-chhu, he is feeding she-goats and cows on the top of the hill (229).

ghundīā, in ghundīā distisanī, kisses were given to him by him (I, 25).

Plur. obl.—bagrian, in tinī tis apnī bagrian-maz bhējinī, he sent him into his fields (I, 11).

Weak Feminine Nouns.—Obl. sing.—bahiņī (nom. bahiņ, 50), in mīņē pitrīē-suņ loku teseī bahiņī-sāthī biāhtumut chhu, the son of my uncle is married with (i.e. to) his sister (225). Similarly 231.

gazarī, in gazarī-sāthī ganṭhī, bind (him) with a rope (236).

piṭṭhī (nom. piṭṭh, 43), in kāṭhī tĕsĕĩ piṭṭhī bhēĩ lathas, put ye the saddle upon his back (227).

Plur. nom.—gawĕ, see under the head of strong feminine nouns.

Postpositions.—The following are examples of the use of the more important postpositions occurring in the specimens. They all govern the oblique case:—

ātě, from, in itt-ātě Kashmīrē-tã kitō dūr chhu, how far is it from here to Kashmīr (222). This is doubtful. Perhaps the words should be divided ittā-tě, for ittě-tě.

 $bh\bar{e}\tilde{i}$ , upon, in  $k\bar{a}th\bar{i}$   $t\check{e}s\check{e}\tilde{i}$   $pitth\bar{i}$ - $bh\bar{e}\tilde{i}$  lathas, put the saddle upon his back (227). Similarly  $shir\check{e}$ - $bh\bar{e}\tilde{i}$ , on the top (229), and  $gh\bar{o}r\check{e}$ - $bh\bar{e}\tilde{i}$ , on a horse (230).

kha/, under, in buțĕ-khal bīmī chhu, he is seated under a tree (230).

mã, in, in gī-mã chhittě ghōrě-sanī kāṭhī chhi, in the house is the saddle of the white horse (226).

maz, in, in tisun haḍā lauhṛā bagṛia-maz thā, his elder son was in the field (I, 35). So I, 12.

 $p\bar{a}s$ , near, in possession of, in  $apn\check{e}\ b\bar{a}b\bar{a}$ - $p\bar{a}s\ chali\ gas\widetilde{a}$ , I will go near (i.e. to) my father (I, 18).

 $t\tilde{u}$  sadā  $m\tilde{i}$ - $p\bar{a}s$   $h\tilde{e}$ , thou art ever near me (I. 49).

- In I, 50, we have  $zi-k\tilde{\imath}$   $m\tilde{\imath}-p\bar{a}s\bar{\imath}$ , whatever is near me (i.e. in my possession). Here it is possible that  $p\bar{a}s\bar{\imath}$  is a compound of  $p\bar{a}s$  with the verb substantive.
- $s\bar{a}th$  or  $s\bar{a}th\bar{i}$ , with, in company with, or with, by means of, in  $apn\check{e}zi$   $d\bar{u}st\bar{i}-s\bar{a}th$   $khush\bar{i}$   $kar\tilde{a}$ , that I may make rejoicings with my friends (I, 45).
- mīně pitriě-sun lōk" těsě bahinī-sāthī biāhtumut chhu, the son of my uncle is married with (i.e. to) his sister (225).
- gozarī-sāthī ganṭhī, bind him with a rope (236).
- sun, of. This postposition of the genitive will be dealt with under the head of adjectives.
- $t\tilde{a}$ , up to, see Kashmīrĕ- $t\tilde{a}$ , above, under atĕ.
- $th\tilde{a}$ , from, in  $tin\ rupa\bar{e}\ t\check{e}s$ - $th\tilde{a}\ ghinn\bar{\imath}\ lain\check{e}$ , those rupees are to be taken from him (235).
- $g\bar{a}m\check{e}$ -saņ $\check{e}$  hatī $\check{e}b\bar{a}l\check{e}$ -th $\tilde{a}$ , from a shopkeeper of the village (241).
- $m\tilde{a}$ -th $\tilde{a}$ , from in, as in  $tala\bar{o}$ - $m\tilde{a}$ -th $\tilde{a}$   $p\bar{a}ni$   $k\bar{a}r^i$ , draw water from in (i.e. from) the tank (237).

Adjectives follow the usual rule. Strong adjectives in  $\bar{a}$ ,  $\bar{u}$ , etc., are declined, while weak adjectives are not declined. As an example of a weak adjective, we may quote:—

dūr, in dūr mulkhai chalī-gā, he went to a far country (I, 6).

There are a few examples of adjectives with the Kāshmīrī termination  $mot^u$ , which appears under the form mut or  $mat\bar{a}$ . These are declined. Thus, burmut, bad, in burmut  $l\bar{o}k^u$ , a bad boy (129), feminine  $burmat\bar{\imath}$ , in  $burmat\bar{\imath}$   $kurh\bar{\imath}$ , a bad girl (131); ditmut, given, plur. masc. ditmat, in  $m\bar{\imath}$   $k\bar{o}rr\bar{a}$  ditmat chis, stripes are (i.e. have been) given by me to him (228);  $marimat\bar{a}$   $th\bar{a}$ , he was dead (I, 33).

The following are examples of the declension of ordinary strong adjectives:-

Masc. sing. nom.—  $bar\bar{a}$ ,  $bad\bar{a}$ , or  $bad\bar{u}$ , in  $bar\bar{a}$   $k\bar{a}l$   $p\bar{e}\bar{a}$ , a great famine fell (I, 9).

tisun badā lauhrā bagria-maz thā, his elder son was in the field (I, 35).

 $t\check{e}sa\tilde{u}$   $brh\bar{a}$   $t\check{e}s\tilde{e}\tilde{i}$   $bahin\bar{i}-th\tilde{a}$   $bad\bar{u}$  chhu, his brother is taller than his sister (231).

 $bh\bar{u}k\bar{a}$ , in  $am\bar{i}$  it  $bh\bar{u}k\bar{a}$  mar- $s\tilde{a}$ , I here hungry am dying (I, 17).

Masc. sing. obl.—barĕ, in tis mulkhai barĕ bakhtāwarĕ-sanĕ ghar gā, he went to the house of a great rich man of that place (I, 10).

chhittě, in gī-mã chhittě ghōrě-saṇī kāṭhī chhi, in the house is the saddle of the white horse (226).

mațthě, in tisaně matthě lauhrě bolya, by his younger son it was said (I, 2). So mațthě gī, in the small house (233).

thōṛĕ, in thōṛĕ dīhāṛĕ patĕ, after a few days (I, 5). Here the singular is used in the sense of the plural.

Masc. plur. nom.— $kitr\check{e}$  (nom. sing.  $kitr\check{a}$ ), in  $m\check{e}n\check{e}$   $b\bar{a}b\bar{a}$ -san $\check{e}$   $kitr\check{e}$   $k\bar{a}m\widetilde{a}$  sat $\bar{i}$ , how many servants are there of my father (I, 15). So  $t\bar{o}n\check{e}$  (sing. nom.  $t\check{o}n\bar{a}$ )  $k\bar{a}m\widetilde{a}$  (I, 22).

Masc. plur. obl.—apně (nom. apnā), in tisaně bābā apně kāmantā lyānā, his father said to his servants (I, 29). Here we see the Pañjābī (including Pogrī) and

Hindī fashion of putting into the oblique singular an adjective agreeing with a noun in the oblique plural. On the other hand, we have the Kāshmīrī method of putting the adjective into the oblique plural in *changan* (sing. nom. *changō*) *māhnan*, to good men (126).

As examples of feminine adjectives, we may quote:-

changī zanāna, a good woman (128).

changiě zanāni, good women (130).

burmatī kurhī, a bad girl (131).

kitī (masc. kitō), in es ghōrē-sanī kitī umr chhi, how much is the age of this horse (221)?

**Comparison** is formed as usual with the ablative with  $th\tilde{a}$ . Thus,  $\check{e}s$ - $th\tilde{a}$  chango, better than this; sabban- $th\tilde{a}$  chango, best of all, best (133-4). So:—

těsaũ brhā těsěž bahinī-thã badū chhu, his brother is taller than his sister (231).

Genitive.—The postposition of the genitive, sun, is a corruption of the Kāshmīrī sond, and like that word is an adjective, agreeing with the thing possessed. Pogulī has sun. Like Sirājī, Rāmbanī shows a marked preference for cerebral letters, hence the n of sun. Sun is declined as follows:—

	Masc.	$\mathbf{Fem}$
Sing.		
Nom.	sun	saņī.
Obl.	saņĕ	sanī.
Plur.		
Nom.	saņĕ	sanyī.
Obl.	sanau	sanian.

As usual, the final  $\check{e}$  is pronounced like the a in 'hat.'

Examples are:—

Masc. sing. nom.—bakrī-sun shilū, the kid of a goat (I, 44).

Parmēsharě-sun gunāh, a sin of (i.e. against) God (I, 20).

 $m\bar{\imath}\,n\check{e}\;pitr\bar{\imath}\check{e}$ -sun  $l\bar{o}k^{u}$ , the son of my uncle (225).

Obl.— $t\bar{\imath}$ ņě  $b\bar{a}b\bar{a}$ -saņě  $g\bar{\imath}$ , in thy father's house (223).

bakhtāwarĕ-saṇĕ ghar gā, he went to the house of a rich man (I, 10).

gāmě-saņě këtsī hatīebāle-thã, from a shopkeeper of the village (241).

pahārē-saņē shirē-bhēī, on the top of a mountain (229).

Masc. plur. nom. – mēņē bābā-saņē kitrē kāmā satī, how many servants are there of my father (I, 16).

ik māhņū-saņē dō lauhņū thēō, of a certain man there were two sons (I, 1).

Fem. sing. nom.  $-gh\bar{o}r\bar{e}$ -sanī umr, the age of the horse (221).

ghōrē-sanī kāṭhī, the saddle of the horse (226).

Occasionally the oblique case without any postposition is used as a genitive, as in:—

mulkhai, in tis mulkhai barë bakhtāwarë-sanë ghar gā, he went to the house of a great rich man of that country (I, 10).

PRONOUNS.—We have the following forms of the first two Personal Pronouns:—

	I.	•		Thou.
Sing.				
$\mathbf{Nom}.$	$a\tilde{u}, am\bar{\imath}$			$t ilde{u},\ t\widetilde{\overline{u}}.$
Obl.	$mar{\imath},mar{\imath}$		3 J.	$tar{\imath},\ t\hat{ar{\imath}}.$
$\mathbf{Ag}.$	$mar{\imath},m\widetilde{ar{\imath}}$			$tar{\imath},tar{ar{\imath}},t\widetilde{ar{u}}.$
Gen.	mēņā, mīņā			tōṇā, tīṇā.
Plur.				
Nom.	as			tus.
Obl. & $Ag$ .	$asa\widetilde{m{ ilde{ ilde{t}}}}$			$tusa\widetilde{ar{\imath}}.$
Gen.	$asa ilde{u}$			$tusa\widetilde{u}.$

Variant forms of  $m\bar{\imath}n\bar{a}$  are  $m\bar{\imath}n\bar{o}$  and  $m\bar{\imath}n^{\imath}$ , and of  $t\bar{\imath}n\bar{a}$ ,  $t\bar{\imath}n\bar{o}$ , and  $t\bar{\imath}n^{\imath}$ . These are all declined like strong adjectives in  $\bar{a}$ . The feminine of  $asa\tilde{u}$  and  $tusa\tilde{u}$  are  $ase\tilde{\imath}$  and  $tuse\tilde{\imath}$ , respectively. Instead of  $asa\tilde{u}$  and  $tusa\tilde{u}$ , the Sirājī forms,  $\bar{a}hm\bar{o}$  and  $tuhm\bar{o}$ , respectively, are also sometimes used.

The following are examples of the use of these pronouns:—

First Person.—Sing. nom.— $a\tilde{u}$  is-laik  $n\bar{a}$  s $\tilde{a}$ , I am not worthy of this (I, 2S).  $a\tilde{u}$  az  $d\bar{u}r$  hanthī-karī chalī gĕus, I went today having walked far (224).  $am\bar{\iota}$  kh $\tilde{a}$ , I may eat (I, 14).

amī it bhūkā mar-sã. Amī apně bābā-pās chalī gasā, I here hungry am dying. I will go away to my father (I, 17).

Obl.— $m\tilde{i}$   $d\tilde{e}\tilde{i}$ - $l\tilde{o}$ , give away to me (I, 3).

mī agar chal, walk before me (238).

Ag.— $m\tilde{i}$  gunāh karyā, by me sin was done (I, 19).

mi tahl karyam, by me service was done (I, 43).

mī těswě lōkě matā kōrṛā ditmat-chhis, by me many stripes have been given to his son (228).

Gen. (masc. sing. nom.)— $m\bar{e}n\bar{a}$  lauh $r\bar{a}$  marimat $\bar{a}$  th $\bar{a}$ , my son was dead (I, 32).  $m\bar{i}n\bar{o}$  b $\bar{a}bb$  is matthe  $g\bar{i}$   $r\tilde{a}h$ -chhu, my father lives in this small house (233).

(Masc. sing. obl.)— $m\bar{e}n\bar{e}$   $b\bar{a}b\bar{a}$ -sane kitre  $k\bar{a}m\tilde{a}$  satī, how many servants there are of my father (I, 15).

mine pitrie-sun lok, the son of my uncle (225).

The masculine oblique form of the genitive may be used as an accusative-dative, as in:—

taĩhārě mině dāki-lô, so keep me (I, 22).

khushī manānā mīnē lājam thē, to celebrate rejoicings was proper for me (I, 51).

Plur. nom.—as  $kh\tilde{a}$ , we may eat (I, 31).

Second Person.—Sing. nom.— $t\tilde{\tilde{u}}$  sadā  $m\tilde{\tilde{\imath}}$ - $p\tilde{a}s$   $h\tilde{\tilde{e}}$ , thou art ever with me (I, 49).

Sing. obl. —  $kasa\tilde{u}$   $l\bar{o}k^{u}$   $t\bar{\imath}$  pat pat  $\tilde{e}$ -chhu, whose boy comes behind thee (239)?

Agent.—two bakrī-suņ shilū nā dityā, thou didst not give a kid of a goat (I, 44). So I, 47.

Gen. (masc. sing. nom.)— $t\bar{o}n\bar{a}$  gunāh, sin of (i.e. against) thee (I, 19).

tonā puttar baņā, I may become thy son (I, 21).

30

tōṇā brhā āsī, thy brother hath come (I, 38). tīṇō nām kut chhu, what is thy name (220)?

(Masc. sing. obl.)—tōnĕ bābā bhārī dhām dityānī, thy father hath given a great feast (I, 39).

 $t\bar{\imath}n\check{e}\ b\bar{a}b\bar{a}$ -saně  $g\bar{\imath}$ , in thy father's house (223).

(Masc. plur. nom.)—taîhārě tōṇě kāmā santi, as are thy servants (I, 21).

Demonstrative Pronouns.—The Proximate Demonstrative Pronoun is yih or yu, this. There are two Remote Demonstrative Pronouns, viz. ō and su or so, both meaning 'that.' All these are also used as pronouns of the third person. They are thus declined:—

	This.	That.	
Sing.			
Nom.	yih, yu	Ō	su, so.
Obl.	ĕs, is	(us)	tĕs, tis.
$\mathbf{Ag.}$	(in)	(un)	tiņ, tiņī.
Gen.	$(isun, isa\widetilde{u})$	$usa\widetilde{u}$	tisuņ, tĕsaũ, tisaũ.
Plur.			
Nom.	(in)	ō	$tim{n}.$
Obl. & Ag.	$(inreve{e}ar{i})$	(uṇĕī)	tiņēī.
Gen.	$(ina\widetilde{u})$	uṇaũ	$tina m{ ilde{u}}$ .

When a form in the above paradigm is enclosed in marks of parenthesis, it is to be understood that there is no authority for it in any of the materials available. They are written after the analogy of the forms of su.

The genitives isun and tisun are declined like the genitive postposition sun, and present no difficulty. The forms in  $a\tilde{u}$ , like isa $\tilde{u}$ ,  $usa\tilde{u}$ ,  $ina\tilde{u}$ , etc., form the masculine singular oblique in  $u\check{e}$ ; thus, isw $\check{e}$ ,  $usw\check{e}$ , etc. The feminine singular nominative and oblique ends in  $\check{e}\tilde{i}$ , as in  $is\check{e}\tilde{i}$ ,  $us\check{e}\tilde{i}$ , and so on.

The oblique form is has an emphatic form isī, to this very (I, 31), and there are no doubt similar forms for the others. Tinī does not seem to be emphatic. The following are examples of the use of these pronouns:—

yih, this. Sing. nom.—zikhan tōnā yih puttar  $\tilde{e}$ -thē, when this thy son was coming (I, 46).

yu pahārē-saņē shirē-bhēī bakrīē gawē suņāl-chhu, he is feeding goats and cows on the top of the hill (229). So 280.

tes yu rupayyū dēnū, this rupee is to be given to him (234).

yu kas-thã mulī āṇ-chhut, from whom didst thou buy this (240)?

Obl. sing.—*es ghōṛe-saṇī kitī umr chhi*, how much is the age of this horse (221)? is-lāik, worthy of this (I, 20).

is lagī-launī; angūṭhī bhī lāgī-lō isī, tā jōṛa bhī lāgī-lō is, (the garment) is to be applied to him; also apply a ring to this very one, and apply a pair of shoes to him (I, 30).

mīņō bābb is maṭṭhe gī rāh-chhu, my father lives in this small house (233). Sing. nom.—ō lachār bhōī-gā, he became helpless (I, 9).

 $usa\tilde{u}$ , his (27);  $\bar{o}$ , they (29);  $una\tilde{u}$ , their (30).

su, so, he. Sing. nom.—su, he (26).

so hajū dūr thā, he was still distant (I, 23).

so ghar-nārā āō, he came near the house (I, 36).

so lauhrā ghar āō, that son came home (I, 39).

 $zi-k\tilde{\imath}$   $m\tilde{\imath}-p\bar{a}s\bar{\imath}$ , so  $t\bar{o}n\bar{a}$   $s\bar{a}$ , whatever is in my possession, that is thine (I, 49).

Sing. obl.— $t\check{e}s\ yu\ rupayy\bar{u}\ d\bar{e}n\bar{u}$ , this rupee is to be given to him (234).

 $tin rupaē tes-th\tilde{a} ghinnī laine, those rupees are to be taken from him (235).$ těs juān mārnias, beat him well (236).

tis mulkhai baṛā kāl pēā, in that country a mighty famine fell (I, 8).

tis mulkhai, of that country (I, 10).

tiņī tis sūr chunānī bhējinī, he sent him to feed swine (I, 11).

tis  $k\tilde{\imath}$   $n\tilde{a}$   $d\tilde{a}$ -sat $\tilde{\imath}$ , no one was giving to him (I, 14).

tis  $b\tilde{o}l\tilde{a}$ , I will say to him (I, 18).

tis dēkhī-karī tis bābā dard āsī, having seen him to that father compassion came (I, 24).

Sing. ag.—tin mārtū, he struck (187).

tiņī māl bāṇṭī ditinī, he divided out the property (I, 4). So I, 11, quoted above. tiņī kāmā bolyā, that servant said (I, 38).

Sing. gen.—tisun, in tisun badā lauhrā, his elder son (I, 35).

(Masc. sing. obl.)—tisanė matthe lauhre bolya, his younger son said (I, 2).

tisaně bābā apně kāman bōlyānī, his father said to his servants (I, 29).

(Fem. sing. nom.)—tisaņī marjī thī, his wish was (I, 12).

těsaũ, tisaũ, in těsaũ brhā, his brother (231).

tisaŭ bābā bāhar gasī-karī samzānī, his father, having gone outside, remonstrated with him (I, 41).

(Sing. obl.) – mī těswě lôkě matā kōrrā ditmat-chhis, I have given many stripes to his son (228).

(Fem. sing. obl.)—těsěž bahinī-sāthī biāhtumut, married with (i.e. to) his sister (225).

kāṭhī tĕsĕĩ piṭṭhī-bhēĩ lathas, put the saddle on his back (227).

těsěĩ bahiṇī-thã baḍū, bigger than his sister (231).

Plur. nom.—tin tit  $r\tilde{o}t\tilde{\imath}$  kh $\tilde{a}$ -sat $\tilde{\imath}$ , they are eating bread there (I, 16).

tin rupaē tes-thã ghinnī laine, those rupees are to be taken from him (235).

tiņēī mārtū, they struck (190).

 $tina\tilde{u}$ , their (30).

The Relative Pronoun is probably zi or zo, who, declined like so, that. The only form occurring in the specimens is the singular agent ziņī, in tōṇā yih puttar, ziṇī tōṇā  $m\bar{a}l\ b\bar{e}$ -arth  $lut\bar{a}y\bar{a}$ , this thy son, by whom thy property was uselessly squandered (I, 47). We also have  $zi-k\tilde{i}$ , whatever. See below. 302

The Interrogative Pronoun is kam, who (92)? Its inanimate form is ko or kut (93), what. The oblique singular is kas, and the genitive  $kasa\tilde{u}$ . Thus:—

ko kar-satī, what are they doing (I, 38)?

tīņō nām kut chhu, what is thy name (220)?

yu kas-thã mulī āṇ-chhut, from whom didst thou buy that (240)?

 $kasa\tilde{u}$   $l\bar{o}k^u$   $t\bar{i}$  pat pat  $\tilde{e}$ -chhu, whose boy comes behind thee (239)?

The only form of the **Reflexive Pronoun** that occurs is the genitive  $apn\bar{a}$ , own, used as in Hindī. The word should probably be  $apn\bar{a}$ , but the spelling is so capricious in the specimens that it is impossible to say for certain. As examples, we may quote:—

Masc. sing. nom.—tit apnā māl luṭā-lānī, there he squandered his property (I, 6).

Obl.—apně bābā-pās chalī-gasã, I will go away to my father (I, 18).

apně zi dustī-sāth khushī karã, that I may make rejoicing with my own friends (I, 45). Here apně is separated from its noun by the conjunction zi.

Fem. plur. obl.—tinī tis apnī bagṛiaṇ-maz bhējinī, he sent him into his fields (I, 11).

The Indefinite Pronoun is  $k\tilde{i}$ , anyone, someone, anything, something. Its singular oblique is  $k\tilde{e}t\tilde{s}$ . Examples are:—

tis  $k\tilde{i}$  nā  $d\tilde{a}$ -satī, to him anyone is not giving, i.e. no one is giving (I, 14).

 $k\tilde{e}ts\tilde{i}$  hațiebāle-thã, from a certain shopkeeper (241).

 $sab-k\tilde{i}$  (I, 5), everything.

 $zi-k\tilde{i}$  (I, 3; I, 49), whatever.

Pronominal Adjectives of Quantity are  $itr\bar{u}$ , so much, so many;  $kitr\bar{o}$  or  $kit\bar{o}$ , how-much (plur. how many). Examples are:—

itrū bār mữ tahl karyam, for so many years I did thy service (I, 42).

kitrō, kitō-masc. sing. nom.-kitō dūr, how much distance (222)?

Masc. plur. nom.— $m\bar{e}n\check{e}$   $b\bar{a}b\bar{a}$ -saně  $kitr\bar{e}$   $k\bar{a}m\tilde{a}$  satī, how many servants are there of my father (I, 16).

 $t\bar{\imath}n\bar{e}$   $b\bar{a}b\bar{a}$ -san $\bar{e}$   $g\bar{\imath}$   $kit\bar{e}$   $l\bar{o}k\bar{e}$  chhi, how many sons are there in thy father's house (223)?

Fem. sing. nom.—*ĕs ghōṛĕ-saṇī kitī umr chhi*, how much is the age of this horse (221)?

**CONJUGATION.**—A. Auxiliary Verbs and Verbs Substantive.—There are several forms of the Present tense of the Verb Substantive, all borrowed from neighbouring dialects. The first form is connected with the Kāshmīrī chhuh, he is. It is thus conjugated in the masculine. The only feminine form available is that of the 3rd person singular:—

Sing

1. chhus

2. chhus

3. chhu (fem. chhi)

Plur.

chhasam.

chhath.

chhi.

The next form occurs in Dogri in the form  $s\tilde{a}$ , I was, and in the Lahnda (Punchhi)  $s\tilde{a}$ , he was. It will be observed that here the meaning is changed to that of the Present. Only masculine forms are given. No materials are available for the feminine:—

	Sing.		Plur.
1.	$s\widetilde{ar{a}}$		s $\widetilde{\widetilde{a}}$ .
2.	$s\widetilde{ar{a}}$		sō, sā.
3.	$sar{a}$ , $satar{\imath}$		$s\tilde{a}$ , $sati$ , $santi$ .

Compare the Chibhālī forms on p. 509 of Part I of this volume.

The third form is taken from the Dogri  $h\tilde{a}$ , I am. The forms are probably of common gender:—

	Sing.		Plur
1.	$h\widetilde{\widetilde{\widetilde{a}}}$		$h\widetilde{\widetilde{e}}.$
2.	$h\widetilde{\widetilde{e}}$		hō.
3.	$har{e}$		$h\hat{ec{e}}$ .

The following examples occur of the above:—

chhus, etc.—tīnō nām kut chhu, what is thy name (220)?

ěs ghōṛĕ-saṇī kitī umr chhi (fem.), how much is the age of this horse (221)? gī-mā chhittě ghōṛĕ-saṇī kāṭhī chhi (fem.), in the house is the saddle of the white horse (226).

 $t\bar{\imath}n\check{e}\ b\bar{a}b\bar{a}$ -saně g $\bar{\imath}\ kit\check{e}\ l\bar{o}k\check{e}\ chhi$  (masc. plur.), how many sons are there in thy father's house (223)?

 $s\tilde{a}$ , etc.—is  $l\tilde{a}ik$   $n\tilde{a}$   $s\tilde{a}$   $t\tilde{o}n\tilde{a}$  puttar  $ban\tilde{a}$ , I am not worthy of this, (that) I may become thy son (I, 20).

 $zi-k\tilde{i}$   $m\bar{e}n\bar{a}$   $hiss\bar{a}$   $s\bar{a}$ , whatever is my share (I, 3).

so tōṇā sā, that is thine (I, 50).

The s

tis k $\tilde{i}$  nā d $\tilde{a}$ -sat $\tilde{i}$  (sing.), no one is giving to him (I, 14).

 $m\bar{e}n\bar{e}$   $b\bar{a}b\bar{a}$ -san $\bar{e}$   $kitr\bar{e}$   $k\bar{a}m\bar{a}$   $sat\bar{\imath}$  (plur.), how many servants are there of my father (I, 16).

 $ta \tilde{\imath} h \tilde{a} r \tilde{e} t \tilde{o} n \tilde{e} kam \tilde{a} santi$ , as thy servants are (I, 22).

 $h\tilde{a}$ , etc.— $t\tilde{a}$  sadā  $m\tilde{i}$ - $p\bar{a}$ s  $h\tilde{e}$ , thou art ever near me (I, 49).

The Past tense of the Verb Substantive has two forms. The first,  $\bar{a}tus$ , I was, corresponds to the Poguli  $\bar{a}ht\bar{u}s$ . The second,  $th\bar{a}s$ , I was, agrees with the Pogri  $th\bar{a}$ . The Punchli  $th\bar{e}s$ , I am, is also connected with it, but has changed its meaning (like  $s\bar{a}$ , above) to that of the present. The former is conjugated as follows in the masculine:—

Sing.	Plur.
$1.$ $\bar{a}tus$	$ar{a}tasam.$
$2.$ $\bar{a}tus$	$ar{a} tath$ .
$3.$ $\bar{a}t\bar{u}$	$ar{a}tar{a}$ .
econd is conjugated as follows in the masculine:	
Sing.	Plur.

19 0011 Juga	tou us ro.			
Sing.				Plur.
1. $th\bar{a}s$				$thar{e}.$
$2. th\bar{a}s$				$thar{e}$ .
3. thā, t	hē (fem.	$th\bar{\imath})$		$thar{e},\ thar{e}\ddot{o}.$

The Interrogative Pronoun is kam, who (92)? Its inanimate form is ko or kut (93), what. The oblique singular is kas, and the genitive  $kasa\tilde{u}$ . Thus:—

ko kar-satī, what are they doing (I, 38)?

tīņō nām kut chhu, what is thy name (220)?

yu kas-thā mulī āṇ-chhut, from whom didst thou buy that (240)?

 $kasa\tilde{u} l\bar{b}k^u t\bar{i} pat pat \tilde{e}-chhu$ , whose boy comes behind thee (239)?

The only form of the **Reflexive Pronoun** that occurs is the genitive  $apn\bar{a}$ , own, used as in Hindī. The word should probably be  $apn\bar{a}$ , but the spelling is so capricious in the specimens that it is impossible to say for certain. As examples, we may quote:—

Masc. sing. nom.—tit apnā māl  $luta-lān\bar{i}$ , there he squandered his property (I, 6).

Obl.—apně bābā-pās chalī-gasã, I will go away to my father (I, 18).

apně zi dustī-sāth khushī karã, that I may make rejoicing with my own friends (I, 45). Here apně is separated from its noun by the conjunction zi.

Fem. plur. obl.—tinī tis apnī bagṛiaṇ-maz bhējinī, he sent him into his fields (I, 11).

The Indefinite Pronoun is  $k\tilde{i}$ , anyone, someone, anything, something. Its singular oblique is  $k\tilde{e}t\tilde{s}$ . Examples are:—

tis  $k\tilde{i}$  nā  $d\tilde{a}$ -satī, to him anyone is not giving, i.e. no one is giving (I, 14).

 $k\tilde{e}ts\bar{i}$  hațiebāle-thã, from a certain shopkeeper (241).

 $sab-k\tilde{\imath}$  (I, 5), everything.

 $zi-k\tilde{\imath}$  (I, 3; I, 49), whatever.

Pronominal Adjectives of Quantity are itrū, so much, so many; kitrō or kitō, how-much (plur. how many). Examples are:—

itrū bār mữ tahl karyam, for so many years I did thy service (I, 42).

 $kitr\bar{o}$ ,  $kit\bar{o}$  -masc. sing. nom. - $kit\bar{o}$   $d\bar{u}r$ , how much distance (222)?

Masc. plur. nom. —  $m\bar{e}n\check{e}$   $b\bar{a}b\bar{a}$ -saně  $kitr\bar{e}$   $k\bar{a}m\tilde{a}$  satī, how many servants are there of my father (I, 16).

 $t\bar{\imath}n\check{e}\ b\bar{a}b\bar{a}$ -saně  $g\bar{\imath}\ kitě\ l\check{o}k\check{e}\ chhi$ , how many sons are there in thy father's house (223)?

Fem. sing. nom.—*ĕs ghōrĕ-sanī kitī umr chhi*, how much is the age of this horse (221)?

CONJUGATION.—A. Auxiliary Verbs and Verbs Substantive.—There are several forms of the Present tense of the Verb Substantive, all borrowed from neighbouring dialects. The first form is connected with the Kāshmīrī chhuh, he is. It is thus conjugated in the masculine. The only feminine form available is that of the 3rd person singular:—

Sing.

1. chhus

2. chhus

3. chhu (fem. chhi)

Plur.

chhasam.

chhath.

chhi.

The next form occurs in Pogri in the form  $s\tilde{a}$ , I was, and in the Lahnda (Punchhi) It will be observed that here the meaning is changed to that of the Present. Only masculine forms are given. No materials are available for the feminine:

0 101	115 are 8	52.1 0			Plur.
-	Sing.				sã.
1.	$s\widetilde{ar{a}} \ s\widetilde{ar{a}}$	, \		**	$sar{o}, sar{a}.$
z.		•			$sar{a}, satar{\imath}, santar{\imath}.$
3.	$sar{a}$ , $sata$				J

Compare the Chibhālī forms on p. 509 of Part I of this volume.

The third form is taken from the Dogri  $h\tilde{a}$ , I am. The forms are probably of common gender:-

•	Sing.	•			Plur.
1	$h\widetilde{\widetilde{\overline{a}}}$				$h\widetilde{\widetilde{e}}$ .
٠.	$h\widetilde{\widetilde{e}}$				hō.
2.					$h \widehat{ar{e}}$ .
3.	$har{e}$				100.

The following examples occur of the above :-

chhus, etc.—tīņō nām kut chhu, what is thy name (220)?

es ghōṛĕ-saṇī kitī umr chhi (fem.), how much is the age of this horse (221)? gī-mā chhittě ghōrě-sanī kāthī chhi (fem.), in the house is the saddle of the white horse (226).

tīņē bābā-saņē gī kitē lōkē chhi (masc. plur.), how many sons are there in thy father's house (223)?

 $s\widetilde{a}$ , etc. -is  $l\widetilde{a}ik$   $n\widetilde{a}$   $s\widetilde{a}$   $t\widetilde{o}n\widetilde{a}$  puttar  $ban\widetilde{a}$ , I am not worthy of this, (that) I may become thy son (I, 20).

 $zi-k\tilde{i}$   $m\bar{e}n\bar{a}$   $hiss\bar{a}$   $s\bar{a}$ , whatever is my share (I, 3).

so  $t\bar{o}n\bar{a}$   $s\bar{a}$ , that is thine (I, 50).

tis  $k\tilde{i}$  nā dã-satī (sing.), no one is giving to him (I, 14).

mēņē bābā-saņē kitrē kāmā satī (plur.), how many servants are there of my father (I, 16).

taîhārě tōṇĕ kamā santi, as thy servants are (I, 22).

 $h\tilde{a}$ , etc.— $t\tilde{u}$  sadā  $m\tilde{i}$ - $p\bar{a}$ s  $h\tilde{e}$ , thou art ever near me (I, 49).

The Past tense of the Verb Substantive has two forms. The first, ātus, I was, corresponds to the Pŏgulī  $\bar{a}ht\bar{u}s$ . The second,  $th\bar{a}s$ , I was, agrees with the Pōgrī  $th\bar{a}$ . The Punchhī  $th\bar{e}s$ , I am, is also connected with it, but has changed its meaning (like  $s\hat{a}$ , above) to that of the present. The former is conjugated as follows in the masculine:—

re) to that	Of one bross-	Plur.
	Sing.	$ar{a}tasam.$
	1. $\bar{a}tus$	$ar{a}tath$ .
	$2.$ $\bar{a}tus$	$ar{a}tar{a}.$
	$3.$ $\bar{a}t\bar{u}$	
The seco	nd is conjugated as follows in the m	asculine:— Plur.
	Sing.	$thar{e}.$
	1. $th\bar{a}s$	$thar{e}.$
	2. thās	$thar{e},\;thar{e}ar{o}.$
	3. $th\bar{a}$ , $th\bar{e}$ (fem. $th\bar{i}$ )	

With  $th\bar{e}\bar{o}$ , we may compare the Punchhī  $th\bar{e}\bar{a}$ , he is. No examples of  $\bar{a}tus$ , etc. occur in the specimens. For  $th\bar{a}s$ , etc. we have:—

so hajū dūr thā, he was still distant (I, 24).

mēṇā lauhṛā marimatā thā, my son was dead (I, 33).

tasun badā lauhrā bagria-maz thā, his elder son was in the field (I, 35).

tisanī marjī thī (fem. sing.), his desire was (I, 12).

khushī karnā khushī manānā mīnē lājam thē (plur.), to do rejoicing and to celebrate rejoicing were proper for me (I, 51).

ik māhņū-saņě dō lauhŗū thēō, of a certain man there were two sons (I, 1).

Other examples will be found under the present and imperfect tenses.

There is one form,  $thay\bar{a}-n\bar{a}$  (I, 34; I, 53), translated 'he was,' which I am unable to explain.

B. The Active Verb.—As in the case of the Verb Substantive, the conjugation of the Rāmbanī verb is a mixture of Dōgrī and Kāshmīrī. In the Present Participle, the termination  $\tilde{a}$  is a relic of the Kāshmīrī  $\bar{a}n$ . In the Past Participle, we have both the termination  $t\bar{u}$ , which comes from Kāshmīrī (see the remarks on the Pŏgulī Past Participle, ante, p. 418), and the termination  $y\bar{a}$  which comes from Dōgrī. The future tense follows the Kāshmīrī rule, in being identical with the Old Present. Pronominal suffixes are used as in Kāshmīrī, though to a less extent.

The Infinitive is formed by adding  $n\bar{a}$  or  $n\bar{u}$  to the root. The  $n\bar{a}$  is borrowed from  $\bar{p}\bar{o}gr\bar{\imath}$ . The alternative form in  $n\bar{u}$  is due partly to the influence of the Kāshmīrī infinitive in  $n^*$ , and partly to the fact already noted that the termination  $\bar{a}$  of strong masculine nouns is interchangeable with  $\bar{o}$  and  $\bar{u}$ . As in  $\bar{p}\bar{o}gr\bar{\imath}$ , the n of  $n\bar{a}$  or  $n\bar{u}$  becomes n when preceded by r. Thus, we have  $bh\bar{o}n\bar{a}$  or  $bh\bar{o}n\bar{u}$ , to become, but  $m\bar{a}rn\bar{a}$  or  $m\bar{a}rn\bar{u}$ , to strike. Examples of the direct infinitive are  $karn\bar{a}$  and  $man\bar{a}n\bar{a}$  in:—

khushī karnā, khushī manānā mīnĕ lājam thē, to make rejoicing, and to celebrate rejoicing were proper for me (I, 51).

The oblique infinitive should ordinarily end in  $n\check{e}$   $(n\check{e})$ ; thus,  $bh\bar{o}n\check{e}$ ,  $m\bar{a}rn\check{e}$ . In the only example in the Specimens, however, it ends in  $n\bar{i}$ , with which we may compare the Kāshmīrī oblique infinitive in ni. The example is  $chun\bar{a}n\bar{i}$ , in  $tin\bar{i}$   $tis\ s\bar{u}r\ chun\bar{a}n\bar{i}\ bh\bar{e}jin\bar{i}$ , he sent him to feed swine (I, 11).

The word  $\bar{a}khan$ , a word (I, 43), is probably really a weak form of the infinitive of  $\bar{a}khn\bar{a}$ , to say.

The Future Passive Participle seems to be more frequently used than in other Kāshmīrī dialects. It often has the form of an imperative,—'this rupee is to be given,' having the same force as 'give this rupee.' It is the same in form as the

infinitive, but is an adjective, having a feminine in  $n\bar{\imath}$  ( $n\bar{\imath}$ ), and a masculine plural in  $n\bar{e}$  ( $n\bar{e}$ ). Examples are:—

tes yu rupayyū dēnū, to him this rupee is to be given, i.e. give this rupee to him (234).

changī pōshāk (fem.) ghinī-āṇī, is lāgī-launī, a good garment is to be brought, it is to be put on him, i.e. bring a good garment and put it on him (I, 29).

tin rupaē (masc. plur.) těs-thã ghinnī-laině, those rupees are to be taken from him, i.e. take those rupees from him (235).

The **Present Participle** is either the same in form as the root, or else adds  $\tilde{a}$  to the root. Thus,  $m\tilde{a}r$  or  $m\tilde{a}r\tilde{a}$ , striking.

The following are irregular:-

bhōṇū, to become	Pres.	Part.	bhõ.
$d\bar{e}n\bar{u}$ , to give	,,,	,,	$d\widetilde{\overline{a}}.$
ěņū or āņū, to come	,,	>>	$\widetilde{\widetilde{e}}$ .
$kh\bar{a}n\bar{u}$ , to eat	,,,	,,	khã.
rahņū, to remain	33	99	$r\widetilde{ar{a}}h.$

Examples of the use of the present participle will be found under the Present and Imperfect Tenses.

There are two methods of forming the **Past Participle**. By one method  $t\bar{u}$  is added to the root, as in  $m\bar{a}rt\bar{u}$ , struck. This form is only used in forming the past tenses, and is not used as a participle. It corresponds to the Poguli Past Participle in  $t^{\mu}$ . The other is formed by adding  $y\bar{a}$  to the root, as in  $m\bar{a}ry\bar{a}$ , struck.

As usual there are many irregular past participles. The following occur in the specimens:—

bīmņū, to sit	Past Part	. bīmī.	
$dar{e}nar{u}$ , to give	)) )) ))		disti (note the the Kāshmiri ts
ěnū or ānū, to come gatshnū or	23 22	방교로 회사를 하다면 하다	
gasņū, to go	<b>)</b> \$	gā or gĕū.	
(?) lēnū, to take	19 19	lā.	
(?) pēṇū, to fall	)) ))	pēā.	

The infinitive forms  $p\bar{e}n\bar{u}$  and  $l\bar{e}n\bar{u}$  above given are doubtful, and have no authority.

Examples of the use of the Past Participle will be found under the head of the Past Tense.

There is one example of a past participle used as an adjective in bīmī chhu, he is seated (230).

The **Perfect Participle**, employed when the Past Participle in  $t\bar{u}$  is used as an adjective and in the Perfect and Pluperfect tenses, is formed as in Kāshmīrī by

adding mut (for declension, see under the head of adjectives, p. 463), before which the u of  $t\bar{u}$  is shortened, as in  $m\bar{a}rtumut$ , struck. In the Parable, the suffix is  $mat\bar{a}$  added to the participle in  $y\bar{a}$ , which  $y\bar{a}$  becomes i. Thus, from  $m\bar{a}ry\bar{a}$ ,  $m\bar{a}rimat\bar{a}$ , struck. The Perfect Participle of  $ga\underline{t}shn\bar{u}$ , to go, is  $g\bar{o}mut$ . Examples of the use of this participle are:—

biāhtumut, in mīně pitrīě-sun lok těsě bahinī-sāthī biāhtumut chhu, the son of my uncle is married with (i.e. to) his sister (225).

marimatā, in mēnā lauhŗā marimatā thā, my son was dead (I, 32).

ditmat (masc. plur.), in  $m\bar{\imath}$  kõr $r\bar{a}$  ditmat chhi, stripes are (i.e. have been) given by me (228).

The **Conjunctive Participle** is formed by adding  $\bar{\imath}$  to the root, as in  $m\bar{a}r\bar{\imath}$ , but this form is used only in intensive compound verbs (see below). When used alone,  $kar\bar{\imath}$  is added, as in  $m\bar{a}r\bar{\imath}-kar\bar{\imath}$ . Examples are:—

tis dēkhī-karī, tis bābā dard āsī; daurī-karī gala lāgyānī, having seen him, compassion came to that father; having run he embraced him (I, 24).

tisaũ bābā bāhar gasī-karī samzānī, his father, having gone outside, remonstrated with him (1, 41).

aũ az dūr hanthī-karī chalī-gēus, I went today, having walked far (224).

Imperative.—The second person singular is usually the same in form as the root. Thus,  $m\bar{a}r$ , strike thou (175); gatsh, go thou (217). So chal, in  $m\bar{i}$  agar chal, walk before me (238).

The form of the second person plural is doubtful. Some end in  $\delta$ , as in  $l\delta$ , in the following:—

 $m\bar{\imath} d\bar{e}\bar{\imath}$ - $l\bar{o}$ , give to me (I, 3).

 $m\bar{\imath}n\bar{e}\ d\bar{a}k\bar{\imath}$ - $l\bar{o}$ , keep me (1, 22).

angūṭhī lāgī-lō isī, put a ring on this very person (I, 31).

There is another form of the second person of the Imperative ending in i or  $\bar{\imath}$ . It is not certain whether this is singular or plural. It occurs in :—

 $k\bar{a}r^{i}$ , in  $tal\bar{a}\bar{o}$ - $m\tilde{a}$ - $th\tilde{a}$   $p\bar{a}ni$   $k\bar{a}r^{i}$ , draw water from the well (237).

ganthī, in gazarī-sāthī ganthī, bind (him) with a rope (236).

When the second plural of the Imperative takes a pronominal suffix, the second plural of the Old Present is used instead, as in Sirājī of Þōḍā and Pŏgulī. See below under the head of pronominal suffixes.

The Old Present is used, as in Kāshmīrī, as a Future Indicative and as a Present Subjunctive, as in  $a\tilde{u}$   $m\tilde{a}r\tilde{a}$ , I shall strike, or I may strike. It is thus conjugated:—

Sing. 1.  $m\tilde{a}r\tilde{\tilde{a}}$ 

2. māras

3. māri

Plur.

māram, mārã.

märath.

 $m\bar{a}rti.$ 

adding mut (for declension, see under the head of adjectives, p. 463), before which the u of  $t\bar{u}$  is shortened, as in  $m\bar{a}rtumut$ , struck. In the Parable, the suffix is  $mat\bar{a}$  added to the participle in  $y\bar{a}$ , which  $y\bar{a}$  becomes i. Thus, from  $m\bar{a}ry\bar{a}$ ,  $m\bar{a}rimat\bar{a}$ , struck. The Perfect Participle of  $ga\underline{t}shn\bar{u}$ , to go, is  $g\bar{o}mut$ . Examples of the use of this participle are:—

biāhtumut, in mīnē pitrīē-suņ lōk" tēsēī bahiņī-sāthī biāhtumut chhu, the son of my uncle is married with (i.e. to) his sister (225).

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 $m\bar{\imath} d\bar{e}\bar{\imath}$ - $l\bar{o}$ , give to me (I, 3).

 $m\bar{\imath}n\check{e}\ d\bar{a}k\bar{\imath}$ - $l\tilde{o}$ , keep me (I, 22).

 $ang\bar{u}th\bar{i}$   $l\bar{a}g\bar{i}$ - $l\bar{o}$   $is\bar{i}$ , put a ring on this very person (I, 31).

There is another form of the second person of the Imperative ending in or z. It is not certain whether this is singular or plural. It occurs in:—

 $k\bar{a}r^{i}$ , in  $tal\bar{a}\bar{o}$ - $m\tilde{a}$ - $th\tilde{a}$   $p\bar{a}ni$   $k\bar{a}r^{i}$ , draw water from the well (237).

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The Old Present is used, as in Kāshmīrī, as a Future Indicative and as a Present Subjunctive, as in  $a\tilde{u}$   $m\tilde{a}r\tilde{a}$ , I shall strike, or I may strike. It is thus conjugated:—

Sing. Plur.

1.  $m\tilde{a}r\tilde{a}$   $m\tilde{a}ram$ ,  $m\tilde{a}r\tilde{a}$ .

2.  $m\tilde{a}ras$   $m\tilde{a}rath$ .

3.  $m\tilde{a}ri$   $m\tilde{a}rti$ .

The following are examples of its use:-

Sing. 1.— $ban\tilde{a}$ , in  $t\bar{o}n\bar{a}$  puttar  $ban\tilde{a}$ , I may become thy son (I, 21).

gasa (from gasnu) and bola, in apne baba-pas chalī-gasa, tis bolā, I will go away to my father, I will say to him (I, 18).

karā, in apnē zi dūstī-sāth khushī karā, that I may make rejoicing with my friends (I, 45).

 $kh\tilde{a}$ , in  $ty\tilde{a}$ - $bhari\ ami\ kh\tilde{a}$ , so I may eat (I, 13).

Sing. 3.—gasi, in ghar nā gasi, he will not go to the house (I, 41).

Plur. 1.— $kh\tilde{a}$  and  $kar\tilde{a}$ , in as  $kh\tilde{a}$   $t\bar{a}$   $khush\bar{i}$   $kar\tilde{a}$ , we may (i.e. let us) eat and make rejoicing (I, 31).

The Present is formed by conjugating one of the forms of the present tense of the verb substantive with the present participle. It will be remembered that the present participle is either the same in form as the root or else ends in  $\tilde{a}$ , also that there are several irregular present participles. Both forms are used in this tense. Neither changes at all in conjugation. Examples are:-

Sing. 1.— mar- $s\tilde{a}$ , in  $am\tilde{i}$  it  $bh\tilde{u}k\tilde{a}$  mar- $s\tilde{a}$ , I here hungry am dying (I, 17).

Sing. 3.— $d\tilde{a}$ -satī, in tis  $k\tilde{i}$  nā  $d\tilde{a}$ -satī, no one is giving to him (I, 14).

 $\tilde{\vec{e}}$ -chhu, in kasaŭ l $\tilde{o}k^u$  tī pat pat  $\tilde{\vec{e}}$ -chhu, whose boy comes behind thee (239)?

 $r\tilde{a}h$ -chhu, in  $min\tilde{o}$   $b\tilde{a}bb$  is  $matth\tilde{e}$   $g\tilde{\imath}$   $r\tilde{a}h$ -chhu, my father lives in this small house (233).

suņāl-chhu, in yu bakrīĕ gawĕ suṇāl-chhu, he is feeding goats (and) cows (229).

Plur. 3.—kar-satī, in ko kar-satī, what are they doing (I, 38)?

 $kh\tilde{a}$ -satī, in sūr sikkar  $kh\tilde{a}$ -satī, the swine are eating husks (I, 13).

tin tit roti  $kh\tilde{a}$ -sati, they are there eating bread (I, 16).

nāch-santī, in saganī antar nāch-santī, he heard (that) they are dancing within (I, 37).

gatsh-chhus, I go, is conjugated throughout all persons of both numbers in 205-210.

The Imperfect is similarly made with the present participle and the past tense of the verb substantive.

Thus:-

 $a\widetilde{u}$  mār-ātus, I was striking (192).

 $\tilde{e}$ -thē, in zikhaņ tōṇā yih puttar ghar  $\tilde{e}$ -thē, when this thy son was coming to the house (I, 46).

The Past Tense is conjugated differently according as the verb is intransitive or transitive. The Past intransitive is conjugated by adding suffixes to the past participle. No suffix is added to the third person which is therefore the same as the past participle, singular or plural as the case may be. Taking  $g\bar{a}$  or  $g\check{e}\bar{u}$  as With  $th\bar{e}\bar{o}$ , we may compare the Punchhī  $th\bar{e}\bar{a}$ , he is. No examples of  $\bar{a}tus$ , etc. occur in the specimens. For  $th\bar{a}s$ , etc. we have:—

so hajū dūr thā, he was still distant (I, 24).

mēņā lauhŗā marimatā thā, my son was dead (I, 33).

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tisaņī marjī thī (fem. sing.), his desire was (I, 12).

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Other examples will be found under the present and imperfect tenses.

There is one form,  $thay\bar{a}$ - $n\bar{a}$  (I, 34; I, 53), translated 'he was,' which I am unable to explain.

B. The Active Verb.—As in the case of the Verb Substantive, the conjugation of the Rāmbanī verb is a mixture of Dōgrī and Kāshmīrī. In the Present Participle, the termination  $\tilde{a}$  is a relic of the Kāshmīrī  $\tilde{a}n$ . In the Past Participle, we have both the termination  $t\tilde{u}$ , which comes from Kāshmīrī (see the remarks on the Pŏgulī Past Participle, ante, p. 418), and the termination  $y\tilde{a}$  which comes from Dōgrī. The future tense follows the Kāshmīrī rule, in being identical with the Old Present. Pronominal suffixes are used as in Kāshmīrī, though to a less extent.

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The oblique infinitive should ordinarily end in  $n\check{e}$   $(n\check{e})$ ; thus,  $bh\check{o}n\check{e}$ ,  $m\bar{a}rn\check{e}$ . In the only example in the Specimens, however, it ends in  $n\bar{i}$ , with which we may compare the Kāshmīrī oblique infinitive in ni. The example is  $chun\bar{a}n\bar{i}$ , in  $tin\bar{i}$   $tis\ s\bar{u}r\ chun\bar{a}n\bar{i}\ bh\bar{e}jin\bar{i}$ , he sent him to feed swine (I, 11).

The word  $\bar{a}khan$ , a word (I, 43), is probably really a weak form of the infinitive of  $\bar{a}khn\bar{a}$ , to say.

The Future Passive Participle seems to be more frequently used than in other Kāshmīrī dialects. It often has the form of an imperative,—'this rupee is to be given,' having the same force as 'give this rupee.' It is the same in form as the

infinitive, but is an adjective, having a feminine in  $n\bar{\imath}$  ( $n\bar{\imath}$ ), and a masculine plural in  $n\bar{e}$  ( $n\bar{e}$ ). Examples are:—

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The **Present Participle** is either the same in form as the root, or else adds  $\tilde{a}$  to the root. Thus,  $m\tilde{a}r$  or  $m\tilde{a}r\tilde{a}$ , striking.

The following are irregular:-

bhōṇū, to become	Pres.	Part.	
dēņā, to give	,,	,,	$d\widetilde{ ilde{a}}$ .
ěņū or āņū, to come	,,	,,	ë̃. ∼~
khāṇū, to eat	,,	,,	$kh\widetilde{\tilde{a}}$ .
rahņū, to remain	,,,,	99	$r\widetilde{a}h$ .

Examples of the use of the present participle will be found under the Present and Imperfect Tenses.

There are two methods of forming the **Past Participle**. By one method  $t\bar{u}$  is added to the root, as in  $m\bar{a}rt\bar{u}$ , struck. This form is only used in forming the past tenses, and is not used as a participle. It corresponds to the Poguli Past Participle in  $t^u$ . The other is formed by adding  $y\bar{a}$  to the root, as in  $m\bar{a}ry\bar{a}$ , struck.

As usual there are many irregular past participles. The following occur in the specimens:—

$b\bar{\imath}mn\bar{u}$ , to sit $d\bar{e}n\bar{u}$ , to give	Past Part. $b\bar{\imath}m\bar{\imath}$ .  ", $dity\bar{a}$ , fem. $dist\bar{\imath}$ (note the change of the Kāshmīrī $ts$ to $st$ ).
ěnū or ānū, to come	,, ,, $\tilde{a}\delta$ .
gatshṇū or gasṇū, to go (?) lēṇū, to take (?) pēṇū, to fall	,, ,, $g\bar{a}$ or $g\bar{e}\bar{u}$ . ,, ,, $l\bar{a}$ . ,, ,, $p\bar{e}\bar{a}$ .

The infinitive forms  $p\bar{e}n\bar{u}$  and  $l\bar{e}n\bar{u}$  above given are doubtful, and have no authority.

Examples of the use of the Past Participle will be found under the head of the Past Tense.

There is one example of a past participle used as an adjective in bīmī chhu, he is seated (230).

The **Perfect Participle**, employed when the Past Participle in  $t\bar{u}$  is used as an adjective and in the Perfect and Pluperfect tenses, is formed as in Kāshmīrī by

adding mut (for declension, see under the head of adjectives, p. 463), before which the u of  $t\bar{u}$  is shortened, as in  $m\bar{a}rtumut$ , struck. In the Parable, the suffix is  $mat\bar{a}$  added to the participle in  $y\bar{a}$ , which  $y\bar{a}$  becomes i. Thus, from  $m\bar{a}ry\bar{a}$ ,  $m\bar{a}rimat\bar{a}$ , struck. The Perfect Participle of  $ga\underline{t}shn\bar{u}$ , to go, is  $g\bar{o}mut$ . Examples of the use of this participle are:—

biāhtumut, in mīņē pitrīē-suņ lōk" tēsēī bahiņī-sāthī biāhtumut chhu, the son of my uncle is married with (i.e. to) his sister (225).

marimatā, in mēnā lauhrā marimatā thā, my son was dead (I, 32).

ditmat (masc. plur.), in mī kōrṛā ditmat chhi, stripes are (i.e. have been) given by me (228).

The **Conjunctive Participle** is formed by adding  $\bar{\imath}$  to the root, as in  $m\bar{a}r\bar{\imath}$ , but this form is used only in intensive compound verbs (see below). When used alone,  $kar\bar{\imath}$  is added, as in  $m\bar{a}r\bar{\imath}$ - $kar\bar{\imath}$ . Examples are:—

tis dēkhī-karī, tis bābā dard āsī; daurī-karī gala lāgyānī, having seen him, compassion came to that father; having run he embraced him (I, 24).

tisaũ bābā bāhar gasī-karī samzānī, his father, having gone outside, remonstrated with him (1, 41).

aũ az dūr hanthī-karī chalī-gēus, I went today, having walked far (224).

Imperative.—The second person singular is usually the same in form as the root. Thus,  $m\bar{a}r$ , strike thou (175);  $ga\underline{t}sh$ , go thou (217). So chal, in  $m\bar{i}$  agar chal, walk before me (238).

The form of the second person plural is doubtful. Some end in  $\bar{o}$ , as in  $l\bar{o}$ , in the following:—

 $m\bar{\imath} d\bar{e}\bar{\imath}$ - $l\bar{o}$ , give to me (I, 3).

mině daki-lō, keep me (1, 22).

angūṭhī lāgī-lō isī, put a ring on this very person (I, 31).

There is another form of the second person of the Imperative ending in ' or 7. It is not certain whether this is singular or plural. It occurs in:—

 $k\bar{a}r^i$ , in  $tal\bar{a}\bar{o}$ - $m\tilde{a}$ - $th\tilde{a}$   $p\bar{a}ni$   $k\bar{a}r^i$ , draw water from the well (237).

ganthī, in gazarī-sāthī ganthī, bind (him) with a rope (236).

When the second plural of the Imperative takes a pronominal suffix, the second plural of the Old Present is used instead, as in Sirājī of Dōḍā and Pŏgulī. See below under the head of pronominal suffixes.

The Old Present is used, as in Kāshmīrī, as a Future Indicative and as a Present Subjunctive, as in  $a\widetilde{u}$   $m\tilde{a}r\widetilde{a}$ , I shall strike, or I may strike. It is thus conjugated:—

Sing.

1.  $m\bar{a}r\tilde{a}$ 

2. māras

3. māri

Plur.

māram, mārā.

mārath.

mārti.

The following are examples of its use:-

Sing. 1.— $ban\tilde{a}$ , in  $t\bar{o}n\bar{a}$  puttar  $ban\tilde{a}$ , I may become thy son (I, 21).

gasā (from gasņū) and bolā, in apně bābā-pās chalī-gasā, tis bolā, I will go away to my father, I will say to him (I, 18).

karā, in apne zi dūstī-sāth khushī karā, that I may make rejoicing with my friends (I, 45).

 $kh\tilde{a}$ , in  $ty\tilde{a}$ -bharī amī  $kh\tilde{a}$ , so I may eat (I, 13).

Sing. 3.—gasi, in ghar nā gasi, he will not go to the house (I, 41).

Plur. 1.— $kh\tilde{a}$  and  $kar\tilde{a}$ , in as  $kh\tilde{a}$   $t\tilde{a}$   $khush\tilde{i}$   $kar\tilde{a}$ , we may (i.e. let us) eat and make rejoicing (I, 31).

The Present is formed by conjugating one of the forms of the present tense of the verb substantive with the present participle. It will be remembered that the present participle is either the same in form as the root or else ends in  $\tilde{a}$ , also that there are several irregular present participles. Both forms are used in this tense. Neither changes at all in conjugation. Examples are:-

Sing. 1.— mar- $s\hat{a}$ , in  $am\bar{i}$  it  $bh\bar{u}k\bar{a}$  mar- $s\tilde{a}$ , I here hungry am dying (I, 17).

Sing. 3.— $d\tilde{a}$ -satī, in tis kī nā da satī, no one is giving to him (I, 14).

 $\tilde{\vec{e}}$ -chhu, in kasaŭ l $\tilde{o}k^u$  t $\tilde{\imath}$  pat pat  $\tilde{\vec{e}}$ -chhu, whose boy comes behind thee (239)?

 $r\tilde{a}h$ -chhu, in  $m\bar{i}n\bar{o}$   $b\bar{a}bb$  is  $matth\check{e}$   $g\bar{i}$   $r\tilde{a}h$ -chhu, my father lives in this small house (233).

suņāl-chhu, in yu bakrīĕ gawĕ suṇāl-chhu, he is feeding goats (and) cows (229).

Plur. 3.—kar-satī, in ko kar-satī, what are they doing (I, 38)?

 $kh\tilde{a}$ -satī, in sūr sikkar  $kh\tilde{a}$ -satī, the swine are eating husks (I, 13).

tiņ tit rōṭī khā-satī, they are there eating bread (I, 16).

nāch-santī, in saganī antar nāch-santī, he heard (that) they are dancing within (I, 37).

gatsh-chhus, I go, is conjugated throughout all persons of both numbers in 205-210.

The Imperfect is similarly made with the present participle and the past tense of the verb substantive.

Thus:-

aũ mār-ātus, I was striking (192).

 $\tilde{\vec{e}}$ -thē, in zikhaņ tōṇā yih puttar ghar  $\tilde{\vec{e}}$ -thē, when this thy son was coming to the house (I, 46).

The Past Tense is conjugated differently according as the verb is intransitive or transitive. The Past intransitive is conjugated by adding suffixes to the past participle. No suffix is added to the third person which is therefore the same as the past participle, singular or plural as the case may be. Taking  $g\bar{a}$  or  $g\check{e}\bar{u}$  as 3 P

the past participle of  $gatshn\bar{a}$  or  $gasn\bar{a}$ , to go, we have the following conjugation in the masculine. No materials are available to show the feminine forms:—

	Sing.	t to the 🔩	Plur.
1.	gĕūs		$gar{e}asam$
2.	gĕ <b>ūs</b>		$gar{e}ath.$
3.	$g \check{e} ar{u}, g ar{a}$		gēĕ, gē

Examples of the past of intransitive verbs are the following:—

Sing. 1.—gĕūs, in aū az dūr haṇthī-karī chalī-gĕūs, I went, having walked, a long way today (224).

Sing. 3.— $\bar{a}\bar{o}$ , in zikhan so ghar-nārā  $\bar{a}\bar{o}$ , when he came near the house (I, 36).

 $bh\bar{o}y\bar{a}$ , in  $zind\bar{a}$   $bh\bar{o}y\bar{a}$ , he became alive (I, 33).

 $g\bar{a}$ , in  $d\bar{u}r$  mulkhai chalī- $g\bar{a}$ , he went away to a far country (I, 6).

bakhtāwarĕ-saṇĕ ghar gā, he went to the house of a rich man (I, 10). Similarly  $bh\bar{o}\bar{i}$ -gā, he became (I, 9), and gaz-gā, he became lost (I, 33).

 $p\bar{e}\bar{a}$ , in tis mulkhai barā kāl  $p\bar{e}\bar{a}$ , a mighty famine fell in that land (I, 9).

phiryā, in zikhan tis hōsh phiryā, when sense returned to him (I, 14).

There is one instance of the use of an intransitive past tense which I am unable to explain. It is lagōsam, in khushī karan lagōsam, translated, 'they began to make rejoicing' (I, 34). The termination sam of lagōsam points to the first person plural. If we read lagyasam, it would mean 'we began,' but that sense does not suit the context. We might also read the Tākarī as lagōsan, but that does not help us much.

The Past of a transitive verb, as usual, has the subject in the case of the agent. It often takes a pronominal sum indicating the agent. Such forms will be considered subsequently. Here we shall consider only the use of the past participle without suffixes. As elsewhere this agrees with the object (when in the form of the nominative) in gender and number. Examples are:—

bōlyā, in maṭṭhĕ lauhṛĕ bōlyā, the younger son said (I, 2). So I, 15; I, 38. Note that in Rāmbanī the verb bōlnā, to say, is transitive.

 $dity\bar{a}$ , in  $t\tilde{u}$  bakrī-sun shilū nā  $dity\bar{a}$ , thou didst not give the kid of a goat (I, 44).

karyā, in mã tōṇā gunāh karyā, I did sin of (i.e. against) thee (I, 19).

 $l\bar{a}$ , in zikhan tinī sab-kī kharach kari-lā, when he had spent everything outright (I, 7).

luṭāyā, in ziṇi tōṇā māl luṭāyā, who squandered thy property (I, 47). partyā, in mī nā partyā, I did not disobey (I, 43).

With a feminine object, we have distisan, which will be dealt with under the head of pronominal suffixes.

The **Perfect** and **Pluperfect** are formed, as in Kāshmīrī, with the Perfect Participle in *mut* to which is added either the present or past, respectively, of the verb substantive. The participle agrees in gender and number with the object if the latter is in the form of the nominative. Thus:—

tiņī mārtumat chhu, he has struck him.

tiņī mārtěmat chhi, he has struck them.

tinī mārtumut ātū, he had struck him, and so on.

There is one example of the Perfect which will be given under the head of pronominal suffixes. No example is available of the Pluperfect except that given in 193.

**Passive Voice.**—This is formed (much as in Sirājī) by adding  $\bar{\imath}$  to the root, and conjugating with it the various parts of  $ga\underline{t}shn\bar{u}$  or  $gasn\bar{u}$ , to go. Thus:—

aŭ mārī gatsh-chhus, I am being struck (202).

aũ mārī gĕūs, I was struck (203).

 $a\tilde{u}$  mārī  $ga\underline{ts}h\tilde{a}$ , I shall be struck (204).

Causal Verbs. - So far as the available examples go these are made in the usual way. We have:—

luṭāṇā, to squander, in I, 7, and I, 47; and samzāṇū, to cause to understand, to remonstrate with, in I, 42.

**Pronominal Suffixes** are added to verbs as in Kāshmīrī, but not to the same extent.

The suffix of the dative or agent of the first person singular is am, before which a final  $\bar{a}$  is dropped. Thus:—

gam (for  $g\bar{a}+am$ ), in  $m\bar{e}l\bar{i}$ -gam, he was-got-to-me (I, 34).

karyam (for  $kar\bar{\imath}$ , fem. of  $kary\bar{a}+am$ ), in  $m\bar{\imath}$  tahl karyam, by me service (fem.) was-done-by-me (I, 43).

I am unable to explain the form  $kary\bar{a}n\bar{\imath}$ , it was done by me (I, 27). It is perhaps a mistake. See, however, the remarks concerning  $dity\bar{a}n\bar{\imath}$ , below.

The suffix of the agent singular of the second person is t, as in *chhut*, in yu kas-th $\tilde{a}$  mul $\bar{a}$ - $\bar{a}n$ -chhut, this from whom was-bought-by-thee (240)?

The suffix of the dative singular of the third person is s or sz, as in: -

chhis, in mī kōrṛā ditmat-chhis, by me stripes given are-to-him, i.e. I have given stripes to him. ditmat-chhis is for ditmat-chhi+s, in which ditmat-chhi is the masculine plural of the perfect ditmut-chhu.

In *mārnias*, beat him (236), the s or as is evidently the suffix of the dative-accusative, but I am unable to explain satisfactorily the form *mārnia* or *mārni*. It looks like a future passive participle, but then we should expect *mārnā* or *mārnā*.

 $\bar{a}s\bar{\imath}$  ( $\bar{a}\bar{o}+s\bar{\imath}$ ), in  $tis\ b\bar{a}b\bar{a}\ dard\ \bar{a}s\bar{\imath}$ , to that father compassion came-to-him (I, 24). Probably we must explain  $\bar{a}s\bar{\imath}$ , in I, 39, in the same way, but the expression is awkward.

In  $\bar{a}is$  (for  $\bar{a}\bar{\imath}+s$ ) we have a suffix added to a feminine past,— $ch\bar{a}kh$   $\bar{a}is$ , anger (fem.) came-to-him (I, 40).

The suffix of the agent singular of the third person is  $n\bar{\imath}$ . This is added either directly to the participle, as in  $m\bar{a}ry\bar{a}n\bar{\imath}$ , struck by him, or else the  $y\bar{a}$  is first weakened to i, as in  $m\bar{a}rin\bar{\imath}$ . Examples are:—

 $bh\bar{e}jin\bar{\imath}$  ( $bh\bar{e}jy\bar{a}+n\bar{\imath}$ ), in  $tin\bar{\imath}$  tis bagrian-maz  $bh\bar{e}jin\bar{\imath}$ , by him, with reference to him, it-was-sent-by-him into the fields, i.e. he sent him into the fields (I, 11).

bōlyānī, in tisaņē bābā apnē kāmaņ bōlyānī, by his father it-was-said-by-him to his servants (I, 29). So I, 37.

 $ditin\bar{\imath}$  (for  $dity\bar{a}+n\bar{\imath}$ ), in  $tin\bar{\imath}$   $m\bar{a}l$   $ditin\bar{\imath}$ , by him the property was-given-by-him (I, 4).

dityānī, in tōně bābā bhārī dhām dityānī, by thy father a great feast was-givenby-him (I, 39).

We have seen above in  $kary\bar{a}n\bar{\imath}$  that the termination  $n\bar{\imath}$  appears to be used as a suffix of the first person. In the following it appears to be used as a suffix of the second person:—

 $dity\bar{a}n\bar{\imath}$ , in  $t\tilde{u}$   $bh\bar{a}r\bar{\imath}$   $dh\bar{a}m$   $dity\bar{a}n\bar{\imath}$ , by thee a great feast was-given-by-thee (I, 48).

From these it looks as if in this dialect the termination  $n\bar{\imath}$  was losing its force as a suffix of the third person, and was becoming simply a suffix signifying the past tense generally.

 $l\bar{a}n\bar{\imath}$  (from  $l\bar{e}n\bar{u}$ , to take, here used to form a compound verb. Past Part.  $l\bar{a}$ ), in  $matth\check{e}$   $lauht\check{e}$   $sab-k\tilde{\imath}$   $jam\bar{a}$   $kar\bar{\imath}-l\bar{a}n\bar{\imath}$ , by the younger son everything was collected and taken-by-him (I, 4). Similarly  $lut\check{a}-l\bar{a}n\bar{\imath}$  (I, 7).

 $l\bar{a}gy\bar{a}n\bar{i}$  (from  $l\bar{a}gn\bar{u}$ , past participle  $l\bar{a}gy\bar{a}$ ), in  $gala\ l\bar{a}gy\bar{a}n\bar{i}$ , to the neck he-was-applied-by-him, i.e. he embraced him (I, 25).

saganī, it-was-heard-by-him (I, 36). The form of the past participle here is doubtful.

samzānī, he-was-caused-to-understand-by him (1, 42).

Occasionally we have double suffixes. Thus,  $dist\bar{\imath}$  is the feminine plural of  $dity\bar{a}$ , given,  $ghund\bar{\imath}\tilde{a}$  distis is 'kisses were-given-to-him,' and  $ghund\bar{\imath}\tilde{a}$  distisan $\bar{\imath}$  is 'kisses were-given-to-him-by-him' (I, 25).

As in the neighbouring dialects, when a suffix is added to the second person plural of the imperative, the second person plural of the present subjunctive is used instead. Thus in 227 we have lathas, put-ye-on-him, where lath (?  $l\bar{a}th$ ), the second person plural of the present subjunctive, is used instead of  $l\bar{a}g\bar{o}$ , the second person plural of the imperative.

Compound Verbs.—Intensive Compounds are frequent. They are made, as in Pogri, by adding z to the root of the main verb, and conjugating the secondary one. The Kashmiri method is not followed. Thus:—

 $b\bar{a}nt\bar{i}-d\bar{e}n\bar{u}$ , to divide out (I, 4).

 $bh\bar{o}\bar{\imath}$ - $gatshn\bar{u}$ , to become (Hindī  $h\bar{o}$ - $j\bar{a}n\bar{a}$ ) (I, 9).

Corresponding to the Hindī chalā jānā, we have chalī-gatshnū (I. 6. and 224).

Intensive compounds of which the second member is  $l\bar{e}n\bar{u}$ , to take, appear to be literal intensives. Thus:—

dēī-lēṇū, to give outright (I, 3).

ghinnī lēṇū, to take absolutely (235).

karī-lēṇū, to make out and out (I, 5).

luṭā-lēṇū, to squander utterly (I, 7).

lāgī-lēṇū, to apply thoroughly, to clothe (I, 31).

There is one instance of an **Inceptive** Compound, viz. khushī karan lagōsam, they began to do rejoicing. Regarding the form lagōsam, see the remarks under the Past tense (p. 474).

[ No. 18.]

### DARDIC SUB-FAMILY.

DARD GROUP.

KĀSHMĪRĪ.

RAMBANI DIALECT.

SPECIMEN.

m6336 n3 n6 カカ X किं अनम गर्ल निवास यह निवास उ युम्पयम अवा गामम अमम मम मा गर्छ नि 331 यमन वमारी यात्रामा गर्व मध्य किंदे भारताई पर मध्या अभाम वरा कारा थारी थिंड गाँच भाषा गाँग गाँग अगु नाम गमन नरम जम्मी. मास 31 मिरवी सग्र केशक्त ७२१ अत भन्निस्त्री वस्त्रक वक्त प्रम ह नया भी प्रम 10. 2001 31म मन्यम दम् ३ दस्र म्य मिर भूकत गर्म अम अग अग महि प्रक्रमः) म्पर्ट

[ No. 18.]

# DARDIC SUB-FAMILY.

# DARD GROUP.

### KĀSHMĪRĪ.

Rāmbanī Dialect.

# TRANSLITERATION AND TRANSLATION.

·	Ik-mā	nna'u-san'a hṇū-saṇĕ -man-of		do dō two			la'uhara'u lauhrū sons
v		Tisa'ã-maṭhe'i-la'uhaṛē Tisaṇĕ-maṭṭhĕ-lauhṛĕ By-his-younger-son			$egin{aligned} &  ext{bolya,} \ &  ext{bolya,} \ &  ext{$t$-$was-$said,} \end{aligned}$	'he 'hē 'O	
	ba'aba'a,  bābā,  father,	ja-ki ^{zi-ki} whatever	mina'a ^{mēṇā} <i>my</i>	hasa'a hiss <b>a</b> share	sa'a sā <i>is</i>	mī to-me	de'i-la'u.'  dēī-lō.'  give-away.'
	Tani Tini By-him t	ma'al ba'anti			litini. ditini. ven-by-him		he-la'uhare Maṭṭhĕ-lauhrĕ he-younger-son
5.	tha'ure-diha	rĕ-paţĕ	saba-kiṇ sab-ki everything	jama jan collec	าลี.	kari-l kari-l -made-(and-)	
	Phiri Phiri Then	d'ur-mola dür-mu to-a-far-o	lkhai	chali-g chali-g he-went-	gā.	$egin{array}{c}  ext{Tit} \  ext{\it There} \end{array}$	'apona'a ^{apnā} his-own
	$egin{array}{cccccccccccccccccccccccccccccccccccc$		2	khaṇ ^{Kikhaṇ} When	$ ani \ ^{ ani} \ by ext{-}him$	saba-kiṇ ^{sab-k} ī everything	
				phari ^{phiri} then		tis-molakha'ai tis-mulkhai in-that-country	
	ba'aṛa'a  baṛā  a-great	ka'al ^{kāl} famine	$_{ m pe^{i}a.}^{ m pe\bar{a}.}$		O ō <i>He</i>	lachar ^{lachār} <i>helpless</i>	bhoʻi-ga'a. bhōī-gā. became.
10.	Phari Phiri Then		tis-mulkha	tis-molakha'a tis-mulkhai of-that-country		barĕ-ba a-great-	hata'awar-sane khtawarĕ-sanĕ rich-man-of
	gha'ar ghar house	ga'e. ga. he-went.	Tani Tiṇī By-him	tis tis as-for-him	sa'ur ^{sūr} swine	chana' chuni to-fe	iņī apnī-

			RA.	MBANI.				2,2
,	1	hh	ejini.	r	ľisa'ã		marajĩ	hĩ
	bagari'ã-n	•	ohējinī.	•	Tisanī		marj <b>ī</b>	thī
	bagrian-ma		sent-by-him.		His		wish	was
	fields- $in$	n u-was-	seni-oy-num.		11.08		00000	
	ʻja'ã-bhar	i sa'u	r	sikar		kha'ã-	sati,	ta'ã-b'ari
	'ja a-bhari	sūr		sikkar		khã-s		t <b>yā-</b> bharī
	'as	the extstyle sw	ine	husks		eating-	are,	80
	, .	Irbo'an '	Tis	kĩ	na'a	da'ã-	sati.	Jikhaṇ
	'ami	kha'an.'	Tis	kī	nā	da d	-	Zikhan
	amī		To-him		not	givin		When
	I	may-eat.'	1 0-160116	anyone	7600	goons	,	
- F	+÷~	hosh phi	ra'a, t	ikhaņ	ta	ıni	boli'a,	' meni
15.	tis	hōsh phi	•	tikhan		iņī	bōly <b>ā</b> ,	'mēņē-
	tis			then			was-said,	'my-
	to-him	867186 76000	, 100w,		- 9			
	- خۇمالىۋ. ت	an kitare	ka'ama	, a	sati.	Tiņ	tit	ra'uți
	ba'aba'a-s	•	kāmā	,	satī.	Tin	tit	rōṭī
	bābā-saņĕ		servan	t.e	are.	They	there	bread
	father-o	y now-many	807 0000					
		ti. 'ami	'it	bhaa'ul	ka'a	mai	-sa'ã.	· 'Ami
	kha'an-sa	amī	it	bhūkā			r-sā.	Amī
	khā-satī,		here	hungr			ig- $am$ .	$oldsymbol{I}$
	eating-ar	·e, 1	10676	www.	9			
	bo	'aba'a-pa'as	cha	li-gasa'ã		ti	sõ	bolã,
		bābā-pās		alī-gasā ;		t	is	bōlã,
		father-near	will-go-away;			to-	him	I-will-say,
	mig-own							
	"he	ba'aba'a,	$\mathbf{m}\mathbf{\widetilde{i}}$	tone		bhi	gana'ah	kara'a
	" hē	bābā,	mi	tōṇā		bhī	gunāh	karyā
	" O	father,	by-me	of-thee	? (	also	sin	was-done
								9 <b>T</b> A
20	ta'a ]	Parameshar-san	bhi	gans		kar		'Is Is-
20.	tā	Parmēsharĕ-suņ	bhī	gur		kar	To the second of	This-
	and	God-of	also	si	n	was-	aone.	11008-
						ban	٥,٠٣	Ta'ãh'tre
	laa'ik	na-sa'ã	tona'a	pa'ut			aa. nã.	Taĩ hārĕ
	lāik	nā-sā	tōṇā	putt			become.	As
	worthy	not-I-am	thy	801	i	1-may-	oecomec.	
				191	a, 1 _{0.770}	*	oini	da'akilo.'' '
	tona'a	ka'ama'ã	santi,		a'are ĩhārĕ		mīņĕ	dākī-lō.'''
	tōṇĕ	kāmã	santi,				me	keep."
	thy	servants	are,		80			
					hali-g	a'a.	Sa'a	haja'u
	Phiri	apana'a-ba'a	apa a-pa as	•	chali-g		So	hajū
	Phirī	apně-bā	bā-pās	<i>ħo_</i> -	went-a		Hе	still
	Then	his-own-fa	tner-near	1,6-				3 Q
	vol. viii, i	PART II.						

2 गाउँ। में भन भी। या अगाम में मार्थ में मार्थ मांना भी प्रवास कारत मार्थन भी मार्गित्र असं या मार्थ लाग भना 31न में मन्येन निर्ध आय 15. 315 33 200 मा अवस् अवस् उता देनान मेंगा विक्यम मध्य वाउँ वक्ताम मुता औ= अडिय भक्त म्हा क्या की विवस गरमं क्या मिन्न यम्यम् प्रमा प्रमा गमम 31म देन उ यम्प्य मा उम द्वा मम्म व्यम उस पुरुष मा जी गमार विम हम न्न केन अनम अग्रम प्रियेश यमम उत्तर्भन उर्फ वलाम नेरा उउमार गाम थाया माप्तम देकार्य प्रमा मन्त्रा कर्य उत्रह

			10/1	111111111111111111111111111111111111111			
1	pagari'ã-ma	ai bh	ejini.	ŋ	lisa'ã	marajĩ	hĩ
į.	bagrian-maz	•	hējinī.		Tisaņī	m ar jī	thī
	fields-in		sent-by-him.		$\it His$	wish	was
		sa'u:	12	sikar		kha'ã-sati,	ta'ã-b'ari
•	ja'ã-bhari	sa u. sūr	Ľ	sikkar		khā-satī,	tya-bharī
	ʻja-bhari		ina	husks		eating-are,	80
	'as	$the extsf{-}sw$	rne	nusns		Carring are,	
;	ami	kha'aṇ.'	Tis	kĩ	na'a	da'ã-sați.	Jikhan
	amī	khā.	Tis	kī	nā	dā-satī.	Zikhan
	I	may-eat.'	$To ext{-}him$	any one	not	$giving\mbox{-}is.$	When
	, •	hosh phi	ra'a, t	ikhan	tar	ni boli'a,	'meni
<b>1</b> 5.	tis			tikhan	tin		'mēņē-
	tis		- J J	then	by-h		my-
	to-him	sense retu	<i>77000</i> ,	011010	9		
	ba'aba'a-sa	an kitare	ka'ama	'a	sati.	Tiņ tit	ra'uți
	pa ana a-sa bābā-saņĕ	kitrě	kāmā		satī.	Ti <b>ņ</b> tit	rōṭī
	father-of	and the second section is a first	servant	<i>'s</i>	are.	They there	bread
	jainer-oj	nous mounty					
	I-balan gat	i. 'ami	'it	bhaa'ul	ca'a	mar-sa'ã.	'Ami
	kha'aṇ-satī,	amī	it	bhūkā		mar-sã.	Amī
	eating-are	<b>7</b>	here	hungr	y	dying-am.	$oldsymbol{I}$
	eaving-un	~ <b>,</b>					
	, , , , , , , , , , , , , , , , , , ,	laha'a-na'as	chal	li-gasa'ã	•	tisõ	bolã,
		'aba'a-pa'as bābā-pās		alī-gasā ;		tis	bōlã,
		ather-near		go-away	<b>,</b>	$to ext{-}him$	I-will-say,
					l,	hi gana'ah	kara'a
	"he	ba'aba'a,	$ ext{m} ilde{ ilde{i}}$	tone		hī gunāh	karyā
	" hē	bābā,	mī -	tōṇā		lso sin	was-done
	" O	father,	by-me	of-thee	;		
90	1., 'a TP	arameshar-san	bhi	gans	a'ah	kara'a.	'Is
20.	000 00	Parmēsharĕ-suņ	bhī	gur	āh	karyā.	Is-
	tā	God-of	also	si	n	was-done.	$\it This-$
	and	Jou of					.~
	•	na-sa'ã	tona'a	pa'ut	ar	bana'ã.	Ta'ãh'tre
	laa'ik	nā-sā	tōṇā	putt	ar	banã.	Taĩhārĕ
	laik	not-I-am	thy	801	i	I-may-become.	As
	worthy	7600-1-000					: 10 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1
		ka'ama'ã	santi,	tëh	a'are	mini	da'akilo.'''
	tona'a	Ka ama a kāmā	santi,	ta	ĩhārĕ	mīņĕ	dākī-lō.'''
	tōṇĕ	servants	are,		80	me	keep."'
	thy	SCIOWING					
		apana'a-ba'	aha'a-na'as	C	hali-ga	'a. Sa'a	haja'u
	Phiri	apana a-ba apnĕ-bā	iva a-pa as		chalī-gā.		hajū -4-77
	Phirī	his-own-fa	pa-pas			vay. He	still
	Then						3 Q
	VOL. VIII, P	ART II.					
			and the second of the second o				The second section is a second section of the second section in the second section is a second section of the second section is a second section of the second section

262 कार्म 315 2029 वरा 317 पर्मायम् 2021 माना 25. 2631 वर्ग गनम नमगमामा पुरंशन याम्या मा निष्ठ अप देनाम 3 यम्प्य गा 35 औ गिर्मे वेशम प्रभेष मान की मारे वेशमारी मिं ६म नमिं व भागे अभी भागे अन्ध वन्यम न्यान वन्यान रेनाना हेना भूत्रम्ब पामा मामा हम माण निष्मा मित्र महे हिला अस के के का भी नाम हैन स्वत भनं उस भिर्देश वग्न वानम ममतम नुउद्गा भगमात में २०१२। आर्यन में म कर्म भूम थागे भानाजा थागे अ६३१ वर्भ नगिष्ठ नग

अनमं ४३म न् ६३३म ५ म् २ म् २ म्

# RĀMBANĪ.

				RĀM.				
da'ur	tha'a,	, tis	dikhi-ka dēkhī-kar		tis-ba'aba' tis-bābā	a	darad dard	asi,
far	was,	him	seen-havi		o-that-fath	er con	mpassion	$came ext{-}to ext{-}him,$
25. da'uri-k		gala'a		'agi'ani		a'undi'ã hundīã		satisani.
daurī-k run-hau		$_{to\text{-}the\text{-}neck}^{\mathrm{gala}}$			_	kisses	were-give	n-to- $him$ - $by$ - $him$ .
La'uh	are	${ m tis}$	boli'a,			iba'a,	mĩ mĩ	tone bhi
Lauh $By ext{-}the$	ŗĕ	to-him	$it ext{-}was ext{-}sa$			ather,	by-me	of-thee also
gona'al	h	kari'a		ameshar-s		bhi	ganah gunāh	kara'ani.
$egin{array}{c} \mathtt{gun} ar{\mathtt{s}} \mathbf{h} \\ ar{s} i n \end{array}$		karyā was-done	Pa	rmēsharĕ-su $God$ - $of$	<b>.p</b>	also	sin	was-done.
'A'ũ	9:	is-la <b>'</b> a'ik	na-s		tona'a	· · · · · · · · · · · · · · · · · · ·	atar outtar	bana'ã.'
$oldsymbol{I}^{\mathtt{A}\widetilde{\mathtt{u}}}$	th	is-laik $is$ -worthy	na- $n$ o $t$ - $c$		tôṇā $thy$	•	son	I-may-become.
	ba'aba'	'a		a-ka'ama	<b>'</b> a		i'ani,	changi
Tisa	ņĕ-bābā is-fathe			s-kāmaņ <i>vn-serval</i>	nts		olyānī, as-said,	' good
-3								
20 nosha	'ak	ghini			is		-la'uni ;	'aṅga'uṭhi aṅgūṭhī
30. posha' pōsha garme	āk	ghin			is is is-one	lā;	-la'uni ; gī-lauṇī ; to-be-put-o	angūthī n; a-ring
garme bhi	āk ent lagi-l lāgi-l	$(is ext{-})to ext{-}be$ lo	i-āṇī, -brought, 'isi,	to-th	is is-one ja'uṛa'a	$it ext{-}(is ext{-})$ $bhi$	gī-lauņī ; to-be-put-o lagi-lo lāgī-lō	angūthi n; a-ring 'is. 'As is. As
garme bhi bhi also	āk ent lagi-l lāgī-li apply	$(is ext{-}) to ext{-}be$ to $ar{\mathfrak{o}}$ $-ye$ $to ext{-}thi$	i-āṇī, -brought, 'isi, jsī, s-one-verily	to-th ta'a ta y, and o	is is-one ja'uṛa'a jōṛā i-pair-of-s	$it ext{-}(is ext{-})i$ $bhi$ $bhi$ $hoes$ $also$ $kila'a$	gī-lauṇī; to-be-put-o lagī-lo lagī-lō apply-ye ma'a	angūthi n; a-ring 'is. 'As is. As to-this-one. We n'a lo'uhara'a
pōshi garme bhi bhi also kha'	ak ent lagi-l lagi-l apply	$egin{array}{ll} { m ghint} \\ { m (}is ext{-})to ext{-}be \end{array}$	i-āṇī, -brought, 'isi, īsī, s-one-veril; ha'ushi khushī	to-th	is is-one ja'uṛa'a jōṛā u-pair-of-s 'aṇ;	$it ext{-}(is ext{-})i$ $bhi$ $bhi$ $hoes$ $also$	gī-lauṇī ; to-be-put-o lagī-lo lāgī-lō apply-ye ma'a ^{mēṇ}	angūthi n; a-ring 'is. 'As is. As to-this-one. We n'a lo'uhara'a laubrā
pōshi garme bhi bhi also kha' kha'	ak ent lagi-l lagi-l apply ä eat	ghing $(is-)to-be$ lo $\bar{o}$ $-ye$ $ta'a$ $t\bar{a}$ $and$ $re$	i-āṇī, -brought, 'isi, -siī, s-one-veril; ha'ushi khushī	to-th ta'a tā y, and c kara kar we-may	is is-one ja'uṛa'a jōṛā u-pair-of-s 'aṇ;	it-(is-); bhi bhi hoes also kila'a kilā because	gī-lauṇī; to-be-put-o lagi-lo lāgī-lō apply-ye ma'a mēṇ my	angūthi n; a-ring 'is. 'As is. As to-this-one. We n'a lo'uhara'a laubrā son gajaga'a
pōshi garme bhi bhi also kha' kha' may-e	lagi-lagi-lagi-lagi-lagi-lagi-lagi-lagi-	(is-)to-be  lo $is-)to-be$	i-āṇī, -brought, 'isi, 'isī, s-one-veril; ha'ushi khushī ejoicing	to-th ta'a ta a ta y, and o kara kar	is is-one ja'uṛa'a jōṛā a-pair-of-s 'aṇ; Ē; -make ;	it-(is-); bhi bhi hoes also kila'a kilā because	gī-lauṇī ; to-be-put-o lagī-lo lāgī-lō apply-ye ma'a mēṇ my	angūthi n; a-ring 'is. 'As is. As to-this-one. We n'a lo'uhara's lauhrā son gajaga's
pōshi garme bhi bhi also kha' kha' may-e	lagi-lagi-lagi-lagi-lagi-lagi-lagi-lagi-	(is-)to-be to $is$ $is$ $is$ $is$ $is$ $is$ $is$ $is$	i-āṇī, -brought, 'isi, -isī, s-one-veril; ha'ushi khushī ejoicing ne, ā, as,	to-th ta'a ta y, and o kara kar we-may phiri phiri again	is is-one ja'uṛa'a jōṛā i-pair-of-s 'aṇ; ā; -make; zindā alive	it-(is-); bhi bhi hoes also kila'a kilā because	gī-lauṇī; to-be-put-o lagi-lo lāgī-lō apply-ye ma'a mēṇ my bho'a; bhōyā; became;	angūthi n; a-ring 'is. 'As is. As to-this-one. We n'a lo'uhara'a lauhrā son gajaga's gaz-gā lost-gon kha'ush
pōshi garme bhi bhi also kha' kha' may-e marin ma d tha'a	lagi-lagi-lagi-lagi-lagi-lagi-lagi-lagi-	ghing $(is-)to-be$ to $is-)to-be$ to $is-ye$ to $is-ye$ to $is-ye$ to $is-ye$ and $is-ye$ the $is-ye$ to $is-$	i-āṇī, -brought, 'isi, 'isī, s-one-veril; ha'ushi khushī ejoicing	to-th ta'a ta y, and o kara kar we-may phiri phiri again mi	is is-one ja'ura'a jōrā i-pair-of-s 'an; is; -make; zinda	it-(is-); bhi bhi hoes also kila'a kilā because	gī-lauṇī; to-be-put-o lagi-lo lāgī-lō apply-ye ma'a mēṇ my bho'a; became;	angūthi n; a-ring  'is. 'As is. As to-this-one. We n'a lo'uhara'a laubrā son gajaga'a gaz-gā lost-gon
pōshi garme bhi bhi also kha' kha' may-e marin ma d tha'a	lagi-lagi-lagi-lagi-lagi-lagi-lagi-lagi-	ghin' (is-)to-be  lo  o -ye to-thi  ta'a k  tā and re  a th  w  aga'usam. lagōsam.	i-āṇī, -brought, 'isi, 'isi, s-one-veril; ha'ushi khushī ejoicing ne, ā, as, shiri phirī	to-th ta'a ta y, and o kara kar we-may phiri phiri again mi	is is-one ja'uṛa'a jōṛā i-pair-of-s 'aṇ; i-make; zinda alive li-gam.'	it-(is-); bhi bhi hoes also kila'a kilā because	gī-lauṇī; to-be-put-o lagi-lo lagi-lō apply-ye ma'a mēṇ my bho'a; bhōyā; became;	angūthi n; a-ring  'is. 'As is. As to-this-one. We n'a lo'uhara's a lauhrā son gajaga's gaz-gā lost-gon kha'ush khushi
pōshi garme bhi also kha' kha' may-e marii ma d tha'a thay w	lagi-lagi-lagi-lagi-lagi-lagi-lagi-lagi-	ghin' (is-)to-be  lo  i -ye to-thi  ta'a k  tā and re  a th  w  aga'usam.	i-āṇī, -brought, 'isi, 'isi, s-one-veril; ha'ushi khushī ejoicing ne, ā, as, shiri phirī	to-th ta'a ta y, and o kara kar we-may phiri phiri again mi	is is-one ja'uṛa'a jōṛā i-pair-of-s 'aṇ; i-make; zinda alive li-gam.'	it-(is-); it-(is-); bhi bhi hoes also kila'a kilā because 'a	gī-lauṇī; to-be-put-o lagi-lo lāgi-lō apply-ye ma'a mēṇ my bho'a; bhōyā; became; Phiri Phiri Then	angūthi n; a-ring  'is. 'As is. As to-this-one. We n'a lo'uhara's a lauhrā son gajaga's gaz-gā lost-gon kha'ush khushi rejoicin
pōshi garme bhi also kha' kha' may-e marii ma d tha'a thay w 35. kar	lagi-lagi-lagi-lagi-lagi-lagi-lagi-lagi-	ghin' (is-)to-be  lo  o -ye to-thi  ta'a k  tā and re  a th  w  aga'usam.  lagōsam.  hey-began.	i-āṇī, -brought,  'isi, -isī, s-one-veril; ha'ushi khushī ejoicing ne, ā, as, shiri phirī	to-th ta'a ta y, and o kara kar we-may phiri phiri again mi was-g	is is-one ja'uṛa'a jōṛā i-pair-of-s 'aṇ; i-make; zinda alive li-gam.'	la, it-(is-); it-(is-); bhi bhi hoes also kila'a kila because 'a	gī-lauṇī; to-be-put-o lagī-lo lāgī-lō apply-ye ma'a mēṇ my bho'a; bhōyā; became; Phiri Phirī Then	angūthi n; a-ring  'is. 'As is. As to-this-one. We n'a lo'uhara'a lauhrā son gajaga'a; gaz-gā lost-gon kha'ush khushī rejoicin
pōshi garme bhi also kha' kha' may-e marii ma d tha'a thay w 35. kar	lagi-lagi-lagi-lagi-lagi-lagi-lagi-lagi-	ghin' (is-)to-be  lo  o -ye to-thi  ta'a k  tā and re  a th  w  aga'usam.  lagōsam.  hey-began.	i-āṇī, -brought, 'isi, 'isi, s-one-veril; ha'ushi khushī ejoicing ne, ā, as, shiri phirī	to-th ta'a ta y, and o kara kar we-may phiri phiri again mi was-g	is is-one ja'uṛa'a jōṛā i-pair-of-s 'aṇ; i-make; zinda alive li-gam.'	it-(is-); it-(is-); bhi bhi hoes also kila'a kilā because 'a	gī-lauṇī; to-be-put-o lagī-lo lāgī-lō apply-ye ma'a mēṇ my bho'a; bhōyā; became; Phiri Phirī Then	angūthi n; a-ring  'is. 'As is. As to-this-one. We n'a lo'uhara's a lauhrā son gajaga's gaz-gā lost-gon kha'ush khushi rejoicin

गम मान भागमं मान भागमान मार्वः माग्रा मंत्रव तक्तरमंत्री स्वित्तम वस्ताम विस्ताम्त्रा मंत्रव वैवेग्हरा अमा विमाम दिनाम अमामम युर्वाम लता उत्तरम् देलदेल कुन्त्र) यउता थाउ।क्रिश मन पुर तित हिल्ला क्रिक्स क्रिया हिला हिला प्रमा विश नामकाम् अता निमान यमपम यमाम 6326 वस्त्र में। २३न वरासमा उत्त महं मा मन प्रायाम थारा अर्थः भ्वरा नमार यानि 45. ३म थाउ।म मुणमम थिनुउ। ममक अ६३) 80 × 329 = 314 313 730 40 क्षा अगाउँ अक्रम् मामा यमा मामि उ

# RĀMBANĪ.

		-	ikha'ã Zikhan	sa'a g	ghar-na'ara'a ghar-nārā	'a'ũ, āō,	saga saga	
	111.00		When		he-house-near		was-heard	
	in u	vas.	V 10610	100 0	100-100 000-10001	owne,	2008 110011 0	og nom
	'antar	na'ach-santī.		'Apana'a	ka'ama'a	bō	li'ani, ^{lyānī,}	'antar
	within	dancing-they-	·are.	His-own	servant	rt-was-so	iid- $by$ - $him$ ,	'within
	ko ko what	kar-sati?' kar-satī?' doing-are-they		Tani-kām Tiṇī-kāmā y-that-serv	Ъ	oli'a, _{ōlyā,} as-said,	ʻta'na'a ʻtōṇā ʻthy	behra'a  brhā  brother
	'si. āsī. is-come-to		a'ana'a-ba' Tōṇĕ-bābi By-thy-fai	1	bhārī	aham ^{dhām} feast is	diti'ani dityānī e-given-by-him	sa'a so that
<b>4</b> 0.	la'uhara'a lauhrā son	ra'aji-b rāzī-bi safe-(and	īzī	ghar _{ghar} house c	'a.' ·āô.' came.' — I	Tis	chākh	a'is. āis. e-to-him.
	Ghar Ghar The-house	na'a na not	gasi. ^{gasi.} he-will-go		Tisau l	oābā l	ahar g	si-kari gasī-karī e-having
	he-was-ca	samaja'an samzānī. used-to-under		$egin{array}{c} { m Ten} \ { m in}. & { m \it By-ho} \end{array}$	i apıı <b>s</b>	ba'aba'a bābā father	bōlyā,	ʻ'itara'u ʻ _{itrū} so-many
	ba'ar bar years	mĩ _{mĩ} <i>by-me</i>	țahal țahl service		ri'am, ^{karyam} , <i>lone-by-me</i> ,	tona³a tōṇā thy	'akhã ākhaṇ word	mĩ ^{mĩ} <i>by-me</i>
	na'a  na  not	parati'a ; partyā; was-disobey		phiri phiri then	ta'ũ tធី by-thee	bak	i-sa'ano rī-suņ oat-of	shila'u shilū <i>kid</i>
45	. na'a ^{nā} not	- di	ti'a _{tyā} <i>given</i>		'apana-ja-da' apnĕ-zi-d ay-own-that-f	ūstī-sāth		kha'ushi khushi rejoicing
	kara'ã ^{kar} ã. <i>I-may-ma</i>		Jakhaṇ Zikhaṇ When	ton tō tħ	ņā y	iĥ ]	atar outtar son	ghar ghar the-house
	'ithi, [§] -thē, coming-we	jinahẽ ^{ziṇī} as, <i>by-whom</i>	ta'una'a tōṇā thy	ma'al ^{māl} property	be-'ara bē-ar without-m	th	lota'a'i, luṭāyā` us-squandered	tõ tä , <i>by-thee</i>

अस्मा समाम भी अस्मा भी असि देन्स उ न ६३६ ३६ मध्या ता पमाम उ उठ. ता पमाम प्र अस्म माम थाना साह ३१ २०१५ सिड्डा मोस्माम गोमा निमम ह रामाम उन्न अस्म माम माम माम रामाम उन्न अस्म माम समा सम्म रामाम अस्म अस्म मामा समा सम्म रामाम अस्म अस्म मामा समा सर्थना सामाम

# RĀMBANĪ.

			ILA,	MIDANE.			20,
	bh <b>ā</b> rī	dhām	iti'ani.' ^{lityānī} .' ven-by-thee.'	$egin{array}{c}  ext{Tini} \  ext{\it By-him} \end{array}$	tis tis to-him	bola'a bōlyā, it-was-se	• hē
	la'uhaṛa'u, lauhṛū, son,	$ a'\widetilde{\mathfrak{u}} \ thou$	sada'a sadā ever	mĩ-pa'as mĩ-pās me-near	$rac{ ext{h}  ilde{f e}.}{art.}$		Jakhaṇ Zi-kĩ Whatever
<b>5</b> 0.	mĩ-pa'asi, mĩ-pāsī, me-is-near,	$_{egin{subarray}{c}  ext{so} \  ext{} that \end{array}}$	tana'a tōṇā thine	sa'a. _{sā.} <i>is</i> .	]	'hiri ^{Phiri} But	khaushi khushi rejoicing
	karana'a,  karnā,  to-make,	khaushi _{khushī} <i>rejoicing</i>	man	'ana'a ^{āṇ<b>ā</b> ebrate}	mini ^{mīņš} me-to	lajam ^{lājam} proper	the, the, were,
	kila'a ^{kilā} because	$tona'a \ _{tar{o}nar{a}} \ thy$	bhara'a brhā brother	mar	mata'a imatā ead	tha'a, thā, was,	so so he
	jinda'a zindā alive	bha'u'a ; bhōyā ; became ;	٤	jaga'a gaz-gā et-gone	tha'a-na thayā-n was,		pha'uri _{phirī} again

mili-gam.'

mēlī-gam.'

he-was-got-to-me.'

# STANDARD LIST OF WORDS AND

Engl	ish.				Kāsh	mīrī.			Kashtawā	āŗī.			Pŏgul	ī.		
1. One .	•	•		Akh	•		•	•	Akh		•	.   3	Yakh		•	
2. Two .				$\mathbf{Z}^{n}\mathbf{h}$			•		Zēh		•	. 1	Dīh, dih .		•	
3. Three	•	•		Trih, trè	Sh.	•	•		Trĕ, tra			. 0	Chāē	·	•	•
4. Four				<u>Ts</u> ōr	, 1 ₂ 1		•		<u>Ts</u> ōr			- 5	<u>Ts</u> āur .	•	•	•
5. Five .	•		•	Pön <u>ts</u>	•	•	•		Pants, panz	•	•	• .	$ ext{P} \widetilde{\overline{ ilde{a}}} \underline{ ilde{t}} \mathbf{s}$ ,	•	•	•
6. Six .	•	•		Shĕh	•	•	•	•	Shĕ	•	•		Shĕ .	•	•	
7. Seven	•	•		Sath	• • •	• .	•	•	Satt, sath		•		Satt .	•	•	•
8. Eight	••	• • • • • • • • • • • • • • • • • • •	•	Öth				•	Eţh, ēth .	•.	•		Ãhț .	•	•	•
9. Nine			,/ 1.	Nav	•		5 •	•	Nau, nõ .	•		-	Nāu .	•		•
10. Ten		•		Dah			•	•	Dah .	•	•		Dāh .	•	•	
11. Twenty	•	•		Wuh	•	• •	•	•	Wuh .	•	•	•	Wih .	•	•	•
12. Fifty		•		Pan <u>ts</u> āl	ı .			•	Pan <u>ts</u> ā, panzā		•	•	Pan <u>ts</u> ä .	•	•	•
13. Hundred	•			Hath	a	•	•		Hat, hathā	•	•	•	Hat .	•	• ***	•
14. T .				Bŏh	•			•	Bŏh .	•	•	•	Αũ .	•	•	•
15. Of me				. Myôn ^u				•	Miāunu .	•	•	•	Mî ^u n, mîun	•		
16. <b>M</b> ine				. Myôn ^u					Miāun ^u .			•	Mī ^u n, mīun			
17. We .				. Asi		•			As	•		•	As •			
18. Of us		•		. Sôn ^u				•	Asun .			*	Asau, asaū	•		
19. Our .				. Sôn ^u				•	Asun .		•	•	Asu, asañ	1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1		
20. Thou		•		. <u>Ts</u> ah		•			Tū, <u>ts</u> a .	•			Tu .			
21. Of thee				. Chyôn'	1.				<u>Ts</u> āun ^u , zāun ^u				Tī ^u n, tīun	•		
22. Thine				. Chyôn	a ,				. <u>Ts</u> āun ^u , zāun ^u				Ti ^u n, tīun			
23. You .	•			. Töhi			•		Tus .				Tus .			
94 Of war				Tuhon	Au				(II) or or				Treen trees			

# SENTENCES IN THE DIALECTS OF KASHMIRT.

Sirājī	of Pōḍ	lā.	*	Rām	banī.			English.
Ikk .	•	1	•	Ik.	•	•	•	1. One,
Dūī ,	•	•	•	Dĩh or đỡ	•	•		2. Two.
Trēī .	• •	•		Chēī or trai	, • .	•	•	3. Three.
<u>Ts</u> ōur .	•	į		Tsaur or chor	•	• -	•	4. Four.
Pānts .	•	•	•	Pan <u>ts</u> or panj		•	•	5. Five.
<u>Şh</u> ăh, she		• 2		Shĕ or chhĕ	•		•	6. Six.
Satt .	•		•	Satt .	•	•	•	7. Seven.
Ațțh .	•	•	•	Ațh .		•	•	8. Eight.
Nau .	•		•	Nau .		•	•	9. Nine.
Das .			•	Das .			•	10. Ten.
Bīh .				Bìh .		•	•	11. Twenty.
Panzā .		•	•	Panzāh .	•		•	12. Fifty.
<u>Sh</u> ōū .	•		•	Shau .		·	•	13. Hundred.
Aű .			•	Aũ, amī .			•	14. I.
Mīṇō, mēṇō			•	Mēņā, miņā			•	15. Of me.
Mīṇō, mēṇō			•	Mēņā, mīņā			• {	16. Mine.
Āh .		•	•	As .				17. We.
Ahmō .			•	Asaữ .				18. Of us.
Āhmō .			•	Asaũ .	•		•	19. Our.
Tu .	•			Tā, tữ .	•		•	20. Thou.
Tīņō, tē <b>ņ</b> ō	·			Tōṇā, tīṇā			•	21. Of thee.
Tīņō, tēņō			•	Toṇā, tīṇā				22. Thine.
Tuh .			•	Tus .		·	•	23. You.
Tuhmō .			•	Tusaữ .		•		24. Of you.

English.				Kās	h <b>m</b> īrī.		Kashtawārī.	Pŏgulī.	
26. He .	•	•	. s	Suh .	•	• •,	Su	Su	
27. Of him		•	. T	lami-sondu, i	asondu	•, •	Tyisun	Těsau, t <b>y</b> ěsau	,
28. His .	•	•	. T	Cami-sondu,	${ m tasond}^{ m u}$	• ;	Tyisun	Těsau, tyěsau .	
29. They .	•	•	. T	lim .	•		Tim	Tiaŭ	
30. Of them	•	•	. T	l'iman-hond	, tihond	l ^u .	Timan-hun, timnā-hun	Tiauau	
31. Their.	• .	•	. T	Timan-hond	', tihond	ſa .	Timan-hun, timnā-hun .	Tiauau	
32. Hand.	•		. A	Atha .	. • .		Hattho, hatho	Āht	
33. Foot .	•	•	.   K	Khōr, pād	•	•	Khōr	Khur	
34. Nose .	•	•	. N	Nas .		2	Nasth	Nābt	
35. Eye .	•	9 - 1	. A	Achhi .			Achchhī, achhī.	Achchh	
36. Mouth	•			Ös .			Shund, asa	Mūī	
37. Tooth	•		. 1	Dand .			Dand, dandā	Dant	
38. Ear .	• •		. F	Kan .			Kann, kan	Kann	
39. Hair .			.   1	Wāl .			Wal	Mast, wāl	
40. Head .			. ]	Kala .			Lŏţ, lŏth	Löt, lut	
41. Tongue			. 2	Zĕv			Zĕou, ziō	Ziū	
42. Belly .	•			Yĕḍ .			Yad	Id	
43. Back .			. 7	Thar .			Pand, dandu, dando .	Charh	
44. Iron .				Shëst ^a r .			Shĕthar	Shāhtar	
45. Gold .			. 8	Sŏn .			Sŏnn, sŏnā	Sŏnn	
46. Silver			.   I	Rŏph .			Rŏp, rŏphā	Rupp	
47. Father			. 1	Môl ^u .			Mhālu, mhālu	Maul, baub	
48. Mother			. 1	Möj ^u .			Mhāili, bāī	Yĕi	
49. Brother			.   E	Bôy ^u .			Bhanī, bhōī, bhāy ^u	Bārun, bauī	
50. Sister			. E	Bĕñ <b>ĕ</b> .			Bhain, bihan	Bēan	
51. Man .		•	. \	Mahan <b>yuv</b> u			Māhnu, māhn ^u , māhun	Mohan	

Sirājī of D	ōḍā.	Rāmbanī.		English.
Sa	•	Ŏ, su	• •	26. He.
Tē-tō	•	Tĕsaŭ, tis, usaŭ	• .	27. Of him.
Tē-tō	•	Tĕsaü .	•	28. His.
Tin .	•	Ō, tin		29. They.
Tiṇā-tō	•	Tiṇaŭ, uṇaŭ .	•	30. Of them.
Tinā-tō .		Tiṇaữ, uṇaữ .		31. Their.
Hatth	• *	Hatth .	•	32. Hand.
Khur	•	Pair, khur .		33. Foot.
Nakk		Nakk	* 1	34. Nose.
Achchhī .		Achchh, akkh .		35. Eye.
Mãh		Mūt, mū .		36. Mouth.
Dant .		Dant		37. Tooth.
Kann		Kann		38. Ear.
Kē		Kēsh, bāl .		39. Hair.
Rut		Rut, shir .		40. Head.
Jib		Zibh		41. Tongue.
Iḍḍ, pēṭ		Pēṭ		42. Belly.
Piţţh		Piṭṭh		43. Back.
Lohā		Lohā		44. Iron.
Sŏnnā		Sonu		45. Gold.
Ruppā, chãđī .		Chãdī	•	46. Silver.
Babb ·		Bābb, bābbā, bābā	•	47. Father.
Ī.,		Ammā	•	48. Mother.
Brhā	•	Brhā	•	49. Brother.
Baihņ, bēhņ ,		Bahin, bēbē .	•	50. Sister.
Māhṇū, māhṇō		Māhņ, māhņō .	•	51. Man.
				52, Woman,

English.			Kāshmīrī.	Kashṭawāṛī.	Pŏgulī,
53. Wife .			Kölay, gariñ	Kŏlāi, gariñ	Kŏlai
54. Child.			Shur ^u , mōsum	Shuṛ ⁿ , bukṭ ^u	Lūk
55. Son .		•	Nëchyuv ^u , pūt ^u	Shur ^u	Lūk
56. Daughter			Kūrū	Kōṛi	Kurhī, kuhrī
57. Slave.			Gölām	Ghulām, ranth	Gulām
58. Cultivator			Grūst ⁿ	Zimīndār, gurasth ^u	Zamindār
59. Shepherd	•. •		Gabi-rochhu	Pŏhāl	Guāl
60. God .			Khŏdā (Musalmān), Day (Hindū).	Sāhab, dēbtā	Khudā
61. Devil.	•		Shaitān (Musalmān), dĕv (Hindū).	Shētān, mashānd	Shēitān
62. Sun .	•	•	Sirě	Sūraj, dōs	Dās
63. Moon.		•	Zūn	Zosun	Zōsun
64. Star .			Tārukh	Tāru	Tārgan
65. Fire .	•	•	Nār	Nār	<u>Ts</u> ōŗī, nār
66. Water			Pôñª	Pāñ, pāñi	Pāĩ
67. House			Gara	Gharō, ghar	Ghar
68. Horse			Gur ^u	Ghuru, ghuru	Ghōru
69. Cow .		•	Gāv	. Gāu	Gāũ
70. Dog .			Hūnu	. Hōnu, hōnu	Hunnu
71. Cat .		. i. •	Brôr ^u (m.)	Brāuŗ ^u , brāuŗu, f. brāiŗ ⁱ .	Brāŗ
72. Cock .			Kökur	. Kökkar, kökar	Kukkur
73. Duck.			Batukh, ünz ^ü	Batak	Batki
74. Ass .			Khar	Khar, khōtā	Khar
75. Camel			Wath	. Tth	ðţ
76. Bird .			Jānawara	. Jānwar, pachhan	Jönāwār
77. Go .			. Ga <u>ts</u> h	Gatshunu (infinitive), gatsh	Gatshnu (infinitive)
78. Eat .			. Khëh	. Khĕun ^u , khĕ .	Khālnu (inf.) .

Sirājī of	Dōḍā.	Rāmbanī.	English.
Zanān .	• • • •	Lāŗī, zanāna	53. Wife.
Maṭṭhō .	• •	Lauhṛā, lōk, lōk ^u .	54. Child.
Maṭṭhō .	• • •	Lauhrā, lōk, lōk ^u .	55. Son.
Dhī, kuṛhī	. •. •. •. •. •. •. •.	Kurī, kurhī	56. Daughter.
Kāmō		Kām ⁿ , kāmā	57. Slave.
Jīmīdār	•	Zamindār	58. Cultivator.
Guāl .	•	Guāl	59. Shepherd.
Paṇmēsar	•	Paṇmēsar	60. God.
Shatān .	• • • •	Shatān, bhūt	61. Devil.
Dīs .	•	Dūs, sūraj	62. Sun.
Chann .		Tsannī, chan	63. Moon.
Tārā .		Tārā, tāra	64. Star.
Agg .		Agg	65. Fire.
Pāņī .		Pāṇi	66. Water.
Ghar .		Ghar, gī	67. House.
Ghōŗō .		Ghōṛu, ghōṛā	68. Horse.
Gōrū .		Gau	69. Cow.
<u>Sh</u> uņō, <u>sh</u> uņā		Shuṇā	70. Dog.
Bilāŗ .		Bilār, bilāt	71. Cat.
Kukkuŗ.		Kukkur	72. Cock.
Batkī .		Batkī	73. Duck
Khar .		Khōt ^u , khōtā	74. Ass.
ữţ.		Ut	75. Camel.
Poto .	•	Phakrā, pakhrū	76. Bird.
Gis .		Gatsh, gas	77. Go.
Khā .		Khā	78. Eat.

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English.	Kāshmīrī.	Kashtawārī.	Păgulī.
	Wŏla, yih	Yiunu, yi	Yüun (inf.)
80. Come · · ·	Mār	<u>Ts</u> ōṭun ^u , tsōṭ	Phārnu (inf.) .
81. Beat	Wŏth .	Khari khari riun ^u , hōsh wŏth.	Kharkhur rahnu (inf.)
83. Die	Mar .	Marun ^u , mar	Phaṭnu (inf.)
	D.T.	. Dyun ^u , dāh	Dēun (inf.)
84. Give · ·	Dav	Dōṛun ^u , dōṛ	Dhaũ tulnu (inf.)
85. Run. • • • • • • • • • • • • • • • • • • •	. Hyur ^u	Hōsh	Ubha
87. Near	Nishin .	Niōr ^u	Nēŗi
88. Down	Bŏn	. Bŏn	Khalā
89. Far	· Dūr	. Dūr	. Dűr
90. Before	Bronth .	. Bonth, bronth	. Aggē, aiggī
91. Behind	· Patā · · ·	. Pata, path	. Pat
92. Who • •	· Kus	. Kõ	Kam
93. What	· Kyāh · · ·	. Kyä	. Kut
94. Why	. Kyāzi	. Kyāzi, kyāza	. Guzzi
95. And . • '	· Ta	. Tě, biyě	. Të
96. But.	Līkin	. Par	Par · ·
, 97. If · · ·	-ay	. Haĩ, zikar	
98. Yes	. Āhan		. Ā~
99. No . · ·	. Na	. Nõi, nivi	Na · ·
100. Alas	Hāy	Hai hai	Haī
101. A father .	. Mõl ^u	Mhālu	Maul
102. Of a father -	. Möl ⁱ -sond ^u	. Mhāli-sun, -sund .	. Māla-sun
103. To a father •	. Mölis	Mhālis	. Mālis
104. From a father .	. Māli-nishĕ .	. Mhālis-hata, -nish .	. Mālis-laba
nor Three fothers	$\mathbf{Z}^{\mathbf{e}}$ h möl $^{\mathbf{i}}$	. Zēh mhāli	. Dih māla -

Sirājī of D	ōđā.	Rāmb	anī.	English.	
ai · ·		. E	*	80. Come.	
lār	•	Mār .	• 10 • 10 •	81. Beat.	
Charō	•	. Kharō .		82. Stand.	
Mar .	•	. Mar .	• • • •	83. Die.	
Dē .	• • •	. Dē .	n. Najnakan jar	84. Give.	
Daur •	•	Daur .	• 4.•	85. Run.	
Kharō		. Ubhu .		86. Up.	
Nēŗē .	•	. Naire, nere		87. Near.	
Uŗō .	• • • • • • • • • • • • • • • • • • • •	. Khalō, hēṭh		88. Down.	
Dūr .		. Dār .		. 89. Far.	
Agar .		. Agar, āgĕ		. 90. Before.	
Pat .		. Pat, pīchhĕ		91. Behind.	
Kam .		. Kam .		. 92. Who.	
Kī, kut		. Kut		. 93. What.	
<b>K</b> ī •		. Kizug, kī, ki	lā.	. 94. Why.	
Tē, tĕ .		. Hor, të		. 95. And.	
Par .		Par		. 96. But.	
<b>Z</b> ē .		. Zēkar		. 97. If.	
Â.	•	. X .		. 98. Yes.	
Nahi .		. Na, nā		. 99. No.	
Hai .		. Hai, hĕ .		. 100. Alas.	
Babb .		. Bābb, bābbā	•	. 101. A father.	
Babbāņō		Bābbā-suņ	•	. 102. Of a father.	
Babbō .		. Bābbā ·	•	. 103. To a father.	
Babbō hathā		. Bābbā-thấ	•	. 104. From a father	
Dāi babb		. Dĩh bābb		. 105. Two fathers.	

106 Fathers

			•
English.	Kāshmīrī.	Kashṭawāṛī.	Pŏgulī.
107. Of fathers	Mālĕn-hond ^u	Mhāliðn-hun ^u	Mālan-sun
108. To fathers .	Mālěn	Mhāliĕn	Mālan
109. From fathers .	Mālyau-nishē	Mhāliĕn-hata, -nish	Mālan-laba
110. A daughter	Kūr ^ū	Kōṛ ⁱ	Kāhrī ,
111. Of a daughter .	Korĕ-hondu	Kōṛi-hun ^u	Kühṛa-sun
112. To a daughter .	Kōrĕ	Kōri	Kāhṛa
113. From a daughter	Kōri-nishĕ	Kōṛi-hata, -nish	Kühra-laba
114. Two daughters .	Zah körể	Zēh kōŗi	Dih kūhra
115. Daughters	Kōrĕ	Kori	Kūhra
116. Of daughters	Kōrĕn-hondu	Kōriĕn-hun ^u	Kāhran-sun
117. To daughters	Kōrĕn	Kōriĕn	Kühran
118. From daughters	Koryau-nishë	Kōričn-hata, -nish	Kühran-laba
119. A good man	Akh jān mahanyuv ^u .	Zabar mähnu	Juanmut mohan
120. Of a good man.	Akis jān mahaniv ⁱ -sond ^u .	Zabar mähni-sun, -sund .	Juänmat mahna-sun.
121. To a good man	Akis jān mahanivis	Zabar māhnis	Juanmat mahnis .
122. From a good man .	Aki jān mahanivi-nishĕ .	Zabar māhnis-hata, -nish .	Juānmat mahnis-laba
123. Two good men	Zah jān mahanivi	Zēh zabar māhni	Dih juänmat mahna
124. Good men	Jāu mahaniv ⁱ	Zabar māhni	Juanmat mahna .
125. Of good men	Jan mahanivěn-hondu .	Zabar mähniĕn-hunu .	Juānmatan mahnan-sun
126. To good men	Jān mahanivěn	Zabar māhniĕn	Juānmatan mahnan .
127. From good men	Jān mahanivyau-nishĕ .	Zabar māhniĕn-hata, -nish	Juänmatan mahnan-laba
128. A good woman	Akh jān zanāna , .	Zabar zanān	Juänmit kurhmahn
129. A bad boy	Akh nākāra koţ ^u	Bad shuru, marh shuru	Allakmut lük
130. Good women	Jān zanāna	Zabar zanāna	Juānmacha kurhmahn <b>ya</b>
181. A bad girl	Akh nākāra kūr ^t	Bad kōṛi, maṛh kōṛi	Allakmit kuhṛī .
132. Good	Jān, r ^o t ^u	Zabar, juān	Juān, juānmut .

Babbā	Sirājī of Dōdā.	Rāmbanī.	English.
Babbā-hathā . Bābban thā . 109. From fathers.  Dhī . Kurhī . 110. A daughter.  Dhīā - Kurhī . 111. Of a daughter.  Dhīā . Kurhī . 112. To a daughter.  Dhīā - Kurhī . 113. From a daughter.  Dhīā - La . 114. Two daughters.  Dhīā - Kurhīē . 115. Daughters.  Dhīā - Kurhīē . 116. Of daughters.  Dhīā - Kurhīā . 117. To daughters.  Dhīā . Kurhian . 117. To daughters.  Dhīā . Kurhian . 118. From daughters.  Dhīā . Kurhian . 119. A good man.  Juān ar juān mato māhnō . 119. A good man.  Juān matē māhnuē - Changē māhnē . 120. Of a good man.  Juān matē māhnuē . Changē māhnē . 122. From a good ra . 122. From a good ra . 123. Two good men.  Juān matā māhnuā . Changē māhnē . 123. Two good men.  Juān matā māhnuā . Changē māhnē . 124. Good men.  Juān matā māhnuā . Changan māhnan . 125. Of good men.  Juān matā māhnuā . Changan māhnan . 126. To good men.  Juān matā māhnuā . Changan māhnan . 127. From good men.  Juān matā māhnuā . Changan māhnan . 128. A good women.  Juān matā zanān . Changan māhnan . 129. A bad boy.  Juān matīē zanānī . Changīt zanānī . 130. Good women.  Atsangmatā kurhī . Burmatī kurhī . 131. A bad girī.	Babbā̃ņō	Bābbaṇ-suṇ	107. Of fathers.
Dhi Kuphi	Babbã	Bābban	108. To fathers.
Dhiā to Kurhi	Babba-hatha	Bābban thấ	109. From fathers.
Dhiā Kurhi 112. To a daughter.  Dhiā-hathā Kurhi-thā 113. From a daughter.  Dhiā Dih kurhiā 114. Two daughters.  Dhiē Kurhië 115. Daughters.  Dhiā Kurhian-sun 116. Of daughters.  Dhiā Kurhian 117. To daughters.  Dhiā Kurhian 118. From daughters.  Dhiā Kurhian thā 118. From daughters.  Dhiā Kurhian thā 119. A good man.  Juān matē māhņuē Changē māhņē 120. Of a good mar.  Juān matē māhņuē Changē māhņē 122. From a good rat.  Juān matā māhņuā Changē māhņē 123. Two good mer.  Juān matā māhņuā Changē māhņē 124. Good men.  Juān matā māhņuā Changē māhņē 125. Of good men.  Juān matā māhņuā Changan māhņan 126. To good men.  Juān matā māhņuā Changan māhņan 126. To good men.  Juān matā māhņuā Changan māhņan 128. A good wom.  Atsangmato matthō Burmut lok 129. A bad boy.  Juān matīē zanān Changīt zanān 130. Good womer.  Juān matīē zanān Changīt zanān 130. Good womer.  Juān matīē zanān Changīt zanān 131. A bad girl.	Dhi · · ·	Kurhī	110. A daughter.
Dhiā-hathā . Kurhi-thā	Dhīā-tō · · ·	Kurhī-sun • • •	111. Of a daughter,
Dùi dhiê . Dih kurhiā . 114. Two daughters.  Dhiē . Kurhië 115. Daughters.  Dhiā	Dhīā · · ·	Kurhī	112. To a daughter.
Dhiā . Kuphië	Dhīā-hathā	Kurhī-thã	113. From a daughte
Dhiā - Kurhian - sun	Dũi dhiệ · · ·	Dih kurhīā	. 114. Two daughters.
Dhiā	Dhīē	. Kurhīĕ¹	. 115. Daughters.
Dhĩa	Dhīā-tō	. Kurhian-sun	. 116. Of daughters.
Juân or juânmatô māhṇō Chaṅgō māhṇō	Dhīā	. Kurhian	. 117. To daughters.
Juanmatē māhņuē	Dhīā-hathā	. Kurhian-thã .	. 118. From daughter
Juānmatē māhņuē	Juan or juanmato mahņo	Chango māhņō	. 119. A good man.
Juānmatē māhņuē	Juanmatē māhņuē-tō	, Changë māhņĕl-suņ	. 120. Of a good man
Juānmatē māhņuē-nātna       Onange māhņē       .       123. Two good mer         Juānmatā māhņuā       .       Changē māhņē       .       124. Good men.         Juānmatā māhņuā to       .       Chāngan māhņan-suņ       .       125. Of good men.         Juānmatā māhņuā .       .       Changan māhņan       .       .       126. To good men.         Juānmatā māhņuā hathā .       .       .       .       .       .       .       .       .       .       .       .       .       .       .       .       .       .       .       .       .       .       .       .       .       .       .       .       .       .       .       .       .       .       .       .       .       .       .       .       .       .       .       .       .       .       .       .       .       .       .       .       .       .       .       .       .       .       .       .       .       .       .       .       .       .       .       .       .       .       .       .       .       .       .       .       .       .       .       .       .       .       .<	Juanmatē māhņuē .	. Changë māhņë.	. 121. To a good mar
Dñi juānmata manņus       . In charge         Juānmatā māhņuā       . Change māhņe       . 124. Good men.         Juānmatā māhņuā tō       . Chāngan māhņan-sun       . 125. Of good men.         Juānmatā māhņuā       . Changan māhņan       . 126. To good men.         Juānmatā māhņuā-hathā       . Changan māhņan-thā       . 127. From good m.         Juānmatī zanān       . Changī zanāna       . 128. A good women.         Atsangmatō maṭṭhō       . Burmut lōk       . 129. A bad boy.         Juānmatīē zanānī       . Changīōl zanānī       . 130. Good women.         Atsangmatī kurhī       . Burmatī kurhī       . 131. A bad girl.	Juānmatē māhņuē-hathā	. Changë mahnë-tha	. 122. From a good I
Juānmatā māhņuā	Dāī juānmatā māhņuā	. Dīh changĕ māhņĕ .	. 123. Two good mer
Juānmatā māhņuā	Juanmatā māhņuā •	. Changĕ māhṇĕ	. 124. Good men.
Juānmatā māhņuā	Juānmatā māhņuā to	. Chāṅgaṇ māhṇaṇ-suṇ	. 125. Of good men.
Juānmatā māhņuā-hatha . Changā mana.  Juānmatī zanān	Juānmatā māhņuā .	. Changan māhņan	. 126. To good men.
Juānmatī zanān	Juānmatā māhņuā-hathā	·Changan māhņan-thä	. 127. From good n
Atsangmatō maṭṭhō Burmut loi.  Juānmatīē zanānī Chaṅgīĕl zanānī 130. Good womer  Atsaṅgmatī kurhī Burmatī kurhī 131. A bad girl.	Juānmatī zanān .	. Changī zanāna •	. 128. A good woma
Juanmatie zanani	Atsangmatō maṭṭhō .	. Burmut lök • •	
Atsangmati kurhi	Juānmatīē zanānī .	. Changīĕl zanānī •	
,我就是一点,我们就没有一点,我们的,我们的我们就没有的,我们就没有一个,我们就不会的,我们就是一个人的,我们就会一个人的,我们就是一个人的,我们也不会的人,	Atsangmati kurhi	. Burmatī kurhī	

English.	$\mathbf{K}\mathbf{\hat{a}}$ shmīrī.	Kashṭawāṛī.	Pŏgulī.
107. Of fathers	Mālěn-hondu	Mhāliĕn-hun ^u	Mālan-sun
108. To fathers	Mālĕn	Mhāliĕn	Mālan
109. From fathers	Mālyau-nishē	Mhāliĕn-hata, -nish	Mālan-laba
110. A daughter	Kūrū	Kōri	Kührī
111. Of a daughter	Korĕ-hondu	Kōṛi-hun ^u	Kühra-sun
112. To a daughter	Kōrĕ	Kōri	Kāhra
113. From a daughter .	Kōri-nishĕ	Kōṛi-hata, -nish	Kühra-laba
114. Two daughters	Zah korë	Zēh kōŗi	Dih kūhra
115. Daughters	Kōrĕ	Kori	Kūhra
116. Of daughters	Kōrĕn-hond ^u	Kōriĕn-hun ^u	Kāhṛan-sun
117. To daughters	Kōrĕn	Kōriĕn	Kühran
118. From daughters	Kōryau-nishĕ	Kōriĕn-hata, -nish	Kühran-laba
119. A good man	Akh jān mahanyuvu .	Zabar māhnu	Juäumut mohan
120. Of a good man	Akis jān mahaniv ⁱ -sond ^u .	Zabar māhni-sun, -sund .	Juanmat mahna-sun.
121. To a good man	Akis jān mahanivis .	Zabar māhnis	Juanmat mahuis
122. From a good man .	Aki jān mahanivi-nishĕ .	Zabar māhnis-hata, -nish	Juanmat mahnis-laba .
123. Two good men	Z ^a h jān mahaniv ⁱ	Zēh zabar māhni	Dih juanmat mahna
124. Good men	Jān mahaniv ⁱ	Zabar māhni	Juānmat mahna
125. Of good men	Jān mahanivěn-hond ^u .	Zabar māhniĕn-hunu .	Juānmatan mahnan-sun .
126. To good men	Jān mahanivěn	Zabar māhniĕn	Juānmatan mahnan
127. From good men	Jān mahanivyau-nishĕ .	Zubar māhniĕn-hata, -nish	Juānmatan mahnan-laba .
128. A good woman	Akh jān zanāna	Zabar zanān	Juänmit kurhmahn .
129. A bad boy	Akh nākāra koţ ^u	Bad shur ^u , marh shur ^u .	Allakmut lük
130. Good women	Jan zanāna	Zabar zanâna	Juāumacha kurhmahnya .
131. A bad girl	Akh nākāra kūr ^{ti}	Bad köri, marh köri	Allakmit kuhrī
132. Good	Jān, r ^{otu}	Zabar, juān	Juan, juänmut

Sirājī of Dōdā.	Rāmbanī.	English.
Babbãṇō	Bābbaṇ-suṇ	107. Of fathers.
Babbã	Bābban	108. To fathers.
Babbã-hathā .	Bābban thã	109. From fathers.
Dhī	Kurhī	110. A daughter.
Dhīā-tō	Kurhī-suņ · · ·	111. Of a daughter.
Dhīā	Kurhī	112. To a daughter.
Dhīā-hathā	Kuṛhī-thã	113. From a daughter.
Dũi dhiệ	Dih kurhīā	114. Two daughters.
Dhīē	Kuṛhīĕ¹	. 115. Daughters.
Dhīā-tō	. Kuṛhiaṇ-suṇ	. 116. Of daughters.
Dhiā .	. Kurhian	. 117. To daughters.
Dhīā-hathā	. Kurhian-thã	. 118. From daughters.
Juân or juânmatō māhņō	Chango māhņō	. 119. A good man.
Juānmatē māhņuē-tō	, Change māhņē ¹ -suņ	. 120. Of a good man.
Juānmatē māhņuē .	. Change māhņē.	. 121. To a good man.
Juānmatē māhņuē-hathā	. Change māhņē-thā -	. 122. From a good man.
Dūī juānmatā māhņuā	. Dīh changĕ māhņĕ .	. 123. Two good men.
Juanmatā māhņuā .	. Changĕ māhņĕ •	. 124. Good men.
Juanmatã mahnuã to	. Chāṅgaṇ māhṇaṇ-suṇ	. 125. Of good men.
Juānmatā māhņuā .	. Changan māhnan	. 126. To good men.
Juānmatā māhņuā-hathā	. *Changan māhnan-tha	. 127. From good men.
Juanmatī zanān	. Changi zanāna •	. 128. A good woman.
$\underline{\mathbf{A}_{ ext{ts}}}$ aṅgmatō maṭṭhō .	. Burmut lök • •	. 129. A bad boy.
Juānmatīē zanānī .	. Changiğ ^l zanānī •	. 130. Good women
Atsangmati kurhi	. Burmatī kurhī	. 131. A bad grii.
Juan	. Chango · · ·	193 Better.

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English.		Kāshmīrī.	Kashtawārī.	Pŏgulī.
134. Best		(Sārĕv ^ū y-khŏta) jān	Sāriwī-nishi zabar	Sārinī-khota juānmut
135. High .	•	Thodu	Wathal, pṛāmbh	Thŏddā
136. Higher .	• •	(Tami-khŏta) thodu .	-nishi wathal	-khota thŏddū
137. Highest .	•	(Sārĕv ^ū y-khŏtā) thod ^u	Sāriwī-nishi wathal	Sārinī-khota thŏddū .
138. A horse .		Gur ^u	Ghur ^u	Ghōṛu
139. A mare .	•	Gur ^{ti}	Ghur ⁱ	Ghōr ⁱ
140. Horses		Gur ⁱ	Ghur ⁱ	Ghora
141. Mares .		Gurë	Ghuri	Ghuör³, ghwör³
142. A bull .	•	Dãd . · ·	Dānd, rish ^u	Dānt
143. A cow .	•	Gāv . · ·	Gāu	Gāŭ
144. Bulls .	•	Dãd . ·	Dānd, rish ⁱ	Dant
145. Cows .	,	Gōv ^{ti}	Gāē, gāyĕ	Gŏitri
146. A dog .		Hūnu .	Honu	Hunnu ,
147. A bitch .		Hāñā .	Hoñi	Huinni
148. Dogs .	•	Hūn ⁱ .	Hơn ⁱ	Hunu ^a
149. Bitches .		Hoñĕ	Hoñi	Hunya
150. A he-goat.		<u>Ts</u> hāwul.	<u>Ts</u> hyōr ^u	Kaṭlu, kaṭlu
151. A female goat		<u>Ts</u> hāw ^ū j ^ū	<u>Ts</u> hēl ⁱ	<u>Ts</u> ēl
152. Goats .		<u>Ts</u> hāw ^a li	<u>Ts</u> hēŗ ⁱ	Kaṭla, kaṭla
153. A male deer		Rūsu • ~ •	. Harn	Harn
154. A female deer			Harn ⁱ	Harni
155. Deer .		Rūs ⁱ	Harn	Harn
156. I am .		Bŏh chhus	Bŏh thus	Aũ chhus
157. Thou art		<u>Ts</u> h chhukh	Tū thukh	Tu chhus
158. He is .		Suh chhuh	. Su thu	Su chhu
159. We are .		As ⁱ chhih	As thi	As chhisam

Sirājī of Ņōḍā.	Rāmbanī.	English.
Sabbā-ņē-hathā juān .	Sabban-thã chango	134. Best.
Ukrō • • •	Ukkur, uchchā	135. High.
		136. Higher.
Sabbã-ņē-hathā juān	Sabbaṇ-thã ukkuṛ	137. Highest.
Ghōrō	Ghōṛ¤, ghōṛā	138. A horse.
Ghōṛī	Ghōrī	139. A mare.
Ghōrā	Ghōṛĕ¹	140. Horses.
Ghōrīē	Ghōṛīĕ¹	141. Mares.
Dānt	Sāhņ, dānt	142. A bull.
Gōrū	Gau	143. A cow.
Dant	Sāhņ, dānt	144. Bulls.
Gōrū	Gawĕ¹	145. Cows.
Shuṇō, shuṇā	Shuṇā	146. A dog.
Shunëi	Shunëi	147. A bitch.
Shuṇā · ·	Shungi	148. Dogs.
Shuņčiā .	Shuņčī	149. Bitches.
Chhērō	. Tsirrā	150. A he-goat.
Bakrī	. $T_{ ext{S}}$ ēlī	151. A female goat.
Chhērā	. <u>Ts</u> irŗā	152. Goats.
Harnō •	. Harn · · ·	153. A male deer.
Harni	. Harni • • •	154. A female deer.
Harnā	. Harn · · ·	155. Deer.
Aũ chhi, chhis	. Aũ chhus, sã, hã	156. I am.
Tuchhi, chhis	. Tā chhus, sã, hễ .	157. Thou art.
Su chhu (fem. chhi)	. Su chhu, sā, hē	158. He is.
Āh chha, chhas •	. As chhasam, sã, hễ .	. 159. We are.

English.		Kāshmīrī.	Kashṭawāṛī.	Pŏgulī.
161. They are .		Tim chhih	Tim thī	Tiaũ chhi, chhĕ
162. I was .	•	Bŏh ôsus	Bŏh āsus, āusus	Aũ āhtūs, auhtūs
163. Thou wast	• .	Tsah ôsukh	Tū āsukh, āusukh	Tu ābtūs, auhtūs
164. He was .		Suh ôs ^u	Su āsū, āusū	Su āhtū, auhtū
165. We were .	. ·	Asi ösi	As āisi	As āhsam
166. You were .	•	Tŏh ⁱ ös ⁱ wa	Tus āsĕaua, āusĕaua .	Tus āhtath
167. They were.		Tim ös ⁱ	Tim āsai, āusai, āis ⁱ .	Tiaû āhta
168. Be	•.	Ās, bŏv	Ās	Āsa, ās
169. To be .		Åsun, bŏwun	Āsun ^u	$ar{A} ext{snu}$
170. Being	•	Āsān, bŏwān	Āsan	Ās, āsti
171. Having been		Ösith, bövith .	Āsi, āsit, āsīta	Āis-kēri
172. I may be .		Bŏh āsa, bŏwa	Bŏh āsa	Aũ āsa
173. I shall be .		Bŏh āsa, bŏwa	Bŏh āsa .	Aũ āsa
174. I should be		Bōh āsahö, bŏwahö	B <b>ŏh</b> āsaha	Aũ āsa, āsiha
175. Beat .		Mār	<u>Ts</u> ōṭ, mār	Phār ^a , phār, phāri
176. To beat .		Mārun	Thotupu, mārunu	Phārnu
177. Beating .		Mārān	Thotan, mārun	Phār, phārti
178. Having beaten		Mörith	Tsōṭi, tsōṭit, tsōṭīta, māri, mārit, mārīta.	Phāir-kĕri
179. I beat .		Bŏh chhus mārān	Bŏh thus tsōṭan (māran) .	Aũ phār chhus, phārti chhus.
180. Thou beatest		Ts ^a h chhukh mārān	Tū thukh tsotan (māran) .	Tu phār chhus, phārti chhus.
181. He beats		Suh chhuh mārān	Su thu tsōṭan (māran) .	Su phār chhu, phārti chhu
182. We beat .		Asi chhih mārān	As thī tsoṭan (māran) .	As phār chhisam, phārti chisam.
183. You beat .		Tŏhi chhiwa mārān	Tus thĕaua tsōṭan (māran)	Tus phār chhěth, phārti chhěth.
184. They beat	•	Tim chhih maran	Tim thī tsōṭan (māran) .	Tiaŭ phār chhi, phārti chhi
185. I beat (Past Tea	nse) .	Mě môrum	Mĕ tsōṭ, tsōṭum, mār, māurum	Mī phārtu
186. Thou beatest Tense).	(Past	<u>Ts</u> ĕ môruth	<u>Ts</u> ĕ <u>ts</u> ōṭuth, māuruth	Tī phārtu

Sirājī of Pōdā.	Rāmbanī.	English.
Tin chha	Tin chhi, sã, hễ	161. They are.
Aũ bute, butēs	Aũ ātus, thās	162. I was.
Tu bute, butēs	Tū ātus, thās · · ·	163. Thou wast.
Su buto	Su ātū, thā	164. He was.
Āh butā, butās	As ātasam, thē	165. We were.
Tuh butath -	Tus ātath, thē	166. You were.
Tin butā	Tin ātā, thē	167. They were.
Bhō · · ·	Bhō .	168. Be.
Bhōṇō	Bhōṇū · · ·	169. To be.
Bhōã •	Bhỡ · · · ·	170. Being.
Bhōīta ·	Bhōī-karī	171. Having been.
Aũ bhōã	. Aũ, bhoã · · ·	172. I may be.
Aữ bhoālo · ·	. Aũ, bhoã	. 173. I shall be.
Aũ bhōamī		174. I should be.
Mār	. Mar	. 175. Beat.
Mārnō .	. Mārnū	. 176. To beat.
Mārã .	Mār	. 177. Beating.
Mārita .	. Mārī-karī	. 178. Having beaten.
Aũ mār- or mārã-chhi	. Aữ mār-chhus, mārã-chhu	179. I beat.
Tu mār- or mārā-chhi	. Tū mār-chhus, mārã-chhu	as 180. Thou beatest.
Su mār- or mārā-chhu	. Su mār-chhu, mārā-chhu	. 181. He beats.
Āh mār- or mārā-chha	. As mār-chhasam, mān	rã- 182. We beat.
Tuh mār- or mārã-chhat		rã- 183. You beat.
Tiṇ mār- or mārã-chha	. Tin mār-chhi, mārã-chh	i . 184. They beat.
Mĩ mãrũ · ·	. Mi mārtā, mī māryā	. 185. I beat (Past Tense).
Tĩ mặrữ	. Tī mārtū, tĩ māryā .	. 186. Thou beatest (Past Tense).
선물이 보고 있는 것이 없는데 되었다.		107 II. boot (Part Tense)

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English.	Kāshmīrī.	Kashţawāŗī.	Pŏgulī.
188. We beat (Past Tense).	Asĕ môr ^u	Asī tsōṭ, mār	Asĕi phārtu
189. You beat (Past Tense)	Tŏhĕ môr ^u wa • • •	Tusī <u>ts</u> ōṭĕau, mārĕau	Tus <b>ĕ</b> i phārtu
190. They beat (Past Tense)	Timau môrukh	Timau <u>ts</u> ōţ, <u>ts</u> ōţukh, <b>mār,</b> māurukh.	Tiaũĕi phārtu
191. I am beating	Böh chhus mārān	Böh thus <u>te</u> ötan (māran) .	Aũ phār (or phārti) chhus.
192. I was beating	Bŏh ôsus mārān	Bŏh āusus <u>ts</u> ōṭan (māran).	Aũ phār (or phārti) āhtūs .
193. I had beaten	Mĕ ôsum môr ^u mot ^u	Mē āusum <u>ts</u> oṭ <b>m</b> ut (mārmut)	Mī āhtū phārtumut
194. I may beat	Böh māra	Bŏh <u>ts</u> ōṭa, māra	Aũ phāra
195. I shall beat	Bŏh māra	Bŏh <u>ts</u> ōṭa, māra	Aũ phāra
196. Thou wilt beat	<u>Ts</u> ah mārakh .	Tū tsōṭakh, mārakh	Tu phārus
197. He will heat	Suh māri	Su <u>ts</u> oți, mări	Su phairi
198. We shall beat	Asi māraw	As <u>ts</u> ōṭau, mārau	As phāram
199. You will beat	Tŏh¹ māriw	Tus <u>ts</u> ōţiū, māriū	Tus pharuth
200. They will beat	Tim māran	Tim tsōṭan, maran	Tiaŭ phārun
201. I should beat	Bŏh mārahö	Bŏh tsōṭaha, māraha	Aũ phāra, phāriha
202. I am beaten	Bŏh chhus yiwān mārana .	Bŏh thus tsōṭa gatshan, bŏh thus mārana yūan.	Au pharani yaua
203. I was beaten	Bŏh ās mārana	Bŏh āusus <u>ts</u> ōṭa gaṭshan, bŏh āusus mārana yūan.	Aũ phārani ās
204. I shall be beaten .	Bŏh yima mārana	Bŏh <u>ts</u> ōṭa ga <u>ts</u> ha, bŏh mā- rana yima.	Aũ phārani yaua
205. I go	Böh chhus gatshān	Bŏh thus gatshan	Aũ gatsh (or gatshti) chhus
206. Thou goest	<u>Ts</u> ah chhtikh ga <u>ts</u> hān .	Tū thukh ga <u>ts</u> han	Tu gatsh (or gatshti) chhus
207. He goes	Suh chhuh gatshān	Su thu gatshan	Su gatsh (or gatshti) chhu
208. We go	Asi chhih ga <u>ts</u> hān	As thī gatshau	As gatsh (or gatshti) chhisam.
209. You go	Tŏh ⁱ chhiwa ga <u>ts</u> hān .	Tus thĕaua gatshan	Tus ga <u>ts</u> h (or ga <u>ts</u> hti)
210. They go	Tim chhih gatshān	Tim thī gatshan	Tiaŭ ga <u>ts</u> h (or ga <u>ts</u> hti) chhi
211. I went	Bŏh gōs	Bŏh gōs	Aũ gōs
212. Thou wentest	Tsah gokh	Tũ gōkh	Tu gōs
213. He went	Suh gov, gav	Su gōu, gau	Sugō

Sirājī of Dōḍā.		Rāmbanī.	English.
Asē mārū	•	Asaĩ mārtū, asaī māryā .	188. We beat (Past Tense).
Tusē mārū	•	Tusaĩ mārtū, tusaĩ māryā .	189. You beat (Past Tense).
Tĕṇē mārū	•	Tiņēī mārtū, tiņēī māryā .	190. They beat (Past Tense).
Aű mār- or mārā-chhi	•	Aũ mār-chhus, mārã-chhus	191. I am beating.
Aű mārā or mārā-tē.		Aũ mār-ātus, mārã-ātus .	192. I was beating.
Mĩ mārū-butō	•	Mī mārtumut ātū	193. I had beaten.
Aũ mārã		Aũ mãrã	194. I may beat.
Aũ mārālō	•	Aũ mārã	195. I shall beat.
Tu mārēlō	•	Tū māras	196. Thou wilt beat.
Su mārēlo	•	Su māri	197. He will beat.
Āh māramalā	 	As māram	198. We shall beat.
Tuh mārathalā •	•	Tus mārath	199. You will beat.
Tin mārĕnthalā •	•	Tin mārti	200. They will beat.
Aũ māramī			201. I should beat.
Aũ mārĩ gō-chhi .	۰.	Aũ mārī ga <u>ts</u> h-chhus .	202. I am beaten.
Aŭ mārī gēs		Aữ mārī gĕūs	203. I was beaten.
Aũ mārĩ gālō		Aŭ mārī gatshã	204. I shall be beaten.
Aũ gã-chhi		Aũ ga <u>ts</u> h-chhus	205. I go.
Tu gã-chhi		. Tū ga <u>ts</u> h-chhus	206. Thon goest.
Su gã-chhu		. Su ga <u>ts</u> h-chhu	207. He goes.
Āh gã-chha		. As ga <u>ts</u> h-chhasam	208. We go.
Tuh gã-chhath .		. Tus gatsh-chhath	209. You go.
Tin gã-chha		. Tin ga <u>ts</u> h-chhi	210. They go.
Aũ gês		. Aũ gĕās · ·	. 211. I went.
Tu gēs		. Tā gĕās · ·	. 212. Thou wentest.
Sugō		. Su gĕū, gā · ·	. 213. He went.
			. 214. We went.

English.	Kāshmīrī.	Kashțawärī.	Pŏgulī.
188. We beat (Past Tense).	Asĕ môr ^u	Asī tsōt, mār	Asĕi phārtu
189. You beat (Past Tense)	Tŏhĕ môr ^u wa • • •	Tusī <u>ts</u> ōtĕau, mārĕau	Tusĕi phārtu
190. They beat (Past Tense)	Timau môrukh	Timau tsōṭ, tsōṭukh, mār,	Tiaŭĕi phārtu .
191. I am beating	Bŏh chhus mārān • •	māurukh. Bŏh thus <u>te</u> ōṭan (māran) .	Aũ phár (or phárti) chhus.
192. I was beating	Bŏh ôsus mārān	Bŏh āusus tsōṭan (māran).	Aũ phār (or phārti) āhtūs .
193. I had beaten	Mě ôsum môr ^u mot ^u	Mē āusum <u>ts</u> otmut (mārmut)	Mī āhtū phārtumut
194. I may beat	Bŏh māra	Bŏh tsōṭa, māra	Aũ phāra
194. I may beat	Bŏh māra	Bŏh tsōta, māra	Aũ phāra
	Tsah mārakh	Tū tsōṭakh, mārakh	Tu phārus
196. Thou wilt beat		Su tsoți, mări	Su phairi
197. He will heat	Suh māri	As tsōtau, mārau	As phāram
198. We shall beat	Asi māraw	Tus tsōtiā, māriā	Tus phāruth
199. You will beat	Töhi māriw		Tinữ phārun
200. They will beat	Tim māran	Tim tsötan, maran	
201. I should beat	Bŏh mārahö	Bŏh <u>ts</u> ōṭaha, māraha .	Aũ phāra, phāriha
202. I am beaten	Bŏh chhus yiwān mārana .	Bŏh thus tsōṭa gatshan, bŏh thus mārana yūan.	
203. I was beaten	Bŏh ās mārana	Bŏh āusus <u>ts</u> ōṭa ga <u>ts</u> han, bŏh āusus mārana yūan.	Aũ phārani ās
204. I shall be beaten	Bŏh yima mārana	Bŏh tsōta gatsha, bŏh mā- rana yima.	Aũ phārani yaua
205. I go	Böh chhus gatshān	Bŏh thus gatshan	Aũ gatsh (or gatshti) chhus
206. Thou goest	<u>Ts</u> ^a h chhūkh ga <u>ts</u> hān .	Tū thukh gatshan	Tu gatsh (or gatshti) chhus
207. He goes	Suh chhuh gatshān	Su thu gatshan	Su gatsh (or gatshti) chhu
208. We go	Asi chhih ga <u>ts</u> hān	As thī gatshau	As gatsh (or gatshti) chhi- sam.
209. You go	Tŏh ⁱ chhiwa gatshān .	Tus thĕaua gatshan	Tus gatsh (or gatshti) chhëth.
210. They go	Tim chhih ga <u>ts</u> hān	Tim thi gatshan	Tiaŭ gatsh (or gatshti) chhi
211. I went	Bŏh gōs	Bŏh gōs	Aũ gỡs
212. Thou wentest	<u>Ts</u> ah gokh	Tū gōkh	Tu gōs
213. He went	Suh gōv, gav	Su gōu, gau	Sugō

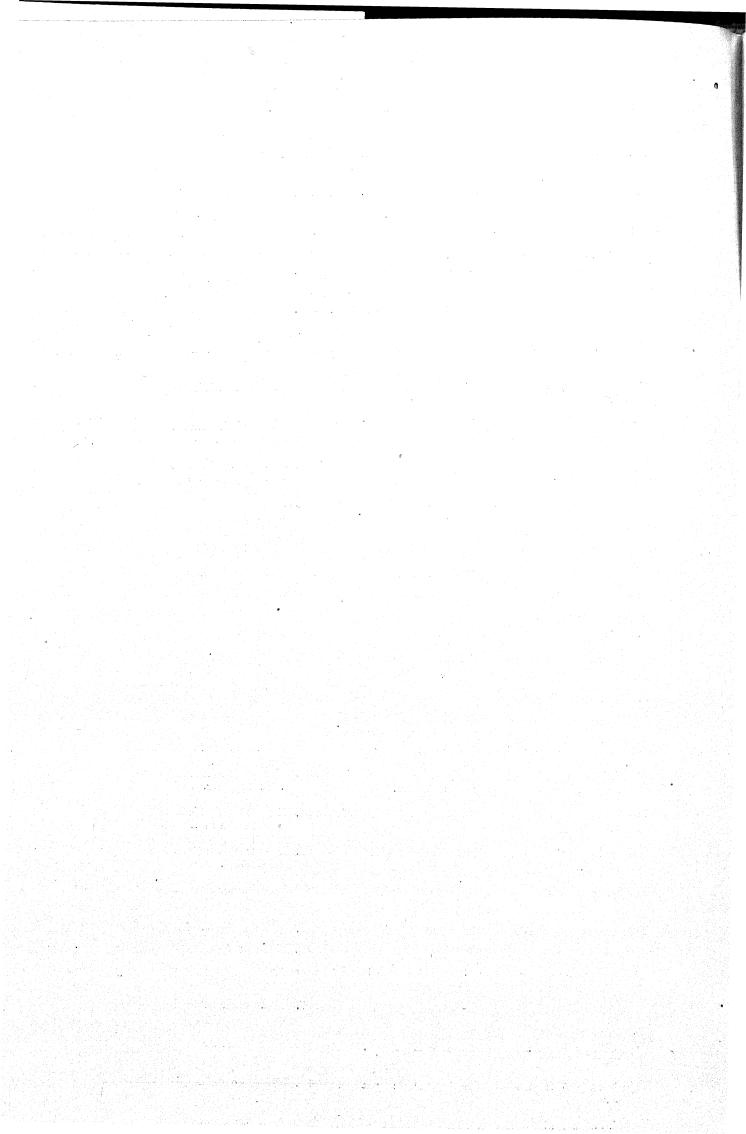
Sirājī of Dōdā.	Sirājī of Pōdā. Rāmbanī.		English.
Asē mārū	•	Asaĩ mārtū, asai māryā .	188. We beat (Past Tense).
Tusē mārū		Tusai mārtū, tusai māryā .	189. You beat (Past Tense).
Těņē mārū	•	Tiņēī mārtū, tiņēī māryā .	190. They beat (Past Tense).
Aŭ mār- or mārã-chhi	•	Aũ mār-chhus, mārã-chhus	191. I am beating.
Aŭ mārā or mārā-tē .	•	Aŭ mār-ātus, mārā-ātus .	192. I was beating.
Mī mārū-butō	•	Mī mārtumut ātū	193. I had beaten.
Aũ mārã	٠,	Aũ mārã	194. I may beat.
Aũ mārālō	•	Aũ mārã	195. I shall beat.
Tu mārēlō	 •	Tū māras	196. Thou wilt beat.
Su mārēlo	•	Su māri	197. He will beat.
Āh māramalā	•	As māram	198. We shall beat.
Tuh mārathalā .	•	Tus mārath	199. You will beat.
Tin mārenthalā .	•	Tin mārti	200. They will beat.
Aũ māramī	•		201. I should beat.
Aũ mārĩ gō-chhi .	•	Aũ mārī ga <u>ts</u> h-chhus .	202. I am beaten.
Aũ mārữ gēs		Aŭ mārī gĕūs	203. I was beaten.
Aũ mārĩ gālō	•	Aũ mārī gatshā	204. I shall be beaten.
Aũ gã-chhi .		Aũ gatsh-chhus	205. I go.
Tu gã-chhi		Tū gatsh-chhus	206. Thou goest.
Su gã-chhu		Su gatsh-chhu	207. He goes.
Āh gã-chha		As gatsh-chhasam	208. We go.
Tuh gã-chhath .		Tus gatsh-chhath	209. You go.
Tin gã-chha		Tin ga <u>ts</u> h-chhi .	. 210. They go.
Aũ gēs		Aữ gĕūs	. 211. I went.
Tu gēs		. Tā gĕās · ·	212. Thou wentest.
Su gō · · ·		. Su gĕū, gā · ·	. 213. He went.
		Aqoēasam • •	. 214. We went.

<del></del>	English.	Kāshmīrī.	Kashtawārī.	Pŏgulī.
		LANCE AT A STATE OF THE STATE O	-	1
15.	You went	Tőh ⁱ göwa	Tus gēau	Tus gĕōath *.
16.	They went	Tim gay	Tim gē	Tiaũ gĕō, gĕau
17.	Go	Gatsh	Gatsh	Gatsh, gatsha
:18.	Going	Gatshān	Gatshan	Gatsh, gatshti
319.	Gone	Gomotu, gamotu	Gŏmut	Gyĕmut .
220.	What is your name?.	Chyôn ^u nāv kyāh chhuh ?	$\underline{\mathrm{Ts}}$ āunu nām kyā thūi? .	Tĩ ^u n năm kut chhu? .
221.	How old is this horse?	Yih gur ^u kaitĕn warihĕn- hond ^u chhuh ?	Is ghuri-st ummar kitsā the ?	Yës ghōris ummur kyit thī.?
222.	How far is it from here to Kashmir?	Yiti-pĕtha kūt ^u chhuh Kashīri-tām dūr ^u ?	Yĕti-hata Kashīrī-tā̄ kyutā (or kitrud) thu ?	Ita-päta Kashīr-tä kituk chhu dūr?
223.	How many sons are there in your father's house?	Cyönis möl ⁱ -sandis garas- andar küt ⁱ něchiv ⁱ chhih ?	Tsānis mhāli-sin gharas- manz kityā (or kitruḍ) shuri thī ?	Tîni māla-sani gi-manz kĕta lōka chhĕ ?
224.	I have walked a long way to-day.	Bŏh chhus az sĕṭhāh poku- motu.	Böh hanthus az mhast dür.	Aũ az dūr-tã dhaũtus .
225.	The son of my uncle is married to his sister.	Myönis pĕth ^a ra-sandis nĕchivis tam ⁱ -sanzĕ bĕñĕ- süty nēth ^a r kor ^u mot ^u .	Miān ^í pĕtr ^a -sinyi shuriĕn karun tĕsiñi bhēnyi-sāthi biāh.	Mîni pěchōw-sani lōki chhu tyĕsyĕ bīna-sīt byāh kyĕ- mut.
226.	In the house is the sad- dle of the white horse.	Garas-andar chhěh chhětis gur ⁱ -sünz ^ü köth ^ü .	Gharas-manz thu safēd ghuŗi-sun zin.	Chhitti ghōra-sun zin chhu gi-manz.
227.	Put the saddle upon his back.	Tamis thāv thür ^ā -pĕṭh zīn .	Tësinyis dandas thōyiū zīn .	Tyĕsyĕ charhi-pãt zīn li .
228.	I have beaten his son with many stripes.	Mě chhuh lôy ^u mot ^u tasandis něchivis wārayāhau kam- chau-süty.	Më <u>ts</u> oțum tësinyis shuris mhast.	Mī tyëswë lokyas shāhtëi korrëi-sĩt phārtumut chhu.
229.	He is grazing cattle on the top of the hill.	Suh chhuh bālachĕ tāli- pĕṭh chārwāyĕn gāsa khyāwān.	Su thu dhāri-hinis mŏkhas- pān māl <u>ts</u> unāwan.	~
230.	He is sitting on a horse under that tree.	Suh chhuh guris-pěth bihith tath kulis-tal.	Su thu yëth kulyis-tal ghuris-pān bēī.	Su chhu ghoris-pät kölis- khal bima.
231.	His brother is taller than his sister.	Tasond ^u bôy ^u chhuh tasanzi bĕñi-khŏtā thod ^u .	Tyisun bhōī thu tyĕsiñi bhēnyi-hata baḍḍ ^u .	Těsau bārun těsči bīna- khota bör chhu.
232.	The price of that is two rupees and a half.	Tamyuk ^u mŏl chhuh ḍāy r <b>ŏ</b> pay.	Tathun mõl thu dhāi rõpiē.	Īrtēk kīmat thi dāi rupaē
233.	My father lives in that small house.	Myôn ^u môl ^u chhuh tath lŏk ^a chĕ larĕ-manz rōzān.	Miāun mhāl thu tath lŏkuri gharas-manz rihwan.	Mi ^u n maul chhu tĕs lŏkh- chyis garus-manz rahti.
234.	Give this rupee to him	Dih yih rŏpay tamis .	Yi ropai dyi tis	Yĕ rupaī tyĕs dyēn
235.	Take those rupees from him.	Tim rŏpay hĕh tamis-nish.	Tyis hĕ tsa tima rŏpiē .	Yaŭ rupia gyun tyës
236,	Beat him well and bind him with ropes.	Wāra dis chob ta razi-sūty phirus gand.	Tyis <u>ts</u> ōtis jān paiṭbyi tĕ razan-sāthi ganḍis.	Tyës mast phāri tĕ razan sīt gathin.
237	Draw water from the well.	Krīri-manza khār pôñ ^u .	Khūha-manza khuāl pāñ .	Khūhus-manz pāĩ kāri
<b>2</b> 38.	Walk before me.	Mě bronth bronth pakh .	Më bonth hanth	Mı aiggi dhaüi .
239.	Whose boy comes behind you?	Kasond ^u kot ^u chhuy <u>ts</u> ĕ pata pata yiwān ?	Kasun shur ^u thu <u>ts</u> ĕ-pata yūan ?	Kasau lök chhu ti pat: pata dhaŭti?
240.	From whom did you buy that?	Huh kamis-nish hyōtuth	<u>Ts</u> ĕ kas-hata su mŏl hyu-   tuth ?	Tī kas-laba tyĕs mŏl gintu

Sirājī of Ņōḍā.	Rāmbanī.	English.
Tuh gāth	Tus gēath	215. You went.
Tin gā	Tiṇ gēĕ, gē	216. They went.
Gis	Ga <u>ts</u> h	217. Go.
Gã · · ·	Ga <u>ts</u> h, gatshã	218. Going.
Gō	Gōmut	219. Gone.
Tīṇō nām kut chhu ?	Tiṇō nām kut chhu?	220. What is your name?
Yē ghōrē-tī ummar kitī chhi?	Ěs ghōṛĕ-saṇī kitī umr chhi?	221. How old is this horse?
Ellā-hathā Ka <u>sh</u> mīrā-tấ kitō dūr chhu ?	Itt-ātĕ Kashmīrĕ-tã kitō dūr chhu ?	222. How far is it from here to Kashmir?
Tīṇē babbō-tē gharō-mã puttur kitā chha ?	Tīṇĕ bābā-saṇĕ gī kitĕ lōkĕ chhi ?	223. How many sons are there in your father's house?
Ajj aŭ barā dūr āwē .	Aŭ az dūr haṇṭhī-karī chalī gĕūs.	224. I have walked a long way to-day.
Mēņē <u>tsats</u> ē-tō puttur tē-tī bēlīņī-sāthī biāō-rō chhu.	Mīņĕ pitrīĕ-suņ lōk ^u tĕsĕī bahiņī-sāthī biāhtumut chhu.	225. The son of my uncle is married to his sister.
Gharō-mã chhittē ghōṛē-tī kāṭhī chhi.	Gī-mā chhittě ghōṛĕ-saṇī kāṭhī chhi.	die of the white horse.
Kāthī pitthī-pur kasī latthō.	Kāṭhī tĕsĕĩ piṭṭhī-bhēĩ lathas.	his back.
Tē-tē puttrē mē matē kōrṛē mārū-ā.	Mī tĕswĕ lōkĕ matā kōrṛā ditmat-chhis.	with many stripes.
Pahārō-tē <u>sh</u> irē gōrū bakrīā <u>ts</u> ārā-chhu.	Dakiic game 14-1	the top of the hill.
Ghōrē hēī buṭṭō tal bishru chhu.	Yu ghōṇĕ-bhēĩ buṭĕ-kha bīmī chhu. Tĕsaŭ brhā tĕsĕĩ bahiṇī	under that tree.
Tē-tō brhā tē-tī bēhņī-hathā baḍḍō chhu.	thã badu chhu.	than his sister.  232. The price of that is two
Yē-tō mul dhāi rupayyō chhu.		rupees and a half.
Mēņō babb yē nikkē gharā rahā-chhu.	chhu.  Tës yu rupayyū dēņū	small house.  234. Give this rupee to him.
Yō rupayyō tē dē-lē .	. Tin rupaē tes-tha ghìni	235. Take those rupees from
Yō rupayyā tin ghinī-jĕ	lainē.	236. Beat him well and bind
Must mārathū, tē radzī sāthī bandhithū.	sāthī gaṇṭhī.  Talāō-mã-thã pāṇi kāṛi	him with ropes.  237. Draw water from the well.
Khūhō-mã pāṇī ghiṇī-jĕ	. Mī agar chal .	wen. 238. Walk before me.
Mē ārī ārī chal  Kāh-tō maṭṭhō tī pata j͡ɛ	i- Kasaũ lok ^u ti <b>p</b> at p	at 239. Whose boy comes be-
chhu?  Yō kāh-hathā mul āwath	e-chhu ?	
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# KŌHISTĀNĪ.

Under the name of Köhistäni are included several Dard dialects or languages spoken in the Panjkora, Swat, and Indus Kohistans. They are all closely connected together, and have numerous dialects, almost every little side-valley possessing its peculiar 'jib.' The only person who has hitherto described them is Colonel Biddulph.

The linguistic boundary between these languages and Pashtō is very ill-defined, for all over the Kohistans of the three rivers the inhabitants are bilingual, and speak Paṣḥtō in addition to the dialect peculiar to each tract. All are much mixed, not only with that language, but also with the Indian languages immediately to the south. Specimens will be found below of Garwi, spoken in the Swat Kohistan, of Torwali of the Swat and Panjkora Kohistans lower down than Gārwī, and of Maiyã of the Indus Kohistan. the List of Words, I have also given examples of Chilis, a modern offshoot of Torwālī.

# GARWI.

This language is spoken in the Swat Kohistan. It is the speech of the Gaware, a sept of which tribe is named Bashghar, a fact which has led Colonel Biddulph to erroneously call it 'Bushkarik,' and to call the entire tribe 'Bushkar.' The language is closely connected with that of the Tōrwāl, who inhabit the Swat and Panjkora Valleys lower down than the Gaware. It is evidently of Dardic origin. Regarding the Gaware, Colonel Biddulph says,1-

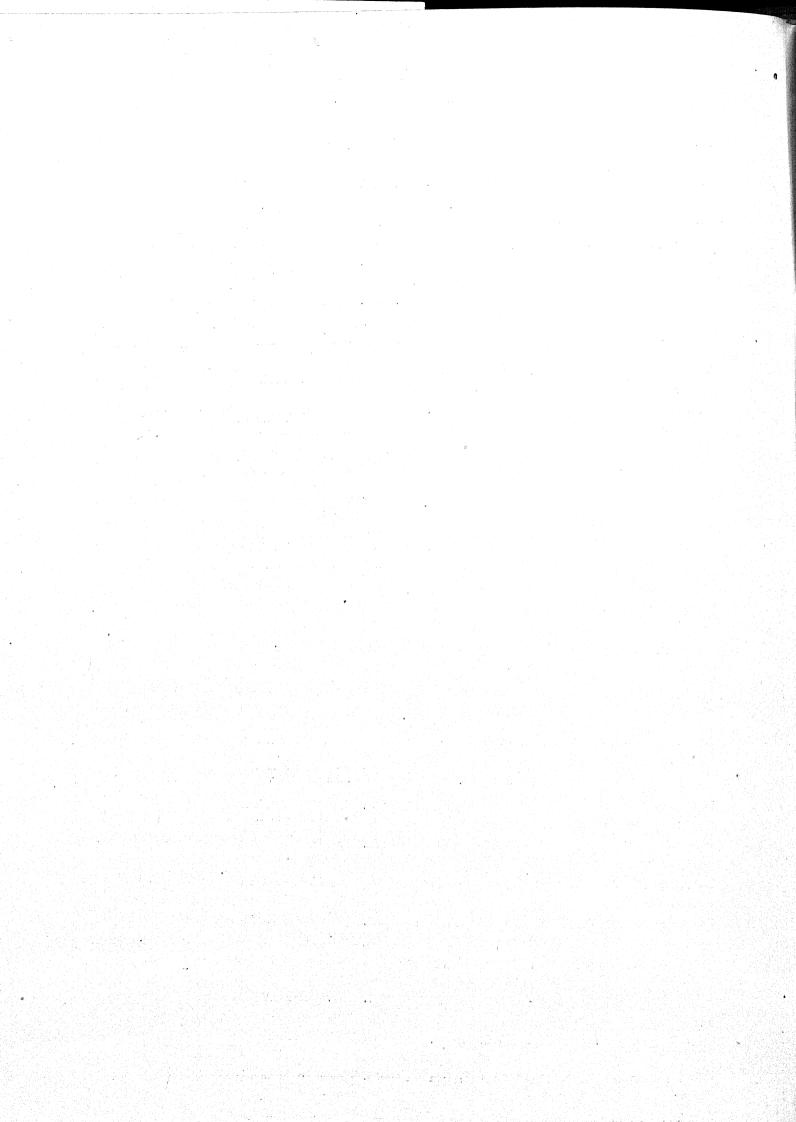
'Bushkar is the name given to the community which inhabits the upper part of the Punjkorah Valley. whence they have overflowed into the upper part of the Swat Valley, and occupied the three large villages of Otrote, Ushoo, and Kalam. They live on good terms with their Torwal neighbours, and number altogether from 12,000 to 15,000 souls . . . . . The Bushkarik proper are divided into three clans, the Moolanor, Kootchkhor, and Joghior. They say that they have been Mussulmans for nine generations, and the peculiar customs still common among the Shins do not exist among them. . . . . . . The Bushkar dialect approaches more nearly to modern Punjabi than any other of the Dard languages; but in some respects seems to show some affinity to the dialects of the Siah Posh.'

With reference to the above remarks, the conversion of the people to Islam began in the time of Akhūn Darweza, about three hundred years ago, and has been carried on up to within the last century. Garwi, like the other languages of the Swat Kohistan, has one remarkable peculiarity. The verb, except in the Future Tense, and in the Imperative mood, does not distinguish between the various persons. In some of these languages, e.g. Gārwī (as described by Biddulph under the name of Bushkarik), even number is not distinguished. On the other hand, throughout the conjugation of the verb, the distinction of gender is carefully maintained. Thus, in Garwi, the present tense of the verb 'to be' is, masculine,  $th\bar{u}$ , feminine, thi. According to the gender of the subject, each of these words means, I am, thou art, he, she, or it is, we are, you are, they are, as the context may require.

The following abstract of the Garwi (Bushkarik) Grammar is taken from Colonel Biddulph's work, loc. cit. The same work contains a Vocabulary, to which the reader

is referred for further information:-

¹ Tribes of the Hindoo Koosh, p. 70. The Bushkarik Grammar is Appendix E of the same work.



# KÕHISTĀNĪ.

Under the name of Köhistānī are included several Dard dialects or languages spoken in the Panjkora, Swat, and Indus Kohistans. They are all closely connected together, and have numerous dialects, almost every little side-valley possessing its peculiar 'jib.' The only person who has hitherto described them is Colonel Biddulph.

The linguistic boundary between these languages and Paṣḥtō is very ill-defined, for all over the Kohistans of the three rivers the inhabitants are bilingual, and speak Paṣḥtō in addition to the dialect peculiar to each tract. All are much mixed, not only with that language, but also with the Indian languages immediately to the south. Specimens will be found below of Gārwī, spoken in the Swat Kohistan, of Tōrwālī of the Swat and Panjkora Kohistans lower down than Gārwī, and of Maiyā of the Indus Kohistan. In the List of Words, I have also given examples of Chilīs, a modern offshoot of Tōrwālī.

# GĀRWĪ.

This language is spoken in the Swat Kohistan. It is the speech of the Gawārē, a sept of which tribe is named Bashghar, a fact which has led Colonel Biddulph to erroneously call it 'Bushkarik,' and to call the entire tribe 'Bushkar.' The language is closely connected with that of the Tōrwāl, who inhabit the Swat and Panjkora Valleys lower down than the Gawārē. It is evidently of Dardic origin. Regarding the Gawārē, Colonel Biddulph says,¹—

Bushkar is the name given to the community which inhabits the upper part of the Punjkorah Valley. whence they have overflowed into the upper part of the Swat Valley, and occupied the three large villages of Otrote, Ushoo, and Kalam. They live on good terms with their Torwal neighbours, and number altogether from 12,000 to 15,000 souls . . . . . The Bushkarik proper are divided into three clans, the Moolanor, Kootchkhor, and Joghior. They say that they have been Mussulmans for nine generations, and the peculiar Customs still common among the Shins do not exist among them. . . . . . The Bushkar dialect customs more nearly to modern Punjabi than any other of the Dard languages; but in some respects seems to show some affinity to the dialects of the Siah Posh.'

With reference to the above remarks, the conversion of the people to Islām began in the time of Akhūn Darwēza, about three hundred years ago, and has been carried on up to within the last century. Gārwī, like the other languages of the Swat Kohistan, has one remarkable peculiarity. The verb, except in the Future Tense, and in the Imperative mood, does not distinguish between the various persons. In some of these languages, e.g. Gārwī (as described by Biddulph under the name of Bushkarik), even number is not distinguished. On the other hand, throughout the conjugation of the verb, the distinction of gender is carefully maintained. Thus, in Gārwī, the present tense of the verb 'to be' is, masculine, thū, feminine, thi. According to the gender of the subject, each of these words means, I am, thou art, he, she, or it is, we are, you are, they are, as the context may require.

The following abstract of the Gārwī (Bushkarik) Grammar is taken from Colonel Biddulph's work, loc. cit. The same work contains a Vocabulary, to which the reader is referred for further information:—

¹ Tribes of the Hindoo Koosh, p. 70. The Bushkarik Grammar is Appendix E of the same work.

#### I.-PRONUNCIATION-

Pronounce  $\check{a}$  as in hat;  $\check{a}$  as in fall;  $\check{e}$  as in met; e (without any mark) as the  $\check{e}$  in the French  $\acute{e}tait$ ;  $\check{o}$  as in hot; o (without any mark) as the first o in promote;  $\check{o}$  and  $\check{u}$  as in German;  $g\underline{h}$ ,  $h\underline{h}$ ,  $s\underline{h}$ , and  $g\underline{h}$ , as the Persian  $\dot{e}$ , and  $\mathring{j}$  respectively. Other vowels and consonants as usual in other Indian languages.

#### II.-NOUNS-

	Sing.	Plur.		*		
Nom. and Acc	. is, a woman.	īs-āl.	mah means from (a person),	If the noun is masculine, the		
Gen.	īs-ē, of a woman.	$ar{\imath}s extbf{-}ar{ar{a}} extbf{!} extbf{-}ar{ar{lpha}} extbf{.}$	and $ti$ , from (a place), $\ddot{a}h$ (suffixed) is 'in.'	Genitive singular ends in $\tilde{a}$ . In the plural, it always ends in		
Dat.	īs-kāh, to a woman.	īs-āl-kăh.		$\widetilde{\widetilde{a}}_{*}$		
	īsē-kĕr, for a woman.	īs-āl-ē-kěr.				
Abl.	īs-săh, with a woman.	īs-āl-samān.	en e			
	īs-māh, from a woman.	īs-āl-măh.				
	īs-rāh, by a woman.	īs-āl-răh.				

#### III.-PRONOUNS-

		Nom.	Agent.	Acc.	Gen.	Dat.	Abl.	
	•	yăh	yĕh	mai	$ \left\{ \begin{array}{l} m\widetilde{\tilde{a}} \; (\text{m.}) \\ m\tilde{e} \; (\text{f.}) \end{array} \right\} $	ma-ke, më-kër	mai-săh, etc.	The Genitive singular of the 1st and 2nd
We .		măh	măh	măh	m o	mā-ke, mõ-kěr	mā-săh, etc.	persons singular ends in $\tilde{a}$ if the pro-
Thou.		$tar{u}$	$tar{u}$	tai		ta-ke, chẽ-kĕr	tai-săh, etc.	noun is masculine, and in 3 if it is feminine.
You	•	$t \breve{a} h$	tăh	$t\check{a}h$	tõ	tā-ke, tõ-kĕr	tā-săh, etc.	
He, it (near)		ai	ai	asẽ	asã	as-ke, asĕ-kĕr	ās-sāh, etc.	
She, it (near)		atë	atë	ase	asĕ	as•ke, asĕ-kĕr	ās-săh, etc.	
They (near)	•	am	am	ām	ลรซี	ām-ke, asõ-kër	ām-săh, etc.	
He, it (remote)		aíã	atã	tatë	tasã	tas-ke, tasë-kër	ās-sāh, etc.	
She, it (remote)	•	tatë	tatë	tatë	tasē	tas-ke, tasē-kēr	ās-sāh, etc.	
They (remote)	•	tam	tam	tām	tasõ	tām-ke, tas <b>ō-kēr</b>	tām-sāh, etc.	
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'Who?' is kam; 'what?' is kah.

## SKELETON GRAMMAR.

#### IV.-VERBS-

A.—Auxiliary and Verbs Substantive,—ă<u>sh</u>ūgān, to be.

Pres., masc.,  $t\bar{u}$ ; fem.,  $t\bar{u}i$ , I am, etc.; Past, masc.,  $h\bar{u}$ ; fem.,  $h\ddot{u}$ , I was, etc.

Pluperfect, masc.,  $\bar{a} \, \underline{sh} \, \bar{u}$ ; fem.,  $a \, \underline{sh} \, \bar{u}$ i, I had been, etc. This last is given by Biddulph as a Pluperfect. In the specimens it is a simple past, and means 'I was.'

 $H\bar{o}g\tilde{a}$ , to become. The only tenses which change for person or number are the Future and Imperative. Other tenses only change for Gender.

Infinitive,  $hog\tilde{a}$ , to become: Participle Present, home, becoming; Past,  $h\bar{u}ti$ , having become.

Present, masc., hūwān-tū; fem., huwēn-ti, I am becoming, etc.

Imperfect, masc., hūwān-shū; fem., huwen-shi, I was becoming, etc.

Past, masc,  $h\bar{u}$ ; fem.,  $h\ddot{u}$ , I became, etc.

Perfect, masc.,  $h\bar{u}$ - $t\bar{u}$ ; fem.,  $h\ddot{u}$ - $t\ddot{u}$ , I have become, etc.

Pluperfect, masc.,  $h\bar{u}$ - $\underline{sh}\bar{u}$ ; fem.,  $h\ddot{u}$ - $\underline{sh}i$ , I had become, etc.

Imperative, become thou, hoh; let him, her, or it become, hohdăh. become ye,  $h\bar{o}$ ; let them become, hodăh.

Future, I shall becom	e.
Sing.	Plur. $h\bar{u}$ (m.).
1. $\begin{cases} hom \text{ (m.)} \\ h\bar{u}we \text{ (f.)} \end{cases}$	$h\bar{u}i$ (f.).
2. hoh	$\begin{cases} h\bar{u} \text{ (m.).} \\ h\bar{u}i \text{ (f.).} \end{cases}$
3. hoh	$\begin{cases} h\bar{u} \text{ (m.).} \\ h\bar{u}i \text{ (f.).} \end{cases}$

# B.—Active Verb,—yāgā, to come.

Infinitives, Present,  $y\bar{a}g\tilde{a}$ , to come; Past,  $y\bar{a}g\bar{a}$ - $\underline{s}h\bar{u}$ , to have come.

Participles, Present, yagra, coming; Past, yate, having come.

Gerunds, yānder, from coming; yāgā maiya, in coming.

Supine, yāg-tū, must come.

Present, masc., yān-tū; fem., yēn-ti, I am coming, etc.

Imperfect, masc.,  $y\bar{a}n-\underline{sh}\bar{u}$ ; fem.,  $y\bar{e}n-\underline{sh}i$ , I was coming, etc.

Past, masc.,  $g\bar{a}$ ; fem.,  $g\bar{e}$ , I came, etc. (? I went, etc. The specimens have  $y\bar{a}$  for 'he came').

Perfect, masc., yā-tū; fem., yĕ-ti, I have come, etc.

Pluperfect, masc., yā-shū; fem., yĕ-shi, I had come, etc.

Future, masc., yam; fem., yen, I shall come, etc.

Imperative, come thon, yah; let him, her, or it come, yadah.

come ve, yā; let them come, yādāh.

# Karūgã, to do.

Infinitives, Present, karūgā, to do; Past, karūgā-shū, to have come.

Participles, Present, karā, doing; Past, kā, having done.

Gerunds, karūgerer, from doing; karūg maiya, in doing.

Present, masc, karān-tū; fem., karēn-ti, I am doing, etc.

Imperfect, masc., karān-shū; fem., karēn-shi, I was doing, etc.

Past, masc. and fem., kir, I did, etc.

Perfect, masc., kir- $t\bar{u}$  (?); fem., kir-ti, I have done, etc.

Pluperfect, masc., kir-shū (?); fem., kir-shi, I had done, etc.

(According to Biddulph, the masc. forms of the Perf. and Plup. are kir-ti and kir-shi, respectively. This is probably a misprint.)

#### Future, I shall do.

SIN	G.	Plur.		
Masc.	Fem.	Mase	Fem.	
1. karã	karë	kari	karë	
2. karë	karë	karā	karë	
3. karã	karë	karã	karë	

#### Imperative.

kër, do thou.
kërdăl, let him, her, or it do.
kërăl, do ye.
kërdăl, let them do.

In the following specimens, which I owe to the kindness of the late Sir Harold Deane, K.C.S.I., the vowel-sounds have not been distinguished so minutely as in the Grammar. According to him the Gārwīs of the present day have only one  $\bar{e}$ -sound, corresponding to the sound of the a in 'fate'; and only one  $\bar{o}$ -sound, corresponding to the second a in 'fate' these vowels have been marked accordingly in the specimens.

It is not possible to form a complete grammar from the specimens, but the following instances of grammatical forms show that the language is closely connected with Kāshmīrī:—

I.—NOUNS—Declension.

	Sing.	Plur.	
Nom.	bab, a father	$babar{u}$	Similarly, $d\bar{u}\bar{\imath}$ , a daughter.
Gen.	$bab$ - $\widetilde{\overline{a}}$	$babar{u}$ - $\widetilde{ar{a}}$	Genitive, $d\tilde{u}\tilde{\imath}$ - $\widetilde{\tilde{a}}$ ; but Nom.
Dat.	bab-ki or -ka	$babar{u}$ - $ki$ or - $ka$	Plur. $dar{u}ar{\imath}$ .
Loc.	$bab$ - $m\widetilde{\widetilde{e}}$	$babar{u}$ - $m\widetilde{\widetilde{e}}$	A good man is ak rān mēsh.
Abl.	$ba\dot{o}$ - $m\tilde{a}$ , from a father	$babar{u}$ - $mar{ ilde{a}}$	A good woman is ak rain is.

### II.—PRONOUNS—

I, ya; of me,  $m\bar{a}$ ,  $ma\tilde{i}$ ; Obl. form, mai; We,  $m\bar{a}$ ; our,  $m\bar{o}$ .

Thou,  $t\bar{u}$ ; of thee,  $chh\bar{a}$ ; Obl. form, tai; Ye,  $th\bar{a}$ ; your,  $th\bar{o}$ .

He, that,  $a\underline{sh}\bar{a}$ ; his,  $as\tilde{a}$ ; Obl.  $\bar{a}s$ ; they, tum; their,  $tas\tilde{a}$ ; tama, by them.

Other forms are sah, he;  $tas\tilde{a}$ , his; tas-ki, to him; tan, by him. 'This' is eh or  $\tilde{a}\tilde{i}$ .

# III.—VERBS—

# (a) Verbs Substantive—

Pres.— $th\bar{u}$ ,  $th\bar{o}$  (masc.);  $th\bar{i}$  (fem.); for both numbers and all persons. Used once to mean 'was.' 'The elder son was in the field.'

Past— $\bar{a}\underline{s}\underline{h}$ ,  $\bar{a}\underline{s}\underline{h}\bar{o}$ ,  $\bar{a}\underline{s}\underline{h}\bar{u}$ ; fem.  $\bar{a}\underline{s}\underline{h}\bar{\imath}$ ; for both numbers and all persons. Used once to mean 'is,' 'what matter is?'

I may or shall be,  $h\bar{o}m$ ; he became,  $h\bar{u}$ ; be (Imperat.),  $h\bar{o}$ ; to be,  $h\bar{o}g\bar{e}$ ; being,  $h\bar{o}g$ .

# (b) Active Verbs-

Chando, to beat.

Chandosh, beaten; so,  $m\bar{u}rsh$ , dead;  $chh\bar{a}r\bar{o}sh$ , lost: gat, gone.

Imperative,—chand, beat. Other examples are,  $d^a$ , give; giya, bring ye;  $\underline{sh}\overline{a}wa$  or  $\underline{sh}\overline{a}$ , clothe ye;  $y\widetilde{a}$ , come (? 1st person, plural);  $ch\overline{o}$ , go.

Present,—chandānt, I beat, etc., for all persons and both numbers. Other examples are, khānt, I would eat; marānt, I am dying; kharānt, thou art defiling; wānt, it comes; grānt, thou bandiest; bachānt, I go.

Imperfect,—chandant āsh, (I, etc.) was (were) beating.

Past,—(a) Transitive Verbs—Passive construction—With Masculine Object,—mai chaṇḍū, I beat (him); paṛṭālū, (he) sent (him); kēr, (he) made; lith, (he) saw (him); gas, (he) caught (him); manō, he said; budh, (he) heard (a sound); laṭh, (he) found (him). With Feminine Object,—kēth,

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thy (father) has made (a feast), (I) did (not disobedience) to thee; dēth, thou didst (not) give (a kid) (in these the th is probably the pronominal suffix of the second person); gis, (he) caught (her); khēg, (he) ate (her).

(b) Intransitive Verbs,— $g\bar{a}$ , (I, etc.) went;  $y\bar{a}$ ,  $y\bar{a}g$ , (he) came; itiath, (he) arose;  $b\bar{a}g$ - $chh\bar{o}re$ , (he) ran up (to him);  $n\bar{u}kas$ , (he) came out.

The following are apparently Past Participles used as Past Tenses:— $khi\tilde{a}\underline{s}\underline{h}ta$ , they ate;  $kar\bar{e}\underline{s}\underline{h}$ , I might do (merriment, fem. obj.);  $di\tilde{a}\underline{s}\underline{h}$ , (he) gave;  $bacha\underline{s}\underline{h}$ , (he) went;  $p\bar{u}\tilde{a}\underline{s}\underline{h}$ , they were drinking.

Future,—ya chandam, I shall beat; chhōm, I will go; ya manam, I shall say; karam, I will make; ya pōham, I will understand.

Some other forms will be found in the List of Standard Words and Sentences. Those for Nos. 185—190, 196—200, 208—210, and 214—216 were not obtained from the same source as the rest, and there are some discrepancies for which I am unable to account.

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## RDIC SUB-FAMILY.

### DARD GROUP.

#### KŌHISTĀNĪ.—GĀRWĪ.

### SPECIMEN I.

#### Harold Deane, K.C.S.I.)

a<u>sh</u>ū. Lakōṭ pūṭ tanī bab-ka mano, 'mai-ki Ak mē<u>sh</u>-a dū pūţ One man-of two sons were. Younger son his-own father-to said, 'me-to duēra J-mĕ  $d\bar{\mathbf{a}}\mathbf{h}$  $d^a$ . Tan tanī  ${
m m\bar{a}l}$ tani And his-own property (on)-both (he)-divided. erty-in my-own share give.' harkihā ker, deor utan-ki jama Kidī dos pat lakōt pūţ w (some) days after younger son everything together made, far country-to kar anchan-kēr. Swā  ${
m m ilde{a}l}$ māl lāl Tatī bāg tanī . That place his-own property bad act dissipated. All property finished, utan-me gian yāg, ta tī hū. gā qāhat tang  $\operatorname{Sah}$ country-in big famine came, and he straitened became. He went that khēr partalū khān-sah naukar hū. Tan tanī sūar char. try-in chief-with servant became. And his-own field sent (him) swine graze. sūar khi<u>āsh</u>ta, ya pa khānt; kami diāsh. Pata na swine are-eating, I also will-eat; anyone not gave (him). Afterwards manō, 'mā baba kitī naukar tho, ren gil khian, ya 2-in came, said, 'my father-of how-many servants are, good food eat, marānt. Ya itiānt, tan bab-ki chōm, tas-ki manam. "O bab. my am-dying. I will-rise, and father-to will-go, him-to will-say, "O father, Khudāē gunāhgār chhā gunāhgār. Atē  $\mathbf{c}\mathrm{hh}\widetilde{\mathbf{a}}$ lāyiq na kō of-God - sinner thysinner. Soworthy not (am) that thy son mai hisāb-kar." naukar-me Sah itiath, tanī bab-ki yāg. reckon." ' (And) he rose, his-own father-to came. servants-among me ah patka ashō tanī bab lith, rahm kēr, bāg-chhōrē, saw (him), pity d) he afar was his-own father dia, ran-up (to him), r-me <u>kh</u>kōl-kēr. Pūt manō, 'Ō bab, gas, Khudāē va ace-in caught (him), kissed (him). Son said, 'O father, Iof-God ıāhgār, chhā gunāhgār. Atē lāyiq na kō chhã pūt hōm.' Bab er (am), thy sinner (am). So worthy not (am) that thy son be.' Father naukar-ki manö, 'rān jāma giya, as shāwa; angusir angir non servants-to 'good dress bring, him clothe; said, ring finger va; kõsh khur shā. Yã, gil khãē, <u>kh</u>ushāl hõē. Tithī mā ēh pūt on; shoes feet put-on. Come, food eat, merry be. Because my this some jāndō; chhārō<u>sh</u> • lad.' :sh, Tama khushālī kēr. id, revived (is); lost recovered (is).' They merriment made.

kher-me thu. Mot tasā giān pūt Sēh yāg, shit-ki hiseldersonfield-in was. (When) he came, house-to near was, nētah sarōd awāz budh. Ā naukar-ki awāz-kēr, tapaus-kēr. ' kē chhal music dancing sound heard. A servant-to called, inquired, 'what matter Tan mano, 'chha āsh? jā yag thon: bab khairāt kēth. tithi is? Hesaid, 'thy brother come is; father feast has-made, because lath.' Seh rogh iōr bājāg hū, shiki na bachash. Bab nūkas. whole well found.' (Then) he angry became, inside not went. Father came-out, Tan jawāb-mē bab-ki minat kēr. manō, 'bēr, atē bār mūdah Hereply-in father-to entreaty made:said, 'lo. longtimethy hēcharē chhã khizmat kēr, bē-amrī  $\mathbf{n}$ a kēth. Tai mai-ki ā sūr na I-did, service ever thy disobedience not did.Thou me-to one kid not tanī dōstān-sah khushālī Kaĩ dēth. mai karēsh. sāat āĩ I my-own friends-with merriment might-do. Which time this  $m\bar{a}l$ kachanai-rā kharāb-kēr, tai khairāt kēr.' Tan mano, 'O put, thy property harlots-on wasted, thoufeast didst. He said, 'O son. chhã. tū hallal mai-sah harkai Āĩ bai.  $m\bar{a}$ munāsib ashū. always me-with livest, my everything thine (is). Thisthouproper tithi chhã aĩ ma khushali ker, khushal hū, jā mursh, jāndō; we merriment did, merry become, because thy this brother dead, alive (is); lad.' chharōsh,

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lost,

recovered (is).'

## SPECIMEN II.

pūãsh. chhēl āshī. Ā bor ashū, akē ūs-rā ū Bör goat was. A spring-at water were-drinking. Tiger tiger was, rat ashū, chhēl tūā āshī. Bor mano chhēl-ka, 'mā ū kā above was, goat below was. Tiger said goat-to, 'my water why do-you-make-dirty?' thi. Chhã want, ya tūā kikī ' ū  $\mathrm{chh}\widetilde{\mathrm{a}}$ bām-tē Chhēl manō. I below Thy water how 'water thy side-from comes, am. bār lāl thū, mai-sah bēt Bor mano, 'tū grant. khar karam?' dirty can-I-make?' Tiger said, 'thou very bad art, me-with words dost-bandy. Ya tai-sah poham.' Aî manî. Mai-ka izhgār manō. liar saidst (calledst). I thee-with will-understand.' This saying, a-jump Me-to khēg. chhēl gis. swa kēr. caught, whole devoured. goat (he)-made,

chor panj shō sat ath num dash ikyā bāh thō chond Ak dū thā 8 9 10 11 12 13 14 7 3 5 1 4 bī<u>sh</u> da<u>sh</u>-ō-bī<u>sh</u> dūbī<u>sh</u> da<u>sh</u>-ō-dūbī<u>sh</u> thab**ī**sh panjāh shōhr satāh atāh anbīsh 30 40 50 20 16 17 18 19 dash-ō-thabīsh chorbīsh dash-ō-chorbīsh panjbīsh.

70 80 90 100.

# TÖRWĀLĪ OR TÖRWĀLĀK.

This is the language of the Tōrwāls, who occupy the upper portion of the main wat Valley for about sixty miles from Aryana to Chiroli, and the Chahil Darrah, a alley running to the east from the Swat Valley a little above Chiroli. According to Biddulph (p. 68), they do not differ in appearance from the other tribes of the indus Valley, and there can be little doubt that the Chilīs are an offshoot of this tribe. The separation of the two portions of the tribe has, however, produced considerable differences in the dialects now spoken. The Tōrwāls have been too long converted to slām, and exposed to the preaching of the Swat Mullāhs to have retained any customs connected with other religions; but they have retained their national dances.

The Chilīs are a small tribe now settled on the left bank of the Indus near Kōlī and Pālus. They are called Chilīs by their neighbours and Galō by themselves. They have a tradition that their home was originally Buner, whence they migrated to Swat so escape being forced to become Musalmāns. Being further persecuted, they resolved to stake their all on a battle, after which, if defeated, they would consent to embrace the religion of Islām. They were defeated, but a certain number of them, clinging to their old faith, migrated to the Indus Valley. This did not, however, save them from becoming Musalmāns in after years. Those who remained behind in Swat were the ancestors of the present Tōrwāls.

Tōrwālī certainly belongs to the Dardic family, and the mode of formation of the feminine, and some of the verbal forms, show clearly that it is connected with Kāshmīrī. It is, however, much mixed up with Paṣḥtō forms. It is most nearly akin to the language of the Indus Valley which is described by Colonel Biddulph under the name of Gowro. In order to show the close connexion between the two languages, a column has been added to the List of Standard Words showing the corresponding words in Gowro. These have been taken from Colonel Biddulph's work.

#### AUTHORITY-

BIDDULPH, Col. J.,—Tribes of the Hindoo Koosh. Calcutta, 1880. Appendix D contains a very short Grammar, and a Vocabulary.

The following Skeleton Grammar is taken from Biddulph. The grammar of the specimens differs considerably from that here given, and is subsequently discussed:—

## TORWALI GRAMMAR (BIDDULPH).

I.—PRONUNCIATION.—Pronounce & as in hat; & as in fall; e as in met; e (without any mark) as the e in the French était; o as in hot; o (without any mark) as the first o in promote; o and u as in German; gh, kh, sh, and zh, as the Persian و and consonants as usual in other Indian languages.

II.—NOUNS.—There are two declensions relating to (I) animate and (II) inanimate nouns—

I. Sing.  Nom. chhī, a woman.	ch	ur. hī. hī-a-si.	II. Sin <u>sh</u> īr, a b <u>sh</u> īr-si.		Plur. <u>sh</u> īr. <u>sh</u> īr-a-s	- · · · · ·	Other cases are formed as follows:—  For, kyäh, suffixed.  With, sat, suffixed.	
Gen. $chh\bar{\imath}\text{-}si$ , of a woman.  Dat. $chh\bar{\imath}\text{-}ke$ , to a woman.  Acc. $chh\bar{\imath}$ , a woman.  Abl. $chh\bar{\imath}\text{-}m\bar{\alpha}$ , from or by a v	chhī-a-ge. chhī. woman. chhī-a-mā.		<u>sh</u> īr-wa. <u>sh</u> īr. <u>sh</u> īr-a.		shīr-a-wa. shīr. shīr-a.		By, $d\bar{\imath}$ , suffixed.  In, $kon\bar{\imath}m$ , prefixed. The specimens have $m\acute{e}$ suffixed.  On, $\underline{zh}at$ , suffixed.	
	Nom.	Gen.	Dat.	Acc.	Abl.			
III.—PRONOUNS—  I	a măh tū toh hěh iyăh	mī mun chi tun isāh iyasāh tisāh	ma-ge mo-ge te-ge to-ge ĕs-ke iya-ke tĕs-ke	mai măh tai toh ĕs iyã tĕs	ma-ma.  mo-ma.  tai-ma.  to-ma.  ĕz-ma.  iyăh-ma.  tĕz-ma.	IV.– A.– Hŏsa	-VERBS—  -Auxiliary Verbs an Verbs Substantive.  a means 'to be.'  ulph gives no paradigm of injugation.	
They (remote)	tiyăh	tiyasăh Who? i	$tiya$ - $ke$ s $k\bar{a}m$ ; what	tiyã ? is kăh.	tiyah-ma.			

B.—Active Verb,—kudūsa, to strike.

Infinitives,-Present, kudūsa, to strike;

Past, kudūsa ashū, to have struck;

Future, kud bādūi, to be about to strike.

Participles, - Present, kududūt, striking;

Past, kuduge, having struck;

 $kud\bar{u}sa$ Future, about to strike.

Gerunds,— $kud\bar{u}$ - $\underline{zh}\check{e}t$ , on striking;  $kud\bar{u}$ -ma, from or by striking.

Except the Imperative each tense has only two forms,—A Masculine and a Feminine,—and does not change for number or person.

Thus,-

Future, I shall strike. Past, I struck: Imperative. Present, I strike. kudnin. kud. strike thou. kudū. Masc. kudadū. küdnin. kude, let him strike. küdi. Fem. küdüji. Pluperfect, I had struck. Perfect, I have struck. kudā, strike ye. Imperfect, I was striking. kudū-shū. kudā, let them strike. kuděl. Masc. kudūs-ashū. küdī-shi. küdil. Fem. küdus-ashi.

The Conditional mood is formed by adding kyah, perhaps, to the Indicative. Thus, kudadū kyah, I may be striking. The Passive voice is formed by the use of the Auxiliary verb bajūsa, to go. Thus, kuduge bajūsa, to be struck; kuda

bajudū, I am being struck.

3 v 2

The following incomplete account of Tōrwālī Grammar is based on the speciens.

#### -VOCABULARY-

This is freely infected by Pashtō. Thus, we have  $t\bar{o}l$ , all;  $ma\underline{k}ht\bar{o}ran$ , black-faced, ence a sinner; ghwara, choice;  $p\bar{\imath}\underline{s}h\bar{o}$ , a cat, and many others.

#### .—NOUNS,—Declension.

	Sing.	Plur.
Nom.	bap, a father.	bap.
Gen.	bap-chē, of a father.	$bap ext{-}char{e} ext{.}$
Dat.	$bap-k\bar{\imath}$ , to a father.	$bap ext{-}kar{\imath}.$
Abl.	$bap$ - $m\bar{a}$ , from a father.	bap-mā.

The only instances I have met in which the plural differs from the singular, are  $\bar{o}$ , a cow; plural gai, and the following—naukar, means 'servants,' but  $naukar-\bar{a}-m\tilde{\bar{e}}$ , nong servants;  $naukar-\bar{a}-k\bar{\imath}$ , to the servants:  $dehq\bar{a}n$ , villagers;  $dehq\bar{a}n-a$ , to the lagers;  $dehq\bar{a}n\bar{o}$ , the villagers (Agent case):  $y\bar{a}r-\bar{o}-sat$ , with friends.  $P\bar{u}chhat\ bagayi$  translated 'he divided on his sons.'

Amongst postpositions may be mentioned,  $ni\tilde{o}$ ,  $k\bar{\imath}$ - $ni\tilde{o}$ , near;  $d\bar{\imath}$ , by means of; sat, th;  $m\tilde{e}$ , in;  $\underline{zh}at$ ,  $\underline{zh}ad$ , on.

The Agent case is usually the same as the nominative; thus, bap banū, by the her it was said, the father said. We have, however, pūchhai banū, by the son it was d; and dehqānō gad, by the villagers he was caught, beside dehqān diṭh, by the lagers he was seen. As a matter of fact the Nominative is frequently used instead of Agent.

Instances of the Vocative case are, ai babia, O father, and ai pūchha, O son.

Adjectives-Do not seem to change for gender.

#### -PRONOUNS-

First Person,—I, ā, ai; of me, my, mī; Agent and Obl. form sg. mai; we, mō; Agent, mō; of us, our, mun; to us, mō-gē.

Second Person,—Thou,  $t\bar{u}$ ; of thee, thy,  $chh\bar{i}$  or (Parable)  $chh\bar{e}$ ; Agent, tai; ye,  $th\bar{o}$ ; of you, your, tun; Agent,  $th\bar{o}$ ; to you, tha-kai.

Third Person,—He, sēh, ēh; Agent, sēh, ēh; of him, his, isa, (Parable) isē;
Obl. sg. isa; they, (Nom. and Agent) tiyā; of them, their, tiyāsa.

#### Other forms are:--

He, tēh, tis; Agent, tēh, tis; Obl. tis; his, tī, tisa; they, tēh, hai.

From him, ēz-mā.

To this person, is-kī.

Mi kā thū, sa chhē thū, what is mine, that is thine.

### Examples of Pronominal Adjectives are,—

Sēh māsh, that man;

 $T\bar{e}$  watan yat, on that country;  $\bar{a}h$   $p\bar{u}chh$ , this son; as  $gh\bar{o}$ - $ch\bar{e}$ , of this horse; as  $\underline{sh}ai$ , that thing.

'Own' is tanū.

'What?' is  $k\bar{a}$ .

#### TV.-VERBS-

### A.—Auxiliary Verbs and Verbs Substantive.—

Present,—Sing. (all persons), thū; Plur. thīā. In kā chhal chhī, what matter is it?, chhī is possibly feminine. In the Parable, we have once thai, for thīā (kitaik naukar thai).

Past,—Sing.  $a\underline{sh}\bar{u}$ , fem.  $a\underline{sh}\bar{\imath}$ ; Plur.  $a\underline{sh}a\bar{\imath}$ .

In the phrases tang  $\underline{sh}\bar{u}$ , he became straitened; and  $\underline{t}ag\bar{o}$   $\underline{sh}\bar{u}$ , she was fastened, the  $\underline{sh}\bar{u}$  is probably borrowed from Pashtō.

Of the base hu, we have the following examples:—

naukar  $h\bar{u}$  (and elsewhere), he became a servant;  $jand\bar{\imath} h\bar{u}-th\bar{u}$ , he has become alive;  $\bar{a}i$   $chh\bar{e}$   $p\bar{u}chh$   $hu\bar{\imath}$ , that I may be thy son;  $\underline{kh}u\underline{sh}\bar{a}la$   $hu\bar{\imath}$ , let us be happy;  $huy\bar{\imath}$ , I shall be;  $h\bar{o}ya$ , I may be;  $h\bar{o}$ , be thou.

#### B.—Active Verb.—

kūthū, to beat;

 $k\bar{u}th\bar{u}\bar{a}$ , beating. So  $ba\underline{z}h\bar{u}\bar{a}$ , going.

 $k\bar{u}th\bar{u}$ , beaten; so  $g\bar{a}$ , gone; mayil, dead;  $ha\underline{z}h\bar{a}jil$ , lost.

Imperative,—beat,—kūth. So also,—dai, give; chā, graze; hisāb-ka, count; bazh, go; til, go; kho, eat; bhai, sit, dwell; yai, come; riō, stand; mai, die; dhan-dai, run; thal, put; ghin, take; gaṇḍ, bind; nīngāl, take out; khaī, let us eat; huī, let us be; kayī, let us make.

anā, bring ye; liyā, put ye on; yai, come ye.

Present,—I am beating, etc.,—Sing. (all persons), kūṭha-thū; plur. kūṭha-thīā. So also,—bazha-thū, I go; plural also bazha-thū; chā-thū, he is grazing; bhaiṭ-thū, he is sitting, he dwells; yai-thū, he comes.

In the Parable we have  $t\bar{u}$  bhai-th $\bar{u}$ , thou art living;  $m\bar{u}$ , I die, is apparently a Simple Present.

Imperfect,—I was beating,—ā kūṭha-shū.

Past.—Transitive verbs.—These are construed passively in the Past Tenses, and the subject is put in the case of the Agent. Sometimes the Nominative is used instead of the Agent, as in ā kūṭhā-shū or mai kūṭhū-shū (Pluperfect), I had beaten.

I beat (Past), mai  $k\bar{u}th\bar{u}a$ . So for all persons and both numbers, the pronoun being usually in the case of the Agent.

So,-

- (1) kīt, (I never) did (disobedience to thee).
- (2) dit, (thou) didst (not) give (a kid).
- (3)  $ban\bar{u}$ , he said;  $p\bar{e}h\bar{u}$ , he sent;  $mah\bar{u}$ , they killed;  $n\bar{i}ng\bar{a}l\bar{u}$ , they returned (let, took out) (thanks).
  - bahlait, he lost (his property); lāhat, he finished (his property); gat, he held (him); bēs-dit, he kissed (him); jawāb-dit, he answered.
  - bagayi, he divided (the property);  $\underline{kh}ar\bar{a}b\ k\bar{\imath}$ , he wasted (the property);  $aw\bar{a}z\ k\bar{\imath}$ , he called;  $tapaus\ k\bar{\imath}$ , he enquired;  $minat\ k\bar{\imath}$ , he entreated;  $l\bar{e}w$ - $k\bar{\imath}$ , they plastered;  $k\bar{\imath}t\bar{\imath}$ , he made (his share together).
  - dith, (he) saw (him); (they) saw (a she-jackal); sapaith, (they) prepared; budh, (he) heard (a noise).
- Intransitive Verbs.—These are construed actively;  $\bar{a}$   $g\bar{a}$ , I went, and so on for all persons and both numbers. So also,— $\bar{a}\bar{o}$ , (a famine, he, a she-jackal) came;  $\bar{u}chhit$ , (he, the she-jackal) arose;  $\underline{z}hadath$ , (his heart) burnt; idhain-dit (? compound of dit, he gave), (he) ran;  $\underline{z}huth$ , (he) sulked;  $baj\bar{u}duth$ , (he) entered; nighat, (he) came out; bhir, (the she-jackal) sat; dhanj-dit (compare idhain-dit above), (they) ran up;  $h\bar{u}d\bar{u}$ , (she) could.
- Perfect,— $\bar{a}o$ -th $\bar{u}$ , (he) is come;  $k\bar{\imath}$ -th $\bar{u}$ , (thy father, thou) has (hast) made (a feast);  $p\bar{a}$ -th $\bar{u}$ , (he) has found (him);  $a\underline{s}h$ -th $\bar{u}$ , (they) placed (a stone). Note  $\underline{k}h$ izmat  $k\bar{\imath}$ -chh $\bar{\imath}$ , I have done service.
- Future,—ā kūṭhīyā, I shall beat. Does not change for person or number.

  The Parable has, ichhī, I will rise; baijī, I will go; banī, I will say.
- Habitual Past,—dēwūdat, (no one) used to give; khātai, (they) used to eat; yawūdō, (the she-jackal) used to come; khawūdō, (she) used to eat.
- Examples of the *Passive* are, mai  $k\bar{u}th\bar{u}-th\bar{u}$ , I am beaten; mai  $k\bar{u}th\bar{u}-\underline{sh}\bar{u}$ , I was beaten; mai  $k\bar{u}th\bar{\imath}ng\bar{a}$ , I shall be beaten. These are literally, he has beaten me, etc.

[ No. 21.]

## DARDIC SUB-FAMILY

DARD GROUP.

KOHISTĀNĪ.—TORWĀLĪ OR TORWĀLĀK.

## SPECIMEN I.

(Sir Harold Deane, K.C.S.I., 1898.)

Ik māsh-chē dū puchh ashai.  ${
m Ti}$ lau pūchhai tanū bap-kī banū, One man-of twosons were. And young son his-own father-to said, babia. 'ai mī dē  $m\bar{a}l$ - $m\bar{a}$ mai-kī dai. Ti tī māl dain O my-father, my shareproperty-from me-to give.' Andhis property both yatak dī puchhat bagayi. Ik päsh lut pūchhai harkī de sons-on (he)-divided.  $\boldsymbol{A}$ few days after young soneverything share watan-kī kītī, dhū gā, ti tal tanū nākāra aibat māl made, far country-to went, and there his-own property together bad practice më bahlait.  $Y\bar{a}$ tõl māl lāhat, tilā pata tē watan vat When all property (he)-finished, this after that inlost. country on great sēh māsh <u>sh</u>ū. Tilā pata sēh māşh ik khān ti tang gahat ãō, and that man straitened became. This after that man one chief famine came, bhūm-kī sarkūzai chā. ti tanũ pēhū āi naukar hū. sat his-own field-to (he)-sent-(him) that swine graze. became, and with servant aĩ khai, tis-kī yām na dēwūdat. Bihivā Hai kaĩ khātai tis would-eat, him-to anyone not atehe alsogave. They whatever thala mahamū banū, 'mī bap-chē kitaik naukar thai,  $\mathbf{m}\widetilde{\mathbf{e}}$ hū. khud (he)-said, 'my father-of how-many servants are, then thusinsense was. Ai ichhī tanū bap-kī khātai, ai bīshai mū. gil tol ghwara all choice food used-to-eat, I hungry am-dying. I will-rise my-own father-to they Khudāe-kī makhtōran thū, thakai bābia, ā baijī, tas-kī banī, "ai black-faced God-to am, to-you "O my-father, Iwill-say, will-go, him-to chhē pūchh huī; thū, āi Mai-mē mēthak pat na makhtōran thū. that thyson be; thy-own Me-in so-much place notis,black-faced am. āō. bap-kī Dhūa Séh üchhit tanû naukarā-mē mai hisāb-ka.'' his-own father-to came. Afar rose reckon." ' (And) he servants-in me zhadath, idhain-dit, tis munh-me gat. isē hē dith, bap tanū he-ran, him embrace-in held. burned, heart his-own father saw (him), his bap-kī banū, 'ā Khudāe-kī makhtōran thū, thakai püchhai bēs-dit. Ti said, 'I God-to black-faced am, to-you father-to And sonkissed (him). thū. āi chhē pūchh huī.' mēthak pat na Mai-me thū. makhtōran that thybe.' notis, son place so-much Me-in black-faced am. is-kī naukarā-kī banū, 'ghwara jāma anā, liyā; ik angit Ti bap 'choice dress bring, to-him put-on; one ring said, And father servants-to

liyā; khazhōr anā khōā-mē liyā. Yai khai, khushala gilto-him put-on; shoes bring feet-in put-on. Come food let-us-eat, happy let-us-be, pāgath. Tēh hazhajil, püchh mayil, jandī hū-thū;  $m\bar{i}$ lost. is-recovered.' They has-become; because my dead, aliveson<u>khushāli</u> sapaith. merriment prepared.

ghan pūchh bhūm-mễ a<u>sh</u>ū. Κē  $s\bar{e}h$ āō, shīr-kī tisa When hecame, house-to near field-in was. eldersonnaukar-kī awāz-kī, tapaus Ik manilis-chē awāz budh. hū. inquiry from-him called, heard. One servant-to music-etc.-of sound was, chhi?' bhā āō-thū, chhē Eh banu, 'chhē 'kā chhal kī. made, 'what matter is-(it)?' He said, 'thy brother come-is, thyfather pā-thū.' isī-kivā rōg<u>h</u> jōr Seh zhuth, andar•kī khair kī-thū. feast hath-made, because wellhas-found-(him).' He sulked, inside-to wholebajūduth. Tilā nighat, minat Teh jawāb  $\mathbf{n}$ a isa bap kī. entered. Then his father came-out, entreaty made. He not answer gave, mun khizmat 'mai chhē chēr kī-chhī; mai chhē nēkai bē-amrī 'Itimeservice have-done; I thylongthy never disobedience not ik chhatō na Bi mē-kī kit. tū dit. chi mai tanū yārō did.But thou kidme-to one not gave, that $\boldsymbol{I}$ my-own friends with suhbat kī-thū. Chhē āh pūchh āō, bud māl kachnai sat kharāb-kī, festivity might-do. Thy this son came, all property harlots with has-wasted, khair kī-thū.' Tēh banū, tai 'ai pūchha, tū mudām mai sat bhai-thū. thou feast made.' He said. .0 son, thoualways me with art-living, kā thū sa chhē thū. Mō-gē munāsib thū, khushālī  $m\overline{i}$ kayī, <u>khushāl</u> thine mine what is 80 is. Us-to proper was, merriment make, hū. isīkā  $chh\bar{a}$ bhā mayil, jandi hū-thū; hazhil pā-thū.' because thybrother dead, alive is-become; be, lost is-recovered.'

## [No. 22.] SPECIMEN II.

Har Ik lūmai ashī. <u>zh</u>atqai gām-kī yawūdō, khēr me One jackalwas. Every nightvillage-to (he) would-come, field in jūā Dehqāna khawūdō. chēr qahar a<u>sh</u>ū. A dī-mē bīsīna To-the-villagers much anger came. One day-in Indian-corn used-to-eat. flat barh bhūm-kī niõ a<u>sh</u>-thū, sulē<u>kh</u>t-dī lēw-kī. Lūmai āō, barh-zhad bhir. placed, glue-with plastered. Jackal came, stone-upon sat. stone field-to near dith, dhanj-dit. Lumai ūchhit, <u>kh</u>ō tagō shū, Jackal was-rising, but fastened was, Villagers saw (him), ran-up. escape gad. hūdū. Dehgānō shāg dī . mahū. shukar ningālū. Villagers caught (him), sticks with killed (him), not could. thanks returned. TÖRWÄLÏ. 521.

### NUMERALS.

10 9 5 4  $\mathbf{2}$ 3 1 Ik, dū, chā, chau, panj (Biddulph, pān), shō, sat, dash, at, nōm, 20 17 18 19 14 15 16 13 12 11 pēn<u>sh, shēsh,</u> satā<u>sh</u>, aṭha<u>sh</u>, anbī<u>sh</u>, bī<u>sh</u>, dwāsh, chēsh, chatāsh, agā<u>sh</u>, 70 **6**0 40 50 30 21  $ik-\bar{o}-b\bar{\imath}\underline{sh}, \quad da\underline{sh}-\bar{o}-b\bar{\imath}\underline{sh}, \quad du-b\bar{\imath}\underline{sh}, \quad da\underline{sh}-\bar{o}-d\bar{u}b\bar{\imath}\underline{sh}, \quad cha-d\bar{\imath}\underline{sh}, \quad da\underline{sh}-\bar{o}-chab\bar{\imath}\underline{sh}, \quad chau-b\bar{\imath}\underline{sh},$ 100.  $da\underline{sh}$ -ō-chaubī $\underline{sh}$ , panj-bī $\underline{sh}$ .

# MAIYÃ.

This dialect is spoken in the Köhistan on both banks of the Indus, between that river and the Swat valley on the one side, and on the other between it and the watershed of the Jhelam and its affluents. It is called Maiya by those who speak it, but is generally known elsewhere by the indefinite name of 'Köhistäni.' Its northern limit is the valley of the river Kandiā (popularly known as Kilī), and it goes as far south as Palōsī on the Indus. Over the whole of this area Pashtō is also spoken as a kind of lingua Maiya has several dialects. Among the principal may be mentioned the  $Kil\bar{\imath}$   $Dub\bar{e}r\bar{\imath}$   $j\bar{\imath}b$ , spoken in the Kandia valley and also, much to the south, in the Dubēr valley. Another is spoken round Kölī and Pālus, in Jalkot, Batērā, Marēn, Goberā and Chilis. It is practically the dialect of the west side of the Köhistan here. The people of Kölī and Pālus are Ābū Khēls. Another, and the most important, is that of Seo, Patan, Khāyāl, Jijāl, and Bankar. It is the dialect of the east side of the Kōhistān. The people are chiefly Shāh Khēls. A fourth dialect is spoken more to the south, and is that illustrated below.1 Maiya is closely connected with Garwi and Torwali, and even more closely with the language described by Colonel Biddulph under the name of Chilīs² an account of which is given under the head of Torwālī. I am indebted to the late Sir Harold Deane, K.C.S.I., for the specimens here given. In order to show the close connexion with Chilis, another column has been added in the list of Standard Words showing the corresponding words in that language. These have been taken from Colonel Biddulph's work.

The following grammatical sketch of Maiyā is based on the specimens and on the List of Standard Words:—

#### I.-NOUNS.-

There seem to be two declensions. In the first, the noun does not change either for case or for number. The postpositions, denoting case, being simply added to the nominative. Thus:—

Nom. mhāla, a father or fathers.

Gen.  $mh\bar{a}la$ - $\tilde{a}$ , of a father or of fathers.

Dat. mhāla-gai, to a father or to fathers.

Abl. mhāla-na, from a father or from fathers.

Similarly appear to be declined  $m\bar{a}\underline{sh}$ , a man;  $gh\bar{o}$ , a horse;  $g\bar{o}$ , a bull;  $ghar\tilde{i}$ , a woman; and  $jaw\bar{a}b$ , an answer.

In the second declension, the letter a seems to be used to form the plural. Thus:—

Nom. dhī, a daughter.

dhīa, daughters.

Gen.  $dh\bar{\imath}-\tilde{a}$ , of a daughter.

 $dh\bar{\imath}a$ - $\tilde{a}$ , of daughters.

Dat. dhī-gai, to a daughter.

dhīa-gai, to daughters.

Abl. dhī-na, from a daughter.

dhīa-na, from daughters.

¹ I am indebted to Colonel A. B. Dew, C.S.I., C.I.E., at the time Assistant Political Agent at Chilas, for this information.

² Tribes of the Hindoo Koosh, p. 10, and Appendix C.

523  $MAIY\tilde{A}$ .

Similarly appear to be declined puth, a son; naukar, a servant;  $gh\bar{o}i$ , a mare;  $k\bar{u}sar$ , a dog; and  $k\bar{u}s\bar{\imath}r$ , a bitch. The nominative plural of  $g\bar{a}$ , a cow, is  $g\bar{a}\bar{\imath}$ .

Some nouns appear to take this a also in the oblique cases of the singular.

in the specimens we find:-

From māl, property, māla-na, from the property.

watan, a country, watana-tal, on a country; but watan- $\tilde{a}$ , of a country.

buchh, hunger, buchha di, by hunger.

dol, a field, dola-maz, in the field.

The following forms are not provided for above:-

 $watan-\bar{e}$ , to a country.

dōl-ai, to the field.

naukar-ō-mil, with servants.

 $naukar-\tilde{o}$  managil, he said to the servants.

bazhdő-tal, on both.

kachniō-tal, on harlots.

So far as appears from the specimens, the Accusative and Agent cases are the same as the Nominative. Postpositions not given in the paradigms will be gathered from the examples given above.

Adjectives do not appear to change for Gender or Number. Thus, ak mitha māsh, a good man; ak mitha māsh-ã, of a good man; mitha māsh, good man; ak mitha gharã, a good woman; mitha ghari, good women.

## II.-PRONOUNS.-

COMOD	Мэ.—	I.	Thou.	He.
Sing.	Nom.	$m\widetilde{\widetilde{a}}$	$t  ilde{u}$	$sar{o}h$ .
S	Gen.	$m\widetilde{\widetilde{e}}$	$t\widetilde{\widetilde{e}}_{\sim}$	$tlpha s\widetilde{ ilde{ ilde{ ilde{t}}}.$ $s\widetilde{ ilde{e}}.$
	Agent.	$m\widetilde{\widetilde{e}}$	$t\widetilde{\overline{o}}$	se. saĩ.
Plur.	Nom.	$bar{e}_{\simeq}$	$tus \ s\widetilde{m{lpha}}$	sayā.
	Gen.	$z\widetilde{\widetilde{a}}_{\simeq}$	$slpha \widetilde{ec{o}}$	$say\widetilde{\widetilde{o}}$ .
	Agent	$z\widetilde{\widetilde{o}}$	90	

Other cases are formed by adding postpositions to the Genitive. Thus, me-gai, to me. The Agent case is used as the subject before transitive verbs in the past tenses. Thus,  $s\tilde{e}$  kuṭagil, he beat, but  $s\tilde{o}h$  baīgā, he went. Curiously enough, as appears from the list of Standard Words, the Agent, and not the Nominative, is used in the second person singular, and in the third person singular and plural of the Future. Thus:-

bē kuṭagal-a<u>sh</u>at. 1. mã kuṭagal-ashat. tus kuṭagal-ashat. 2.  $t\tilde{o}$  not  $t\tilde{u}$  kuṭagal-ashat.

 $say\tilde{\tilde{o}}$  not  $sa\tilde{\tilde{i}}$  kuṭagal-a $\underline{sh}$ at. se not soh kutagal-ashat.

It is possible that these are mistakes of the original transcriber. Even before the past tenses, the use of the Agent is not always adhered to. Thus, in the Parable of the Prodigal Son, we have :-

 $S\ddot{o}h$  not  $s\widetilde{\tilde{e}}$   $w\ddot{e}\underline{s}\underline{h}$ -karagil, he divided.

 $Say\tilde{o} \underline{kh}u\underline{sh}\bar{a}l\bar{i} karagil$ , they made rejoicing. Bē khushālī karagil, we made rejoicing. Beside

And even, Te khairāt karagil, thou madest a feast.

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In spite of these exceptional instances, the specimens show clearly that the Agent

case is properly used before the past tenses of Transitive verbs.

Other pronominal forms occurring in the specimens are tas, him; tas-na, from him;  $\tilde{o}$  or as, this, both substantive and adjective;  $as\tilde{a}$ , of this, and so on. Who? is  $k\tilde{a}$ ; whose?  $kas\tilde{e}$ ; from whom?  $kas\tilde{e}$ -na; what? gi; how much? how many? katuk.  $Ta\tilde{i}$  or  $t\tilde{a}$  is 'his own.'

#### III.-VERBS.-

### A.—Auxiliary Verbs and Verbs Substantive.—

*Present.*—I am, etc. This is  $th\bar{u}$ , for all the persons and both numbers. It is also frequently used instead of  $\tilde{a}s$ , in the sense of the past.

Past.—I was, etc. Besides  $th\bar{u}$ , we have also  $\tilde{a}s$ , plural  $\tilde{a}s\bar{u}$ , for all persons. Other forms are:—

hūgai, I may be, let us be.

hūwam, I should be.

 $h\bar{o}n$ - $\underline{sh}at$ , I shall be;  $b\bar{a}$ - $\underline{sh}at$ , literally, I shall go, is also used in the same sense.

 $h\bar{u}ng\bar{a}$ , he became.

 $h\bar{o}$ -th $\bar{u}$ , he has become.

#### B.—Active Verb.—

The standard verb, of which paradigms will be given, is  $kut\tilde{o}$ , to beat.

Infinitive,—kwtō, to beat.

Present Participle, -kuta, beating.

Past Participle,—kutagalai, having beaten; so karai, having made, in which gal is omitted.

Other examples of the Present Participle are  $h\bar{o}\bar{e}$ , being; and bai, going. Kuṭais means 'beaten'; and  $bay\bar{\imath}$ , 'gone.' Marail probably means 'dead,' and  $l\bar{a}bay\bar{a}$ , 'lost.'

Imperative,—kutagal, beat. Other examples are khagal, eat; galagal, put; dagal and daigal, give; āgal, take; gandagal, bind; nihālagal, take out.

In the following cases, we miss the termination  $gal:-h\bar{o}$ , be; bah, go; bhai, sit; ai, come;  $\bar{o}lih\bar{o}$ , stand;  $mariy\bar{a}$ , die; dai, see daigal above, give;  $nih\bar{a}la$ , look.

The following are first persons plural,—khaglai, let us eat; and hūgai, let us become.

Simple Present,—kuṭānt, I beat, etc., for all persons and both numbers.

Other examples are, *sarānt*, he grazes. The plural may apparently add an *a*, for we have *khānta*, they eat.

The following forms are made up on a different principle, bait, I go; plural, baita. In the Parable, this is used as a Past, in bhākun nī baita, he went not inside. Here, the singular also ends in a. So we have ait, he comes; dit, he gives. Marīā is translated 'I die,' but perhaps it is a Past Participle, and means 'I am dead.'

- Definite Present,—Only two examples, both of the same verb, are forthcoming. They are,—sōh ghō-tal, bhaita-thū, he is sitting on a horse, and mē mhāla as laka bhā-maz bhait-thū, my father lives in that small house.
- Imperfect, kut-as, I was beating. So, wi ni langah-as, water was not passing.
- Future,—kutagal-ashat, I shall beat, for all persons and both numbers. The syllable gal may apparently be dropped, for we have ba-shat or ba shata, I will go; mana-shat, I will say. In the former, we see an a added, as in the present. The word uthāgā is translated, 'I will arise,' but the word is a Past, and probably here means, 'having arisen.'

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Transitive Verbs,—kuṭagil, I beat, for all persons and both numbers. Other examples are,—karagil, he made; managil, he said; lādagil, he wasted; chhaigil, he sent; khagil, they ate; pūrugil, he would fill; pashagil, he saw; dhaīgil, he held; būīz-dagil, he kissed; shūngil, he heard; nihālagil, it made out (a passage); haragil, it carried off; nashāgil, it destroyed; waṭagil, it rooted up. In kaī nī dit, no one gave, dit is properly a present. See above.

In none of the above-quoted instances has the form of the verb changed owing to the object being feminine. The subject, when a pronoun, is usually in the Agent case. See above, under the head of Pronouns. In the case of Substantives, the Agent has the same form as the Nominative.

Intransitive Verbs,— $ba\bar{\imath}g\bar{a}$ , I went, etc.; plural, baigil, both unchanged for person. Other examples are,— $\bar{\imath}g\bar{a}$ , he came;  $h\bar{\imath}ng\bar{a}$ , he became;  $uth\bar{\imath}g\bar{a}$ , he arose;  $kasiy\bar{\imath}g\bar{a}$ , he approached;  $ru\underline{sh}g\bar{a}$ , he sulked;  $nika\bar{\imath}g\bar{a}$ , he came out;  $wa\bar{\imath}g\bar{a}$ , it fell.

The words marial, he died; and lābayā, he was lost, do not belong to this group, and may be Past Participles.

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**Passive**, -kutais-thū, I am or was beaten.  $Kuta\bar{\imath}z$ -bashat, I shall be beaten. The Past is formed by adding the syllable  $\bar{u}z$  in the words  $ch\bar{a}l\bar{u}z\bar{\imath}g\bar{a}$ , he is recovered;  $gh\tilde{o}$  khar  $s\tilde{a}nd\bar{u}z\bar{\imath}g\bar{a}$ , a huge flood was made. This agrees with Chilīs.

In spite of these exceptional instances, the specimens show clearly that the Agent

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[No. 23.]

## DARDIC SUB-FAMILY.

DARD GROUP.

## KÖHISTĀNĪ.—MAIYĀ.

## SPECIMEN I.

### THE PARABLE OF THE PRODIGAL SON.

#### (Sir Harold Deane, K.C.S.I., 1898.)

ãsū. Laka  $a\widetilde{\mathtt{i}}$  $m\bar{a}sh$ - $\tilde{a}$ pūtha pūth mhāla managil, Ak dũ sons One man-of two were. Youngerson his-own father ' m<del>ẽ</del>-gai māla-na batha daigal.' Sohtaĩ māl bazhdő-tal his-own property 'me-to property-from share give.' Heboth-on wesh-karagil. Yoguta dis pātē laka pūth tar būt māl jama divided. A-few days after younger son his-own all property collected taĩ dūr, watan-ē baigā.  $P\bar{a}r$ māl mastai-tal having-made far country-to went. There his-own property profligacy-on lādagil. Būt māl khlās-karagil, sõh watana-tal ghõ gāhat ĩgā. wasted. All property that country-on great famine came, he finished, hūngā. Soh baigā,  $\text{watan-}\widetilde{\overline{\mathbf{a}}}$ g<u>h</u>õ  $s\tilde{o}h$ ak māsh-mil naukar straitened became. He went, thatcountry-of one great man-with servant Sōh tai dolai chhaigil sarkūzai sāra. Sōh as bhūsa-gin, became. He his-own field sentswinegrazing. Hethatstraw-with, chi sarkūzai khagil, taĩ kaĩ , na dit. wair pūragil, Nit which swine ate. his-own belly would-fill, any-one not gave. Then managil, 'më  $\mathrm{mhal} ext{-}\widetilde{\mathrm{a}}$ khud-maz hūngā. katuk naukara thū chi senses-in became, said, 'my father's how-many servants are that mitha gulī khānta, mā būchha-dī marīā. Mã uthīgā, tā mhāla-gai good bread eat, Ihunger-by die. Iwill-rise, my-own father-to "Abā, mā Khudāe gunāhgār thū, bashata, manashat, të gunāhgār thū. will-say, " O-Father, I will-go, God's sinner am, thy sinner am. lāviq nī thū chi  $t\tilde{\tilde{\mathrm{e}}}$  pūth hūwam.  $T_{\overline{a}}$ naukarõ-mil mề So-much worthy not am that thy son should-be. Thy-own servants-with me galagal.'' Soh uthīgā. taï mhāla-gai īgā. Sōh dūr ãs mix." He1'08e, his-own father-to came. He .far his-own was mhāla pashagil, taras karagil, maūda karagil, hēl-mil dhaigil, būīz-dagil. saw(-him), pity father took. run made, chest-with held, 'Abā, mã <u>Kh</u>udāe Puth managil, gunāhgār  $th\bar{u}, t\tilde{e}$ gunāhgār thū. said, 'Father, I God's Son sinner thyam. sinner am.

taĩ naukar t≅ pūth hūwam.' Mhāla chi ${
m n}{
m i}$ thū, lāviq Shai his-own servants Fathershould-be.' sonthythatam, worthy not So-much asī shayāgal; angulī shayāgal, kõsh nihālagal, ' mitha zöra chi. managil put-on, sho€s clothe; ring himtake-out, dress' good that, saidmễ puth Chi hūgai. khaglai. khushāl gulī taAi shayāgal. sonmyBecausewe-may-be. happywe-may-eat, foodthatComeput-on. Sayỗ khushālī karagil. chālūzīgā.' lābayā, hō-thū: zanda marail, made. joy They lost, is-recovered.' alive (has)-become; (had)-died, bhāo kasiyūga, Chi īgā, ãs. dōla-maz pūth ghaira tasĩ . Haĩ house approached, When came, was. field-in eldersonhisNow shungil. Ak naukar-gai kaŭ karagil, managil, awāz nētdai gēla 'this said, made, One servant-to shoutheard. sounddancing singing mhāla khairāt  $T\tilde{e}$ managil, 'të ī-thū. zhā S≅ thū?' chhal οī feastfather 'thy brother is-come. Thy said, is? He matter whatrūshgā; bhākun nī baita.  $S\bar{o}h$ chāla-thū.' mith jör chi kara-thū. goes. insidesulked; found(-him).' Hevellquitebecause has-made, 'Nihāla, sai jawāb-maz managil, Se karagil. minat nikaīga, Mhāla ' Look, so-many said.reply-in made.Hecame-out, entreaty Father Tū kara-thū. nī bē-amrī t≅ kalaĩ kara-thū. khazmat kāla mā tē Thou have-done. notdisobediencethyhave-done, ever serviceyears Ithysuhbat vārāna-mil  $m\tilde{a}$ tã chi dai-thū,  $n_i$ merriment satū my-own friends-with mẽ-gai ak I thathast-given, notkidkachniō tal lādagil, tĕ me-toone māl tẽ īgā, tẽ puth thou Aswasted, karagil. on harlots property came, thysonthyThismight-make. mẽ-mil thū; umar būt tū 'O puth, managil, age (always) me-with khairāt karagil.' Sĕ art; thou all son, ·O said, made.' Hekaragil, feastkhushālī chi bē munāsib thū, Õ t≅ thū. made, merriment hargī  $\mathbf{m}\widetilde{\mathbf{e}}$ was (is), that we proper This thine is. zanda my everything haĩ ãs, mair zhā tĕ õ Chi alivehūgai. now <u>khushāl</u> was, deadbrotherthy this Because might-be. happy chālūzīgā.' lābayā, hō-thū: recovered (is). lost(was),has-become;

[No. 24.]

## DARDIC SUB-FAMILY.

### DARD GROUP

KÕHISTĀNĪ.—MAIY $\widetilde{\overline{\mathbf{A}}}$ .

## SPECIMEN II.

#### THE DAMMING OF THE INDUS.

(Sir Harold Deane, K.C.S.I., 1898.)

 $\tilde{s}$ sĩ-maz khān waigā, Astor-kas ak Chabish kāla awal hillriver-in fell. Astor-at river Sixty *uears* agoone  $\mathbf{y}\widetilde{\mathbf{u}}$ langāhās. wiShōh patē  $s\bar{o}h$ band-karagil.  $\overline{\text{Wi}}$  $n\bar{i}$ after(it)-blocked-up. Watercould-pass. Sixmonths muchwater notnihālagil. Ghõ khār sandūzīgā. hūngā. Zōra-gin pānd iama floodForce-withmade-out. Hugewas-made, collected became. passage minī rawān hūngā. haragil, sai gã Gi mūth $\bar{o}$ īgā tas down going became. Whatever before came that carried, many villagesgaī mūnda-na watagil. Sai nashāgil, sai khalq dūb-karagil, sai many (it)-drowned, root-from destroyed, people many trees plucked. Many Ghã āfat mhēsh, gōr, bakara, aīga, būt lāhū hūngā. sheép, buffaloes, washed-away became Great calamity cows, goats, allthū. was.

Ak dū chā saur pānz shōh  $s\bar{a}t$ āth naũ dash agāla<u>sh</u> dwālash 2 3 4 6 8 10 .11 12 chigolash saundash panzalash shōish satālash athālash anbish dash-ō-bīsh bish 13 14 15 16 17 20 18 19 dūbīsh dash-ō-dūbīsh chabish dash-ō-chabish saurbish dash-ō-saurbīsh shal. 40 50 60 70 80 90 100. STANDARD LIST OF WORDS AND SENTENCES IN THE GARWI, TORWALI AND COGNATE DIALECTS.

## STANDARD LIST OF WORDS AND SENTENCES

I	English.					Gār <b>wī.</b>					Tōrwāl	ī.		
1. One	•	•		. Ak	•	•			· Ik .		•	•		-
2. Two	•	•		. Dā	•	•			. Dā			•	•	
3. Three	. •	•		. Tha	•	•	* (j:		. Chā	•	•			
4. Four	•	•		. Chōr	•	•	• ,•		. Chau					
5. Five	•	6		Panj	•	•	•		. Fanj	•	•		u •	
6. Six	•	•		Shō		•			S <u>h</u> ō	•	•	•	•	
7. Seven		•	•	Sat	•	•	, *		Sat	•	•			
8. Eight		•		Aţh	•				Aţ	•	•			-
9. Nine	•			Num	•	•		•	Nom	•	•			
10. Ten		•		Da <u>sh</u>	•			•	Da <u>sh</u>	•		•	•	
11. Twenty				Bī <u>sh</u>	•	\ \ \ \ •			Bīs <u>h</u>		•	•		-
12. Fifty	•	•		Dash-ō	-dūbī	<u>अ</u>			Dash-	ō-dūbī	$\underline{ ext{sh}}$		•	
13. Hundred	•			Panj-bī	: <u>sh</u>				Panj-k	ī <u>sh</u>			•	
<b>14.</b> I		•		Ya	•				Ā, ai	•			•	
15. Of me		6		Mā, ma	ā (ma	ısc. ar	ıd fen	ı.) <b>.</b>	Mī			•	•	
16. Mine				Mā, ma	ī (di	tto)			Mī					
17. We			a	Mā					Мъ					
18. Of us			•	Μō	•				Mun				•	
19. Our			i	Мъ					Mun					
20. Thou				Tā			•	•	Tā .				•	
21. Of thee		•		Chhã	•				Chhī		•	į	•	
22. Thine				Сььё	•	•	•		Chhī					
23. You	·			Tha			•		Thō	•				
24. Of you			,	Pha										

# IN THE GARWI, TORWALI AND COGNATE DIALECTS.

Gaurō (Biddulph	).	Maiy	vã.	Chilis	(Biddulph)	•	English
Ěk · ·		Ak .		Ěk .	•		1. One.
Dā · ·		Dā .	•	Dū .	•	• 4	2. Two.
Chūah ·		Chā .	•	Chā .	•	•	3. Three.
Tsor ·		Saūr .	• •	Châh .	egal Landa anglasi Landa anglasi		4. Four.
Pãs · ·		Pāz .		Pãs .			5. Five.
Shoh · ·		Shoh .	•	Shoh .	•	•	6. Six
Sāt · ·		Sat .	•	Sāt .		•	7. Seven.
Āt (? āţ)	•	Āth .		Āt (? āt)		•	8. Eight.
Noh		Naũ .		Nau .			9. Nine.
Da <u>sh</u>		Da <u>sh</u>		Da <u>sh</u>			10. Ten.
Bi <u>sh</u>		. $\operatorname{Bish}$ .		Bi <u>sh</u>			11. Twenty.
Dĕ <u>sh</u> -an-dūbi <u>sh</u>		Da <u>sh</u> -ō-dābīs	<u>ih</u>	Dābi <u>sh</u> -ū	·da <u>sh</u>		12. Fifty.
Shao		. Shal .		. <u>Sh</u> al			13. Hundred.
Ma (Ag. me)		. Mã		. Ma			14. I.
Miã		. Mē		. Mĩ			15. Of me.
Miã		. Mã		. Mĩ		•	16. Mine.
Be (Ag. asō)		. Bē		. Be			17. We.
Asã		$1^{\mathbf{Z}\widetilde{\mathbf{a}}}$		. Azã			18. Of us.
Asã		. Zã ·		. Azã	<b>s</b> t		. 19. Our.
Tā (Ag. te) .		. Tā		, Tā			. 20. Thou.
Tã		. T5 . •		. Të.			. 21. Of thee.
Tã .		Tã.		Te .			. 22. Thine.
Tus (Ag. tusõ)		. Tus •		Tus			23. You.
				സ്ട്രജ്			. 24. Of you.

English.	Gārwī.	Tōrwālī.
25. Your	Thō	Tun
26. He	A <u>sh</u> ī	Ēh or sēh
27. Of him	·Asã	Isa
28 His	Asã	Isa
29. They .	Tum	Tiyā
30. Of them	Tasã	Tiyāsa
31. Their	Tasã	Tiyāsa
32. Hand	Thair	Hath . ,
33. Foot	Khur	Кьй
34. Nose	Nōzōr	Natkēl
35. Eye	Ith	A <u>sh</u> i
38. Mouth	Āĭ	Aĩ
37. Tooth	Dand	Dan
38. Ear	Kyan	Kan ,
39. Hair	Bāl	Bāl
40. Head	Thos	<u>Sh</u> ā
41. Tongue	Jibh	Jib
42. Belly	Pār	Dhe
43. Back	Tāng	Dag
44. Iron	Chimar	Chimū
45. Gold	Lau (red) zar	Lahūr zar
46. Silver	Panar (white) zar	Ūjal zar
47. Father	Bab	Bap
48. Mother . ,	Yai	Yai
49. Brother	Jā . ,	Bhā

Gaurō (Biddulph).	Maiyã.	Chilis (Biddulph).	English.
Tusã · · ·	Sã	Tsã	25. Your.
Oh (Ag. eh)	Sōh, õ	ΰ	26. He.
$\mathrm{Ta} rac{\widetilde{\mathrm{a}}}{\mathrm{a}}$	Tasĩ, asã	$A  ext{sh} \widetilde{a}$	27. Of him.
Ta <u>sh</u> ã · · · ·	Tasĩ, asã	$A\underline{\mathrm{sh}}\widetilde{a}$	28. His.
Se (Ag. seõ)	Sať	] T	29. They.
Sewã	Sayã	ĩwã	30. Of them.
Sewã · · ·	Sayã	ĩwã	31. Their.
Hāt · · ·	на	$Har{a}$ t, $pl$ . hate.	32. Hand.
Kūr · · ·	Khur	Kur, pl. kure	33. Foot.
Nat · · · ·	Nathūr .	Nator, pl. natore	34. Nose.
Ach	Ainchh ,	Ache	35. Eye.
Aĩ .	Ãĩ	Aĩ, pl. aĩye	36. Mouth.
Dānd	Dān	Dān, $pl.$ dune .	37. Tooth.
Kân .	Kāņ	. Kān, $pl$ . kunne	. 38. Ear.
Bāl .	. Bāla	Bāl, $pl.$ bāle	. 39. Hair.
Shish .	· Shish · ·	. Shish, pl. shishe	40. Head
Zib	. <b>Z</b> ēb	Zib, pl. zibe	41. Tongue.
Dĕr	. Wair	. Dhēr, $pl$ . dhēre	42. Belly.
Dau	. Dā	Dau, pl. daue	. 43. Back.
<u>Ts</u> imbër	. Sēwar	. <u>Ts</u> imër	44. Iron.
Zěr	Sra zar (Paṣħtō) .	. Swan	. 45. Gold.
Ozal zer	. Spin zar (ditto)	, Răp	. 46. Silver.
Bā	. Mhāla · · ·	. Mhālo · · ·	. 47. Father.
Yā	. Mhāi · · ·	. Mhāil * · · ·	. 48. Mother.
Jyũ	. Zhā · ·	. <u>Zh</u> ā · · ·	. 49. Brother.
Bhaĩ	. Bhữ · ' · ·	. Bihã · · ·	50. Sister.

	English.	an and the second	1	Gārwī.		Tōrwālī,
	angnan.					
	52. Woman .	•	Īs .	•	•	Shī ,
	53. Wife .	•	Īs .	•		<u>Sh</u> ī
	54. Child .		Lakūţōr	•		Jadak
	55. Son		Pūţ	• •		Pūchh
	56. Daughter .	•	Dāī or d	ōī .		Saran or dhū
	57. Slave		Marai	• •	· ·	Gulām
	58. Cultivator .	•	Dahqān,	zamīdār	•	Zamīdār, dihqān
	59. Shepherd .	•	Payāl	•	•	Shpankai ( $Pashtar{o}$ ) or ajar
	60. God	•	<u>K</u> hudāē	•	•	Khudāe or Pāk Bād <u>sh</u> āh (The Holy King).
	61. Devil		Shaitān	•	•	Shaitān
	62. Sun		Sīr		•	Sī
	63. Moon .		Yasūn	•	•	Yūn
	64. Star		Tār	•	•	Та
	65. Fire		Ãgār			Angã
	66. Water		Ū			Ŭ
	67. House		Shiț			<u>Sh</u> ir
	68. Horse .		Gōr			Ghō
	69. Cow		Gāē			Gāo (Persian).
	70. Dog		Küchur			Ku <u>zh</u> ū
	71. Cat		Pīshīr			$ ext{Pi}_{ ext{sh}ar{o}}\left( ext{\it Pashtar{o}} ight)$
7 - 11 - 27 - 12 - 12 - 12 - 12 - 12 - 1	72. Cock					Kugū
	73. Duck .		Ār			Āir
	74. Ass		Gada			Gadhō
	<b>75.</b> Camel .					Ūkh (Paṣḥtō)
•	76. Bird					
						Pa <u>sh</u> in
	77. Go	•	Chō	•	•	Bazh, til

Gaurō (Biddulph).	Maiyã.	Chilīs (Biddulph).	Englis <b>h.</b>
Mulai · · ·	Gharĩ	Gĕryũ	52. Woman.
Mulai · · ·	Gharĩ	Gĕryữ	53. Wife.
	Māsūm		54. Child.
Pāch . · · ·	Pūth	Puch	55. Son.
Di · · ·	Dhī	Dhi	56. Daughter.
Dim	Dēm		57. Slave.
	Dehqān, zamindār		58. Cultivator.
	Ghobān		59. Shepherd.
	Khudāē		60. God.
· · · · · · · · · · · · · · · · · · ·	Shaitān	•	61. Devil.
Sūri · · ·	. Swir	. Sūri	62. Sun.
Yã. · ·	. Уй	. <u>Ts</u> ān	63. Moon.
Tār	. Tāra	Tār	64. Star.
Når .	Agār	Nār .	65. Fire.
Wr	. Wi	. Woy · · ·	66. Water.
Gū.	Bhā	Gōt - · ·	. 67. House.
Gho · ·	. Ghō · ·	Gho · ·	. 68. Horse.
Gau .	. Gā · · ·		69. Cow.
Kusur · ·	. Kūsar	. Kutsuro	. 70. Dog.
	Pīshō ( ${\it Paṣhtar o}$ ) .		71. Cat-
	Kūkỗ · · ·		72. Cock.
	Saga · · ·		73. Duck.
Khar	. Ghadā · · ·	. <u>Kh</u> ar	. 74. Ass.
12.1.0	Ūkh (Paṣḥtō) · ·		75. Camel.
Papai ·	. Saklū · · ·	. Ming · · ·	. 76. Bird.
Bayő, tillő (infinitive)	Bah · ·	. Baző (infinitive)	. 77. Go.
Dayo, and (mijetesous)			78. Eat.

		Engl	ish.				Gā	rwī.			Tōı	wālī.	
	79.	Sit	•	•	•	Bai	•	•	•	•	Bhai ,		•
	80.	Come	• .	•.,	•	Yah	4	•			Yai .		•
	81	. Beat		•		Chaṇḍ		•	. •		Kūţh .		•
	82.	Stand	•	•	•	Paṭhō		•	•		Ŗiō .		•
	83	Die .	•	•		Mar	•	•			Mai .	• . •	
	84	Give	. •	•	•	Dā	•	•	• •	•	Dai .	•	•
	<b>8</b> 5.	Run.	•	•	•	Þāb	•	•		•	Dhan-dai		•
	86.	$\mathbf{v}_{\mathbf{p}}$ .	•	•	•	Rata	<b>.</b>	. •	•		Gid .	•	•
	87	Near	•	•	•	Niar	•	•	•	•	Niō .	. ,	. •
	<b>8</b> 8.	Down	•	•	•	Тūа	•	•	•	•	Wāgi, țin	• . •	•
	89.	Far	•	•		Dür	• .	• 1		٠	Dhā	• .	•
	90.	Before	•	•	•	Mūka	•	.•	•	•	Mūzh .	•	* •
	91.	Behind	•	•	•	Pata	•		6	•	Paizh .	• •	•
	9 <b>2</b> .	Who?	• • • •	•	•	Kum	•	• • • • • • • • • • • • • • • • • • •		•	Kām .	:'.'	•
	93.	What?	•	•	•	Kai			•	•	Ka .	• . • . •	
	94.	Why?		•	•	Kā				•	Kai .		•
	95.	And.			•	Aō ·			•	•	Ta		
	96.	But	•	•	•	Bar	•			•	Khō (Paṣḥtō)		
	97.	H.	•		•	Ki				•	Ka (ditto)		
	98.	Yes			•	<b>Ō</b> h				•	Δ.		
	99.	No .			•	Nā		•		•	Na .		
1	00.	Alas			•	Arman					Armān .		
1	.01.	A father			•	Bab				•	Ik bap .		
1	02.	Of a fathe	)P		•	Bab-ã	•		•		Ik bap-chē		
1	03.	To a fathe	r			Bah-ki	•			•	Ik bap-ki		
1	04.	From a fa	tber	4	•	Bab-mã	•	•			Ik bap-mā		

Yỗ (infinitive)	Bhai	Yã (infinitive)	79. Sit.
Kotő (infinitive) ·		Yã (infinitive)	
Kono (mymm)	Kuṭagal		80. Come.
		Kotã (infinitive)	81. Beat.
	Õlihō	••••••••••••••••••••••••••••••••••••••	82. Stand.
Marõ (infinitive) · ·	Mariyā	Marã (infinitive)	83. Die.
Deyő (infinitive) · ·	Dai	Dyã (infinitive)	84. Give.
Jõ (infinitive)	Maūda-dai · · ·	Made-kẽ (infinitive)	85. Run.
	Въ		86. Up.
Le. · · ·	Kas · · ·	. Ka <u>ts</u>	87. Near
	Sor, minī		88. Down.
Dār	Dür · ·	. Dūr	89. Far.
Ager · · ·	Māthō	. Mutuko	90. Before.
	Pātō		91. Behind.
Ko	Kã	. Kô	92. Who?
Gi	. Gī	Gi	. 93. What?
Gĕt	, Gin	. Gine	. 94. Why?
Au	. Та		95. And.
Wale	. Khō (Paṣḥtō) · ·		96. But.
Ke · ·	. Ka (ditto) · ·		97. If.
A	. A	. A	98. Yes.
Na · ·	. Ni ,	Ne · · ·	99. No.
	Armān (Paṣḥtō)		100. Alas.
Ěk bā	. Ak mhāla	. Ék mhālo	. 101. A father.
	Ak mhāla-ã · ·	· Term. of Gen. a ·	. 102. Of a father.
	Ak mhāla-gai . •	. Term. of Dat. tā •	103. To a father.
	Ak mhāla-na	Term. of Abl. hande	105, Two fathers.

English.	Gārwī.	Tōrwālī.
106. Fathers	Babū	Bap
107. Of fathers	Babū-ã	Bap-chē
108. To fathers	Babū-ki	Bap-kī
109. From fathers	Babu-mã	Вар-та
110. A daughter	Dai	Ik saran or ik dhū
111. Of a daughter	Dai-ã	Ik saran-chē
112. To a daughter	Dūī-ki	Ik saran-kī ,
113. From a daughter .	Dūī-mã	Ik saran-mā
114. Two daughters	Dā dāī	Dū saran
115. Daughters	Dāi	Saran or dhū
116. Of daughters	Dīn-ã	Saran-chē
117. To daughters	Dūī-ki	Saran-kī
118. From daughters .	Dūī-mã	Saran-mā
119. A good man	Ak rān mē <u>sh</u>	Ik ghwara māsh
120. Of a good man	Ak rān mē <u>sh</u> -ã	Ik ghwara māsh-chē.
121. To a good man	Ak rān mē <u>sh</u> -ki	Ik <u>gh</u> wara mā <u>sh</u> -ki
122. From a good man .	Ak rān mē <u>sh</u> -mã	Ik ghwara māsh-mā.
123. Two good men	Dũ rãn mẽ <u>sh</u>	Dū ghwara māsh
124. Good men	Rãn mē <u>sh</u>	Ghwara māsh
125. Of good men	Rān mē <u>sh</u> -ā	Ghwara māsh-chē
126. To good men	Rān mē <u>sh</u> -ki	Ghwara māsh-kī
127. From good men .	Rān mē <u>sh</u> -mã	Ghwara māsh-mā
128. A good woman	Ak rain is	Ik ghwara shī
129. A bad boy	Ak lāl pōh	Ik nākāra phō
130. Good women	Rain īs	Ghwara shī
131. A bad girl	Lail bīrai	Ik nākāra saran

Gaurō (Biddulph).	Maiyã.	Chilīs (Biddulph).	English.
•••••	Mhāla		106. Fathers.
*** ***	Mhāla-ã	Term. of Gen. pl. $\stackrel{\approx}{\circ}$ .	107. Of fathers.
*****	Mhāla-gai	Term. of Dat. pl. 8	108. To fathers.
****	Mhāla-na	Term. of Abl. pl. on hande .	109. From fathers.
41 3-	Ak dhī		110. A daughter.
Ak dī · ·	Ak dhī-ã		111. Of a daughter.
******			112. To a daughter.
•••••			113. From a daughter.
	Ak dhī-na		114. Two daughters.
••••	Dū dhī	• • • • • • • • • • • • • • • • • • • •	115. Daughters.
••••••	Dhīa · ·	•	116. Of daughters.
•••••	Dhia-ã		
••••	Dhïa-gai		117. To daughters.
******	Dhīa-na .		118. From daughters.
******	Ak mitha māsh		119. A good man.
	Ak miṭha māsh-ã		120. Of a good man.
	Ak mitha māsh-gai		121. To a good man.
	Ak miţha mā <u>sh</u> -na	*	122. From a good man.
	Dī miţha mā <u>sh</u>		123. Two good men.
••••			124. Good men.
	Mitha mā <u>sh</u>		125. Of good men.
	Miṭha māsh-ౙ		126. To good men.
	Miṭha mā <u>sh</u> -gai		127. From good men.
	Mitha māsh-na		128. A good woman.
	Ak mitha ghari		129. A had boy.
	Ak nākāra māṭa		130. Good women.
	Mitha ghari		131. A bad girl.
	Ak nākāra māṭī :	•	151. A Date 5
		Milit	. 132. Good.

English.		Gārwī.	Tôrwâlî.
133. Better		Nā	. <u>Gh</u> wara
134. Best		Swa-mã rān	. Būṭ-mẽ ghwara
135. High	•	Līg, ūchat (Paṣḥtō)	. Ūchat (Paṣḥtō), jīg
136. Higher		Līg, ūchat	. Uchat (ditto), jīg
137. Highest	•	Swa-mã tichat .	. Būṭ-mē̃ ūchat (Paṣḥtō), jīg
138. A horse	₽ • <u>.</u>	Ak gör	. Ik ghō
139. A mare	•	Ak gēr	. Ik ghai
140. Horses	•	Gōr	. Ghō
141. Mares		Gēr	Ghai
142. A bull	•	Ak gōh	Ik gō
143. A cow	•	Ak gāē	Ik gāō
144. Bulls	•	Goh	Gō
145. Cows	•	Gāē	Gai
146. A dog	•	Ak kūchur	Ik ku <u>zh</u> ū
147. A bitch	•	Ak kīchir	Ik kizhī
148. Dogs		Küchur .	Ku <u>zh</u> ū
149. Bitches .		Kīchır	Kizhi
150. A he-goat		Ak bīr	Ik bīrāṭh
151. A female goat .		Ak chhēl	Ik chhail
152. Goats		Chhēl	Chhail
153. A male deer .	• .	Ak üsai	Ik hūsai (Paṣḥtō)
154. A female deer .	•   2	Ak üsai	Ik hūsaī (ditto)
155. Deer	. 1	Īsaī	Hūsai (ditto)
156. I am	.  3	Ta thū . , , .	Ā thū
157. Thou art	. 1	thā	Tu thu
158. He is	.   A	shī thā	Seh thu
		지 않아 동네를 가게 하는 것은 사람들이 생활하고 있다. 사람은	

Gaurō (Biddulph).	Maiyã.	Chilis (Biddulph).	English.
444 ***	Mitha	•••••	133. Better.
	Būţ-maz miţha	• • • • • • • • • • • • • • • • • • •	134. Best.
Zhūgo	$Z \underline{ ext{b}}$ iga, ŭchat ( $Pashtar{o}$ )	*****	135. High.
•••	Zhiga	•••••	136. Higher.
•••••	Būt-maz zhiga		137. Highest.
Gho	. Ak ghō	Gho	. 138. A horse.
Gh <b>ū</b> i	. Ak ghōī	Ghoi	. 139. A mare.
•••••	Ghō		140. Horses.
• • • • • •	Ghōīa .		141. Mares.
Gā	. Ak gō	•	142. A bull.
Gau	. Ak gā		143. A cow.
•••••	Go		144. Bulls.
••••	Gāī; gōr=cattle .		145. Cows.
Kusur	. Ak kūsar	. Ěk kutsuro	. 146. A dog.
******	Ak kūsīr		147. A bitch.
•	Kūsara .		148. Dogs.
••••	Kūsīra .		149. Bitches.
Sāli (a goat) .	. Ak müngur	. Ĕk <u>ts</u> atilo	. 150. A he-goat.
	Ak sāil		. 151. A female goat.
	Bakara	. Bakkër	, 152. Goats.
	Ak hūsai $(Pashtar{o})$ .	•	153. A male deer.
	Ak hūsī (ditto) .		154. A female deer.
	Hūsī · ·		. 155. Deer.
Thu, fem. twi	Mã thủ	. Tho, fem. thi	. 156. I am.
Ditto .	. Tā tbū	. Ditto	. 157. Thou art.
Ditto .	Soh thu	. Ditto	. 158. He is.
		mi fem this	. 159. We are.

mai 190 a		Approximate and the second	
	English.	Gārwī.	Tõrwālī.
	160. You are .	. Tha thu	Thō thīā
	161. They are .	. Tum thū	Tiyā thiā
	162. I was	. Ya ā <u>sh</u>	Ā a <u>sh</u> ū
	163. Thou wast	· Tūāsh	Tū a <u>sh</u> ū
•	164. He was	• Ashī āsh	Sēh a <u>sh</u> ū . ,
	165. We were	. Mā ā <u>sh</u>	Mō a <u>sh</u> aī
	166. You were .	. Tha ash	Thō a <u>sh</u> aī
	167. They were .	. Tum āsh	Tiyā a <u>sh</u> aī
	168. Be	. Hō	Нъ
	169. To be	. Hōgē	Hā
	170. Being	. Hōg	Hūa
		. Ā <u>sh</u>	Hōthū
		Ya hōm .	Ā hōya
	173. I shall be	Ya hōm .	Ā hūyī
	174. I should be .	Ya hōm	Ā hōya
	175. Beat		Kūth
	176. To beat		Kūṭhū
	177. Beating		Kūṭhūā
	78. Having beaten		Kāṭhā-thū
	79. I beat		Ā kūṭha-thū
	80. Thou beatest		Tū kūṭha-thū
	81. He beats		Sēh kūṭha-thū
	82. We beat		Mō kūṭha-thīā
	83. You beat		Tho kūtha-thīā
	84. They beat		Γiyā kūṭha-thīā
	85. I beat (Past Tense) .	Mai mārō	Mai kūthūā

Gaurō (Biddulph).	Maiy ã.	Chilīs (Biddulph).	English.
The $(m. and f.)$	. Tus thū	The, fem. thia.	160. You are.
Ditto	. Saĩ thū	Ditto	161. They are.
As $ ilde{ iny n}$ , fem. as $ ilde{ iny n}$ .	. Mã ãs	Aso, fem. asi	162. I was.
Ditto	. Tā ãs	Ditto	163. Thou wast.
Ditto	. Sōh ãs	Ditto .	164. He was.
Ase $(m. and f.)$	. Bē āsī	Ase, fem. asia	165. We were.
Ditto	. Tus ãsŭ	Ditto	166. You were.
Ditto	. Saĩ ãst	Ditto	167. They were.
Hã	. Но	Hã	168. Be.
Gahã	. Hố	Hã	169. To be.
	Ное	Hoã	170. Being.
*****	Hū	Hã	171. Having been.
*****	Mã hōn <u>sh</u> at or hūgai .		172. I may be.
Gő <u>sh,</u> hĩbố <u>sh</u>	. Mã hōn <u>sh</u> at	Hoshatho, fem. hoshathi .	173. I shall be.
	Mã hồn <u>sh</u> at or hữwam .		174. I should be.
	Kutagal	Kote ·	175. Beat.
	Kuţő	Kotã · · · ·	176. To beat.
	Kuṭa	Kotã	177. Beating.
	Kuṭagalai	Kote	178. Having beaten.
•••••	Mã kuṭānt	Kotān tho, fem. kotān thi	. 179. I beat.
	Tā kuṭānt	. Ditto	. 180. Thou beatest.
	Sõh kutānt	. Ditto	181. He beats.
*****	Bē kuṭānt .	. Kotān the	. 182. We beat.
	Tus kuṭānt	. Ditto	. 183 You beat.
	Sai kuṭānt	. Ditto	. 184. They beat.
••••	Mã kuṭagil	. Kotō, fem. kotī , .	. 185. I beat (Past Tense).
The same was subject to			. 186. Thou beatest (Pas

English.	Garwi.	A (7) 17 (6) (4)
160. You are .	Tha thu	. The thia.
161. They are	Tum thū	. Tiyā thia
162. I was	Ya āsh	. Ā a <u>sh</u> ū
163. Thou wast	. Tū ā <u>sh</u>	. Tū a <u>sh</u> ū
164. He was	. Ashī ā <u>sh</u>	. Sēh a <u>sh</u> ŭ
165. We were	. Mā āsh	. Mō a <u>sh</u> aī
166. You were	. Tha ash	. Tho a <u>sh</u> ai
167. They were .	. Tum āsh	. Tiyā a <u>sh</u> aī
168. Be	. Hō	. Но
169. To be	. Hogē	. Hū
170. Being	. Нов	. Hŭa
171. Having been .	. Ā <u>sh</u>	. Hōthú
172. I may be	Ya hōm	. Ā hōya
173. I shall be	Ya hōm	. Ā hāyī
174. I should be	. Ya hōm	. Ā hōya
175. Beat	. Chand	. Kath
176. To beat	. Chando	. Kūthū
177. Beating	. Chando	. Knthuā
178. Having beaten .	. Chaṇḍō <u>sh</u>	. Kūthā-thū
179. I beat	Ya chandant	. Ā kūtha-thū
180. Thou beatest .	. Tā chaṇḍānt	. Tū kūṭha-thū
181. He beats	. Ashī chandānt .	. Sēh kūţha-thū
182. We beat	. Mā chaṇḍānt	. Mo kūtha-thiā
183. You beat	. Tha chandant	. Tho katha-thia
184. They beat	. Tum chaṇḍānt	. Tiyā kūtha-thīā
185. I beat (Past Tense)	. Mai mārō	. Mai kūthūā
186. Thou beatest (P	ast Tai mārō	. Tai kūṭhūā
	ast Tai mārō	. Tai kūṭhūā

The state of the s	100 7
The $(m, and f_i)$	Tus thū The, fem. thia 160. You are.
Ditto · · ·	Saī thū Ditto 161. They are.
Ash, fem. aswi	Mñ ñs Aso, fem. asi 162. I was.
Ditto	Tā ās Ditto 163. Thou wast.
Tiitto	. Soh $\widetilde{a}s$
Ase (m. and f.)	. Be fist Ase, fem. asia 165. We were.
<u> </u>	. Tus ãsŭ
	Sai ast Ditto 167. They were.
	Hō Hã 168. Be.
A * 16	Hỗ Hã 169. To be.
.,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,	Hoë
••••	Ha Hã 171. Having been.
•••••	Mã hōnshat or hūgai 172. I may be.
	Mã hơn <u>sh</u> at Ho <u>sh</u> atho, fem. ho <u>sh</u> athi . 173. I shall be.
Gāgh, hìbāgh	Mā hōnshat or hūwam 174. I should be.
******	Kota 175. Beat.
	Katagai
	$Kot\widetilde{\widetilde{a}}$ . 177. Beating.
	Kuta 178. Having beaten.
	Kuṭagalai  Kotān the, fem. kotān thi . 179. I beat.
	Ditto . 180. Thou beatest.
	Tā kuṭānt · . 181. He beats.
	Söh kuṭānt •
••••	Bē kuṭānt · 183 You beat.
	Tus kuṭānt · · · Ditto ·
	Sai kuṭānt . Ditto
	Mā kuṭagil Kotō, Jem. Kotī
	Tổ kuṭagil · · · Ditto · · Tense).  Kōhistānī—543

mnRrion.	GGI WI.	A-VA 11 WAA*
187. He beat (Past Tense).	Pah mārō	Sēh kūṭhūā
188. We beat (Past Tense).	Mū mārō	Mo kūthūá
189. You beat (Past Tense)	Tho maro	Thơ kữ th đã
190. They beat (Past Tense)	Sõh mārō	Tiyā kūṭhūā
191. I am beating	Ya chandānt	Ā kūṭha-thū
192. I was beating	Ya chaṇḍānt ā <u>sh</u>	Ā kūtha-shū
193. I had beaten .	Mai chaṇḍŭ	Mai (or ä or ai) kūṭhū- <u>sh</u> ū
194. I may beat .	Ya chandam	à kūṭhūyā
195. I shall beat .	Ya chaṇḍam	Ä kūthiyā
196. Thou wilt beat .	Tū mārmīsh	Tā kāṭhiyā
197. He will beat .	Pah mārmīsh	Séh küthiyā
198. We shall beat	Mā mārmīsh	Mo kūthiyā
199. You will beat .	Thō mārmish	The kūthiyā
200. They will beat .	Söh märmish	Tiyā kūṭhīyā
201. I should beat .	Ya chandam	Ă kūthūyā
202. I am beaten .	. Mai chaṇḍā	Mai kūṭhū-thū
203. I was beaten .	. Mai chaṇḍū <u>sh</u>	Mai kūṭhū- <u>sh</u> ū
204. I shall be beaten	Mai chaṇḍam	Mai kūthīngā
205. I go	Ya bachānt	Ā bazha-thū
206. Thou goest .	. Tā bachānt	Tū bazha-thū
207. He goes	. Ashi bachant	Sēlı ba <u>zh</u> a-thū
208. We go	. Mī gā	Mō bazha-thū
209. You go	. Tho gā	Tho bazha-thū
210. They go	. Soh gā	Tiyā ba <u>zh</u> a-thū
211. I went	. Yagā	Ā gā
212. Thou wentest .	. Tā gā	Tū gā ,
213. He went	. A <u>sh</u> ī gā	Sēh gā
544—Kōhistānā.		

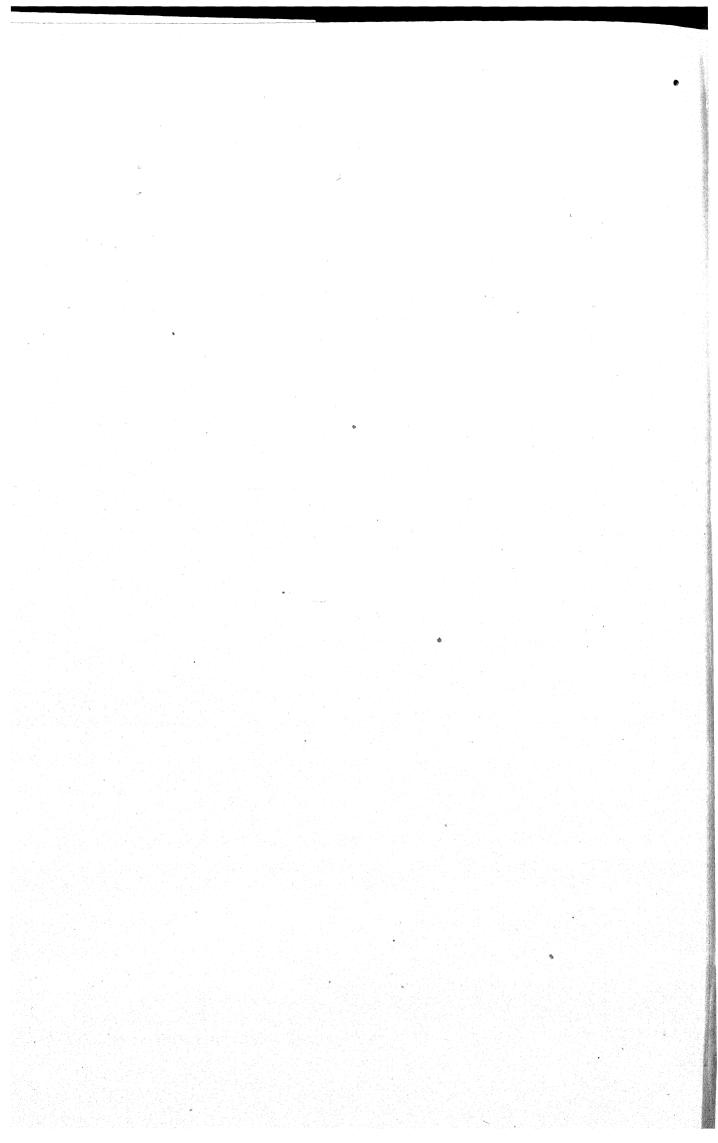
	Sẽ kuṭagil	Kotō, fem. kotī 1	187. He beat (Past Tense).
***	Zỗ kuṭagil	Ditto 1	188. We beat (Past Tense)
***	Sõ kuṭagil	Ditto	189. You beat (Past Tense)
	Sayő kutagil	Ditto	190. They beat (Pas Tense).
	Mã kutant	Kotān-tho	191. I am beating.
******	Mã kuṭ-ãs	Kotān-aso, fem. kotān-asi	192. I was beating.
	Mã kutēl-ãs	Kotō-aso, fem. kotī asi	193. I had beaten.
*****	Mã kuṭagal-a <u>sh</u> at		194. I may beat.
*****	Mã kutagal-a <u>sh</u> at	Kote- <u>sh</u> atho, fem. <u>sh</u> ĕthi .	195. I shall beat.
*****	Tõ kutagal-a <u>sh</u> at	Ditto · ·	196. Thou wilt beat.
••••	Sõ kuṭagal-a <u>sh</u> at	Ditto · · ·	197. He will beat.
<b>,,,,,,</b>	Bē kutagal-a <u>sh</u> at	Kote-shëthe	198. We shall beat.
•••••	Tus kuṭagal-a <u>sh</u> at	Ditto · · ·	199. You will beat.
	Sayõ kuṭagal-ashat .	. Ditto · · ·	200. They will beat.
	Mã kuṭagal ashat •		201. I should beat.
	Mã kuṭais-thū	Kotĕzān-tho, fem. kotĕzain- thi.	
	Mã kuṭais-thū	. Kotězã-asŏ, fem. kotezaīsi	
	Mã kuţaīz ba <u>sh</u> at	. Kotěz-a <u>sh</u> atho, fem. a <u>sh</u> ětl	하다 보다 아들 병에 가지는 가지 않는 맛의
Bayon, fem. baï .	. Mã bait .		205. I go. 206. Thou goest.
Ditto • •	. Tā bait . • •	•	206. Thou goest.
Ditto • •	. Soh bait · · ·	•	208. We go.
Be $(m. and f.)$ .	. Bē baita	••••	209. You go.
Dittő · ·	. Tus baita		210. They go.
Ditto • •	. Sat baita · ·	••••	211. I went.
Bayega, fem. bayegi.	. Mã baigā · ·		· 212. Thou wentest.
Ditto · ·	. Tū baigā • •		213. He went.
Ditto	. Soh baiga	•	Kōhistānī—5

1.	We went	Mū gāsh	Мо gā
5.	You went	Thō gāsh	Thō gā
16.	They went	Söh gāsh	Tiyā gā
117.	Go	Chō	Bazh, til
218.	Going	Bachů	Bazhūā
219.	Gone	Gāt	Ga
220.	What is your name?.	Chhã ki năm ?	Chhī ka nām thū?
221.	How old is this horse?	$ar{ ext{A}}$ î gör kiti kül $ar{ ilde{a}}$ ? (verb 'thū' understood).	As ghō-chē umar kitaik thū?
222.	How far is it from here to Kashmir?	Ka <u>sh</u> mīr āĭ bāgē ti kiti dūr? (verb 'thū' under- stood).	Mhait-mā Ka <u>sh</u> mir kitaik dhū th <del>ū</del> ?
223.	How many sons are there in your father's house?	Chhã bab-ã <u>sh</u> īt <b>kiti</b> pūt thū?	Chhī bap-chē <u>sh</u> īr-mē kita <b>ik</b> pūchh thū?
224.	I have walked a long way to-day.	Ya āj bār girō	$ar{\Lambda}_{ ext{sh}}$ ā chir pānd kīthū .
225.	The son of my uncle is married to his sister.	Mā pithī-ã pūt a <u>sh</u> ī i <u>sh</u> po gaṭīt.	Mī pi <u>zh</u> ī-chē pūchh isa <u>sh</u> ū bibai-thū.
226.	In the house is the sad- dle of the white horse.	Shīṭ mễ panar gōr-ã zin thủ.	Shīr-mē ūjal ghō-chō kāṭi thū.
227.	Put the saddle upon his back.	Asā ţāng-ra zīn tal	Isa dāg zhat kātī thal .
228.	I have beaten his son with many stripes.	Mai a <u>sh</u> ī pūt bār tāzān chaṇḍū.	Mai isa pūchh chir kurra-dī kūthū thū.
229.	He is grazing cattle on the top of the hill.	A <u>shī kh</u> an-ã thôs māl chārānt.	Sch khan-che sha zhat mal chathu.
230.	He is sitting on a horse under that tree.	A <u>sh</u> ī gör-ra bā <u>sh</u> t löh tūa .	Sẽh ghố <u>zh</u> at bhait-thũ pai thām țin.
231.	His brother is taller than his sister.	Asã jā asā i <u>sh</u> pō mã ūchat thū.	Isa bhā tisa <u>sh</u> ū-mā jig thū
232.	The price of that is two rupees and a half.	$egin{array}{lll}  ext{As$\widetilde{a}$} &  ext{m$\widetilde{u}$} &  ext{d$\widetilde{u}$} &  ext{r$\widetilde{u}$pai} &  ext{$\widetilde{a}$} &  ext{d$\widetilde{u}$} &  ext{$\widetilde{a}$} &  ext{$\widetilde$	As-chē qēmat dū ādhil thū
288.	My father lives in that small house.	Mā bab a <u>sh</u> ī lakūṭ <u>sh</u> īṭ-mē bā <u>sh</u> t (sits = lives).	Mī bap as lūţ <u>sh</u> īr-mē bhaiţ- thū.
234.	Give this rupee to him	Āĩ rāpai ās-ki dah	As shālmī is-kī dai .
<b>2</b> 35.	Take those rupees from him.	Ās-mā āi rūpai gin	As shālmī ēz-mã ghin .
+	546—Kohistānī.		

			-
Bayege (m. and f.) .	Bē baigil		214. We went.
Ditto	Tus baigil		215. You went.
Ditto	Sat baigil	•••••	216. They went.
Ba	Bah	7	217. Go.
	Bai	••••	218. Going.
Baiga	. Bayī	• • • • • • • • • • • • • • • • • • •	219. Gone.
	Tế gĩ nã thũ?	•••••	220. What is your name?
	As ghō gī umar thū? .		221. How old is this horse?
	As zāē-na Ka <u>sh</u> mīr katuk dūr thū ?		222. How far is it from here to Kashmir?
	Tē mhāla bhā-maz katuk pūṭha thū ?	• • • • • • • • • • • • • • • • • • •	223. How many sons are there in your father's house?
	Mã àz sơh těl-thữ	••••	224. I have walked a long- way to-day.
	Mẽ pịchh-ã pūth tasĩ bhễ ziyal karagil.		225. The son of my uncle is married to his sister.
	Panara ghō-ã kāṭī bhā-maz thủ.		226. In the house is the saddle of the white horse.
	Tasī dā-tal kātī galagal .		227. Put the saddle upon his back.
	Mē tasī pūṭh kurṛō gin kuṭa-thū.		228. I have beaten his son with many stripes.
	Soh khānã <u>shish</u> -tal māl sārānt.		229. He is grazing cattle on the top of the hill.
	Sõh ghō-tal bhaiṭa-thū as gaī-sōra.		230. He is sitting on a horse under that tree.
	Tasĩ <u>zh</u> ā tasĩ bhễ-na <u>zh</u> iga thū.	•••••	231. His brother is taller than his sister.
	As-ã mul dui adhil thú	<b></b>	232. The price of that is two- rupees and a half.
	Mễ mhāla as laka bhā-maz bhaiṭ-thū.		233. My father lives in that small house.
	As rūpai tasī dagal .		234. Give this rupee to him.
••••	Tas-na as rūpai āgal.		235. Take those rupees from him.
	1100-100		Köhistānī—547 4 A 2

English.	Gārwī.	Tõrwālī.
236. Beat him well and bind him with ropes.	$A_{\overset{\circ}{\underline{h}}}$ ī rēn chaṇḍ, lũṇḍār gaṇḍ.	Isa chir kūṭh, paṛī-dī gaṇḍ
237. Draw water from the well.	Ãĩ kởi-mẫ t gaḍh	Köi-mä ü ningal
238. Walk before me	Mā mūka chō	Mī mūzh til
239. Whose boy comes behind you?	Chhã pata kisã pōh yānt?.	Chhī pai <u>zh</u> kisī phō yai-thū ?
240. From whom did you buy that?	Âĩ kis-mã gīnt?	As <u>sh</u> ai kis-mã ghin-thū?
241. From a shopkeeper of the village.	Lām-ā dākāndār-mā .	Gām-chē ik dukāndār-mā

Gaurō (Biddulph).	Maiyã.	Chilis (Biddulph).	English.
100.00	Tas mitha kutagal danwala gin gandagal.	•••••	236. Beat him well and bind him with ropes.
••••	Kōhai-na wī nihālagal .	•••••	237. Draw water from the well.
	Mã mutho bah	••••	238. Walk before me.
	Kasē māt tē pāto ait ?		239. Whose boy comes be- hind you?
• • • • • • • • • • • • • • • • • • • •	Kasē-na as ghina-thữ? .	••••••••••••••••••••••••••••••••••••••	240. From whom did you buy that?
•••••	Gã-maz ak dukāndār-na		241. From a shopkeeper of the village.



## BURUSHASKĪ OR KHAJUNA.

Although this language is in no way related to the other forms of speech dealt with in this volume, it will be convenient to consider it in connexion with them. In the first place, this is suggested by its geographical position, its speakers inhabiting the mountain country immediately to the north of Gilgit, the home of Shina, and separating it from the Little Pamir. Besides this, linguistic evidence makes it probable that the speakers of Burushaski once occupied the whole, or the greater part, of the territory now occupied by the languages of the Dardic family, and that their present representatives are the remnant of a once more widely spread race. Burushaskī words survive in use even in the languages of distant Kāfiristān.1

It is the language of Hunza, Nagar, the Ghizr Valley, and a portion of Yasin. It is called Khajuna by the neighbouring races; Burushaskī by the natives of Hunza; Kunjūtī by the natives of Yārkand; and its dialect spoken in a portion of Yāsin is, according to Dr. Leitner, called Biltum, though this name does not appear to be known to the people of Warshgom, which is the name of the district of which Yasin forms a part. Dr. Leitner mentions two main dialects,-that of Hunza, and that of Nagar. It appears, however, that on this point he was mistaken, the Hunza and Nagar dialects being identical. It is doubtful under what family this language should be grouped. It is certainly non-Aryan. Prof. Tomaschek² identifies the Khajuna tribe with the κάσιοι of Ptolemy, but this can hardly be accepted. According to Mr. Conway the people of Nagar call their language Yeshkun.

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The following Skeleton Grammar is based on the Grammars of Colonel Biddulph and Dr. Leitner. It has been carefully revised at Hunza by the Political Munshi, Munshi Ghulam Murtaza, to whom I am indebted for many important corrections.

² Sitzungsberichte der philos, histor. Classe der kaiserlichen Akademie der Wissenschaften (Vienna). Vol. x cvi-

1999 n 899.

¹ Such is, for instance the Burushaski chhomar, iron, which appears in Bashgali as chimr, in Wai-Ala as chima, in Kalāsha as chimbar, in Khowar as chumūr, in Pashai, Gārwī, and Shinā as chimar, and so on. Compare, again, Burushaskī jakun with Shinā zhakun, an ass, and other similar cases.

## BURUSHASKI or KHAJUNA

Sing.

ung, ungē,

thou,

ung,

ungē,

ungar,

Plur.

mah.

mah.

mah.

mamar.

#### I.-NOUNS.

lural.-Formed by suffixes.

rincipal are, ing, ming, isho, ans, mute, inte,

Declension.

llable an added to the singular gives the force indefinite article, sis, man; sisan, a cer-

man.

and Acc.

ins relating to the human body, to relations, o such ideas as 'anger,' 'dream,' or 'temper,' such ideas as 'anger,' 'dream,' or 'temper,' annot be conceived independently of a person,

clined with agglutinated pronominal prefixes.  $\bar{u}s$ , my wife;  $g-\bar{u}s$ , thy wife;  $g-\bar{u}s$ , his wife; our wife;  $m\bar{a}-\bar{u}s$ , your wife;  $u-\bar{u}s$ , their

Sing. Plur.

. human being-

hir, a man, hirī.

hirē, hirīē. hirar.

hiriar.

. is formed by prefixing Ie. Thus, Ie

s are formed by postpositions added to Thus, hir-ulo or

ninative or Genitive. Thus, hir-ūlo or na man; hirē-kāt, with a man; hirē-ra man; hirē-tsum, from a man; hirēnan.

human beingd Acc.

gus, a woman, gushians. gusē. gushanse. qus-mur. gushiansar.

al, or Thing-

l Acc. haghur, a horse, haghurints, or haghurishō, etc.,

ninal Noun-

gūs, thy wife, gūs-shīnts. gusmo, gūs-<u>sh</u>īntsē. gusmur, gūs-shīntsar.

Il nouns are either Masculine or Femiverb distinguishes between, on the one and Fem. human beings, and on the , Masc. and Fem. animals or things. re called Nenter Masc. and Neuter Fem., II.-PRONOUNS.

(a) Personal—

Sing.
jē (orjā before Nom.

past tenses of transitive verbs), I,

Acc. jē, Gen.  $j\bar{a}$ Dat. jāar,

Nom. and

Dat. khinar,

This -

Gen.

That-

Gen.

Nom. and Acc.

Nom. and Acc.

Sing.

Fem.

khot.

khotē.

et.

etē.

bisan, what ?

Masc.

 $kh\bar{o}s$ ,

khosē.

es.

(d) Interrogative, amin, minan, who?

esē.

khinmur,

mimar.

Plur.

mī.

Acc.  $\underline{khin}$ , he (near), this;  $\underline{\underline{khin}}$ , she (near), this;  $\underline{\underline{kh}}\bar{u}$ , they (near), these.

Plur.

M. and F.

khots.

ets. etsē.

khotsē.

khūar. So in, ine, he or she (far), that; plur.  $\bar{u}$ ,  $\bar{u}\bar{e}$ , they (far), those.

The above refer only to human beings. For animals and things, we have :-

(b) Possessive-

jeīmō, mine. gūīmō, thine. īmō, his. mūīmō, hers. mīmō, ours. māīmō, yours. ūīmō, theirs.

(c) Relative, bih (used with personal pronoun), who, which.

amin, which one (human beings)?

amis (m.), amit (f.), which one (animals or things)?

(e) Indefinite, kūts (in composition), a person; minan, somebody; min

(f) Reflexive,  $j\bar{\alpha}j\bar{\imath}$ , I myself;  $ung g\bar{u}\bar{e}$ , thou thyself;  $in \bar{\imath}$ , he himself;  $in m\bar{u}\bar{\imath}$ , she herself;  $es \bar{\imath}$  (m.),  $et \bar{\imath}$  (f.), it itself;  $mi m\bar{\imath}$ , we ourselves; selves (neut. m. and f.).

(g) Agglutinated pronominal prefixes— Plur. mī. mā.

Examples, a-yatis, my head; go-yatis, thy head; i-yatis, his head; gō-pach, near thee; a-ljē, behind me; mu-ljē, behind her; u-ljē, behind them; ā-ras, to send me; go-ras, to send thee.

Sing.

 $\alpha$ ,  $\vec{a}$ , go, i or e,

тu,

T

he

she

thou

## SKELETON GRAMMAR.

```
III.-VERB.
(a) Verb Substantive-
    Present, I am.
                                             Past, I was.
                               Plur.
              Sing.
                                               Sing.
                                                           Plur.
                                                                     Manās, to become.
              bah.
                                bān.
                                               baiyam,
                                                                      Infinitive, manās, to become.
                                                          bam.
              bah.
                                bān.
                                               bam,
                                                          bam.
                                                                      Pres. Part. maimi, becoming.
    M.
F.
            { baī, bo,
                                              Sbam,
                                                                      Past Part. numan, numā, having become.
                                b\bar{a}n.
                                                          bam.
                                             1 bom,
                                                                      Fut. Part. manās numān, about to become.
            \begin{cases} b\overline{i}, \\ dilah \text{ or } bilah, \end{cases} \begin{cases} biyon \\ bitsan. \end{cases}
    N. M.
                                             f bim,
                                                          biyum.
                                             dilum or
                                                          dilum or
                                                bilūm,
                                                           bitsum.
                                                                         Present, I am becoming.
                                                                                    Sing.
mayā bah,
maī bah,
                                                                                                                 Plur.
                                                                                                              mayā bān.
                                                                        2.
                                                                                                              maī bān.
                                                                       ( M.
                                                                                   § maī baī,
    Negative Verb Substantive.
                                                                                                              mai bān.
                                                                        F.
                                                                                   maī bo,
 apah, I am not; apai, he is not; apo, she is not; api, it is
                                                                        N. M.
                                                                                    maī bī,
                                                                                                             maī biyon.
                                                                       (N.F.
                                                                                   \ maim dilah.
                                                                                                            l mai bitsan.
    Imperfect, I was becoming.
                                                                         Past, I became, I shall have become.
                Sing.
                                              Plur.
                                                                                    Sing.
                                                                                                                 Plur.
              mayā baiyam,
                                            mayā bam.
                                                                                    manam,
                                                                                                              manūman.
              maž bam,
                                            maī bam.
                                                                        2.
                                                                                    manumā,
             maī bam,
                                                                        ∫ M.
F.
                                                                                   Smanimī,
                                            maī bam.
                                                                                                                   ,,
            { mai bom,
                                                                                   i manūmo,
                                                                                                             manibiyō.
    N.M.
            i mai bim,
                                            maī bum.
                                                                        N.M.
                                                                                    manībī,
  (N. F.
            Cmaim dilum,
                                           maim bitsum.
                                                                       (N. F.
                                                                                   manim dilah,
                                                                                                            manibit<u>s</u>an.
    Perfect, I have become.
                                                                        Past Pronominal, I became.
                Sing.
                                              Plur.
                                                                                    Sing.
                                                                                                                 Plur.
              mana bah,
                                            manū bān.
                                                                                    a-manam,
                                                                                                               mī-manūman.
             manü bak,
                                                                                    go-manuma,
                                                                                                               mā-manūman.
            ( mani bai,
                                                                        'n.
                                                                                   (i-manimī,
                                                                        Ϋ́.
N. M.
             manī bo,
                                                                                                               u-manuman.
                                                                                   (mo-manūmo,
                                           l
(mani biyon.
            5 mant bi.
                                                                                    i-manibi,
                                                                                                               u-manibiyon.
            \ manim dilah.
                                           l mani bitsan.
                                                                       (N. F.
                                                                                   manim dilum,
                                                                                                              u-manibitsan.
    Pluperfect, I had become.
                                                  Future, I shall become.
                                                                                                 Imperative, become.
               Sing.
                                    Plur.
            manā baiyam,
                                                                             Plur.
                                manū bam.
                                                             Sing.
                                                                                                Sing.
                                                                                                                     Plur.
            manū bam,
   M.
           { manī bam, 
{ manī bom,
                                                                                              2. manē.
                                                                                                                   'manīn,
                                                           mayām,
                                                                            mayān.
   F.
                                                            maimā.
                                                                            maimen.
                                                  M.
F.
N. M.
   N.M.
           ( mani bim,
                                 manī
                                                           maimī,
                                                                                              3. manish,
                                                                                                                   mani<u>sh</u>an,
                                                                            mainen.
                                biyum.
manü
                                                           maimo,
                                              3.
                                                                            maimiyon.
                                                                                           or the pronominal prefixes may be added,
           ( manum dilum,
                                                           maimī,
                                    bitsum.
                                                  N. F.
                                                                           (maimĩ.
                                                                                            as in the case of the Past Pronominal.
                  This verb can take pronominal prefixes throughout.
                            Thus, a-mayā bah, I am becoming.
                                  a-yā-mayā bah, I am not becoming.
                                  go-maī bah, thou art becoming.
                  i-maimi, he will be becoming.

The full conjugation of a tense with the prefixes is given under the head of the Past Pronominal.
                  Conditional mood, formed by suffixing & be, = or not, to the tenses of the Indicative.
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(b) Active Verb.—Ni-as, to go. INFINITIVE, Present, ni-as, to go; Past, ni-as dilum, to have gone; Future, ni-as ni-as, to be about to go. Participles, Present, ni-chu-mē, going; Future, ni-as-ē, about to go. nimēn, we having gone. Past, nan, I having gone. namān, you having gone. nokon, thou having gone. nun, they having gone. nīn, he or it (m.) having gone. nī, they (things fem.) having gone. mī nīm-ūlo, in our having gone. nomon, she or it (f.) having gone. Gerunds, jë niam-ūlo, in my having gone.

ung nīm-ūlo, ,, thy ,,

in nīm-ūlo, ,, his, her, its having gone. ma nīm-ūlo, "your " u nīm-ūlo, "their "

## BURUSHASKĪ SKELETON GRAMMAR.

Imperfect, I was going. DICATIVE Mood. Present, I am going. Sing. Plur. Same as Present, substituting the Past for the Pres. Auxiliary. nı-ch-a bah ni-ch-a bān. Ž. M. Thus, ni-ch-a baiyam. ni-ch-u bān. ni-ch-u bah, Sni-ch-u ban. ni-ch-u baī, F. ni-ch-u bo, N. M. 5 ni-ch-u biyon. ni-ch-i bī, .N. F. ini-ch-i-m dilah, l ni-ch-u bitsan. Past, I went; I shall have gone. Perfect, I have gone. Pluperfect, I had gone. Sing. niā bah, Sing. Same as Perfect, substituting the Past for Plur. nī bān. the Pres. Auxiliary. Thus, niā baiyam. nī-man. nī-am nī-man. nī bah, nī bān. nī-mā.  $\begin{cases} n\bar{\imath} - m\bar{\imath}, \\ n\bar{\imath} - mo, \end{cases}$  $\begin{cases} n\bar{i} \ ba\bar{i} \\ n\bar{i} \ bo, \end{cases}$ nī bān. M. nī baī,  $n\bar{\imath}$ -man. F. N. M.  $\begin{cases} n\bar{i} - m\bar{i}, \\ n\bar{i} - m\bar{i}, \end{cases}$ N. F.  $\begin{cases} n\bar{i} - m\bar{i}, \\ n\bar{i} - m\bar{i}, \end{cases}$  $\begin{cases} N. M. \begin{cases} ni \ b\overline{\imath}, \\ N. F. \end{cases} \begin{cases} n\overline{\imath} m \ dilah, \end{cases}$ nī biyon. nī-mian. al nī bitsan. 🕽 nī-mī. CONDITIONAL MOOD. Future, I shall go. Imperative, let me go. Formed by adding  $\bar{a}$   $b\bar{e}$  to the Indicative. Thus, Sing. Plur. Plur. Sing. ni-ch-a bah ā bē, I may be going. ni-cha-m, ni-cha-n. ni-shā,  $ni-\underline{sh}a-n.$ 2. ni-cho-mā, ni-cho-man. ni-cha-m ā bē, I may go. M. ni-chī, ni-cho-man. 2. nī. ni-n ni-cho, N. M. { ni-chī, N. F. { ni-chī, ni-chu-miyō. 3. ni-sh, ni-<u>sh</u>a-n. \ ni-chi-mī.

gular Past Participles.—Colonel Biddulph gives the following, and says there are many others. I give the list with corrections:—

Infinitive. Past Part. nās, to become, numan. s, to have, nōs. ni<u>sh</u>i. as, to eat, s, to make him, neti. as, to drink, nimin. nhurut. utas, to sit. sas, to see, nīyets. hhāyas, to sleep, nukucha. s, to die, mas, to kill him, muīr or niīr. nēskan. sās, to laugh, nukas. nīvan. as, to take up, as, nukan. as, to take away, nutsu. nas, to count one, nētsan. s, to give, mī. nānas, to begin, nusurman. llas, to fall, nāwall. as, to shut up him, nafus.  $\dot{a}s$ , to say, nukar. s, to tell, nusin.

Pronominal Verbs.—These verbs must take pronominal prefixes. In Class I the prefix refers to the subject, in Class II to the object of the verb.

Example of Class I, a-īras, I-to-die.

Pres.—

Sing.

1. a-tr-ch-a bah, I am dying,
2. go-tr-ch-u bah, thou art dying,

M. i-tr-ch-u bat, he is dying,

F. mu-tr-ch-u bo, she is dying,

Plur.

mī-ir-ch-a bān, we are dying.

mā-ir-ch-u bān, you are dying.

du-ir-ch-u bān, they are dying.

Example of Class II, a-ikinas, to-teach-me.  $j\bar{a}$   $j\bar{i}$  a-ik-i-am, I shall teach myself.  $j\bar{a}$  ung go  $\bar{i}k$ -i-am, I shall teach thee.  $j\bar{a}$  in  $\bar{s}$ -ik-i-am, I shall teach him.

unge jā a-ik-i bah, thou shall teach me, and so on.

Biddulph gives this as a Present tense, and Leitner, as a Future, but the formation is that of a Past.

Lists of these verbs are given by Biddulph and by Leitner. The following of Class
II should be noted:—

ME.	THEE.	HIM.	HER.	US.	YOU.	THEM.
īk, dāghārusas,	dokō <u>gh</u> ārusas,	deghār-,	domo <u>qh</u> ār-,	dimi <u>ah</u> ār-,	damā ahār-,	doghārusas.
ive, jõyas,	gūyas,	yuyas,	mūyas,	miuyas,	mōyas,	ūyas.
nake, itas,	ungaritas (masc. obj.), gotas (f. o	etas, obj.),	mutas,	mimaritas (m. o.), metas (f. o.),	mamaritas (m. o.), matas (f. o.),	ūyaritas (m. o.), otas (f. o.).
e, ayetsas,	guyetsas,	iyetsas,	moyetsas,	miyetsas,	mayetsas,	uyetsas.
ınd, <i>āras</i> ,	goras,	eras,	moras,	meras,	māras,	ōras.
ach, aikinas,	goīkinas,	ēikinas,	moikinas,	mekinas,	maikinas,	oikinas.

ral Verbs.—These verbs (list in Biddulph and Leitner) change their form according to the number of the object.

Thus, shias, to eat one; shuas, to eat many; etas, to make him; otas, to make them; yetsas, to see one; weetsas, to see many.

Examples.—Jā han bālt-an shī-am, I ate one apple.

Jā sundo bālt shu-am, I ate five apples (bālting, as in Leitner, means 'apple trees').

ic Verps change according to the gender of the object. Thus, shīas, to eat a masculine thing; sheas, to eat a feminine thing.

The following version of the Parable of the Prodigal Son is in the standard dialect of Burushaski spoken in Hunza and Nagar. I am indebted for it to Captain P. J. Miles, I.S.C., Political Officer, Hunza-Nagar. The translation has been made by the Political Munshi at Hunza, Munshi Ghulam Murtaza.

## [No. I.]

## UNCLASSED, NON-ARYAN, LANGUAGE.

#### BURUSHASKĪ.

## HUNZA-NAGAR DIALECT.

#### (Munshi Ghulum Murtaza, 1899.)

yūyar sēnnīmī, 'lē aghā, Hin hirē Ině iut yī altan yū bam. That younger son father-to said, One man's sons were. jā-ar dēshkaltas bīkih gūīmō jaū.' Inē māl tsumjā-ar gusē falleth me-to me-give.' That thine-own thisproperty from me-toifhir ittimī. Bērum gunsing tsum ēchukan īmō māl tarang nan his-own property apportion did.A-few daysafterthe-younger Itē gati-nih-niyan mathan dishan-ar gösarimi. ayon māl started. That property collected-having distantplace-to his own allēspalēmī. ish-ar nīn bad-mastī nitin īmo  $m\bar{a}l$ he-lost. lace-to having-gone riotous-living having-done his-own property Itē ē<u>sh</u>al ayōn pha<u>sh</u> ittīmī. itē mulk-ũlo but chham manīmī. famine Then country-in much became. That spend he-made, thathir iljī but ē-manīmī. Inē hir nīn but um inē tarāg afterthat Thathaving-gone much man much in-want became. man kā maling-ūlo hiran-ë dimaghimi. Inē hir khūkēshō īmo swine fields-in althy withjoined. That man his-own bilum, 'khusē arch-ar ē-rimī. Inē hir ēs-ūlo gutē rāē was, ' these szing-for sent-him. That heart-in thisman longing ēcham.' Inār ūkeshō tsum dīvāsuman nishin āūl my-satisfaction did. Him-to wine from spare-become having-eaten shangkush-ar nīval inē bisan bam. Ηō īmo ayū not-give -one something Then senses-to coming did. his-own ag<u>h</u>ā arangē gukē baring ittimī, 'bērumān īmānsīkoyo jā daulatlf-to these words 'how-many hired-servants my father wealthmade, shapik nishin bask māībim, jē chhamnē ā-īrcha-bah; diyan food having-eaten spare became, I hunger-of I-dying-am; having-risen " lē Khuda pach nān baring echam, aghā, kih " O father, Godnear going words I-would-make, and sharmindah a-mānam. güi a-mānasē ya<u>sh</u>kī Jē ung-ar apah. ashamed I-have-become. I thee-to thy-son I-to-be fitam-not. çū-īmo hin daroskūin jovan nā ā-harut." Diyan yū epach iy-own one hired-servant like making me-keep." Having-risen father near

nīmi. Mathanum  $d\bar{i}n$ vū yī-ar yētsīmī; inē Distant-from coming father ēs ē-ghūlīmī. went. Yū son-to 8aw : his heart it-burnt. Father manīmī, bān ittimī. baghū Υī yūy-ar sēnnīmī. ' lē aghā. son with embrace did. kiss did.Son father-to said. 60 father, jē ung <u>Kh</u>udā yār <u>sh</u>armindah a-manam, ·jā a<u>kh</u>ōlum iljī I thee ung-ar God before ashamed I-have-become, I from-now after thee-to gūī a-mānasē yashkī apah.'  $Y\bar{u}$ īmo shādurs<u>h</u>ō-ar hukm thy-son I-to-become ittimi. fitam-not.' Father his-own servants-to order did. 'but shōā gatung dosun khinē ēvilin: han burundō 'much good clothes bringing him-to put-on-him; one khinē ēmishring his fingerūlo ēdilin, kaf<u>sh</u>āmut<u>s kh</u>inē ēltāin; hō shapik nishīn shōravār give,him-to put-on-him; then food having-eaten shoes merriment ēchan. Sāībahkih jā īrūam, mūto jindo manīmī; ā-vī īvālūam, we-will-do. my my-son dead-was, now As-if alive became; he-had-become-lost,  $d\bar{a}$ dāghurkam.' Ηō ūē shorayar ittoman. has-been-found.' Then they merriment again

Inē oyum yī itē <u>kh</u>ēnē īmo maling-ūlo bam. Tailum  $h\bar{a}$ yukkal His elder son that time his-own fields-in was. Thence house towards asīr dimar girātas kih gharing-ē ichhar inē iltūmal-ar balīmī. Hin near coming dancing andsinging-of sound his ears-to reached. One kāōnih shādur-ar doghārīsīmī. 'mah bisan-ar girashān kih bisan-ar servant-to having-called enquired, 'you what-for are-dancing and what-for gharingik ichōan.' Inē sēnnīmī, 'ungē gōchō dī-bāī, ungē gū inē daltas singing are-doing.' He 'thy thy-brother come-has, thy thy-father his good said, tsum manut uchhī-bāī.' Inē khafā numan ūlo nichar rãē He annoyed having-become inside go-to coming from feastgiven-has.' wish ā-ittimī. Υū hōlo dūs in-ar ilikinimi. Inē yūyar jawāb did-not-make. Father outside having-come him-to entreated. He father-to answer ichhīmī, 'khōlē barin, akhūrum din ung-ar khizmat ittam. bēshal 'here gave, look, so-many service I-have-done, any-time years thee-to ungē hukm tsum thum ā-ittam; a<u>kh</u>urum ittam-ūlo han dūwan thy order from otherwise I-have-not-done; so-much doing-in one kidā-yāū-bah, jā-īmo shughlötingē-kā noman nishin me-to thou-hast-not-given-me, my-own friends-with becoming-together having-eaten ē-chamskih. shōrayār Bēshal ungē khinē gūī dīmī kih ungē merriment I-would-have-done-that. When thy this thy-son came who thy daulat lolītingē-kā ēspalīmī, ung khinē ganē manut uchhīmā.' Υū wealth prostitutes-with lost, thou his sake feast hast-given. Father in-ar ēsamī, ' lē ā-yī, ung hamēshah jā-kā bah, jā bisan bĩ him-to said, 'O my-son, thou always me-with art, my whatever

cih-isē that	ungē thine	bī. Mīmar is. Us-to			munāsib becoming	, ,	gutē r-this	ganē, sake,
0		gōchō		U	· · · · · · · · · · · · · · · · · · ·	_	bam,	mū
thy	this	thy-brother	dead-was,	alive	became;	lost	was,	now
dāchī	ırkam.'							

'ound-has-heen.'

#### WARSHIKWAR DIALECT.

The following specimen is not in Standard Burushaskī, but is in the dialect spoken in Warshgom. Warshgom is the name of the district comprising the three subdistricts of Yāsin, Tui, and Selgān. It is the tract which the English call Yāsin, but, according to the Chitrālīs, it is a mistake to apply this term to the whole district. The dialect is known as Warshikwār. The specimen has been translated by Khan Sahib Abdul Hakim Khan. The language does not altogether agree with that of the foregoing grammatical sketch. The following are the principal points of difference:—

**Nouns.**—These follow the Grammar closely. The following postpositions should be noted, viz.  $\underline{aha}$ , to;  $\underline{inga}$ , with;  $\underline{ingi}$ , before;  $\underline{b\bar{a}ka}$ , to.

**Pronouns.**—Note the forms, ja-gha, to me;  $j\bar{a}nga$ , with me; mi-gha, to us; ung or unga, you; go-gha, to thee;  $g\bar{u}$ -ya, thy; goh go-chu, thy brother;  $n\bar{e}$ , he, him, his (not in grammar);  $n\bar{e}$ -gha, to him:  $\underline{khen\bar{e}}$ , this;  $j\bar{\imath}nga$ , (he spoke) to himself; iya, his own; te, (in) that (country);  $w\bar{e}$ , they (not in grammar).

Verbs.—These contain many irregularities.

Auxiliary Verbs.—Note, a- $p\bar{a}$ , I am not. Ba, thou art, and  $b\bar{a}n$ , you are, are regular. So is bi, it is; but bi-ka, it is, is not mentioned in the grammar. There is a form ayur (chamba), I am (dying). In the Past bam, he was and they were, is regular. There is a form dulum, it was (proper); and another  $a\underline{sh}i$ , he has been (twice).

Active Verbs.—A Verbal Noun seems to be formed by the addition of a. Thus,  $\underline{tsura}$ , the act of coming;  $\bar{e}cha$ , doing;  $\underline{tsiragha}$ , going. The Present Participle shows the following forms:  $\underline{shi}$ -chan-ka, eating; eta-ka, doing. It is doubtful to me whether  $di\underline{ts}$ , bringing, or having brought;  $d\bar{u}s$ , coming out, or having come out; asur, nearing; are Present or Past Participles. The Past Participle usually ends in i (= he). Thus,  $d\bar{e}himi$ , (he) having collected; chini, (he) having gone; nishi, (he) having eaten; uldi, (he) having come;  $\bar{e}pini$ , (he) having approached. Sometimes it ends in e, as in nete (see Irregular Past Participles), having done;  $diy\bar{e}h$ , having risen;  $nih\bar{a}ne$ , having called. Na-man, becoming, is nearly regular, see conjugation of  $man\bar{a}s$ . The only instance of a Gerund is  $\underline{tsurum}$ -uleh, which is nearly regular.

In the **Present** Tense, a-may $\bar{a}$  a- $p\bar{a}$ , I am not becoming, is regular. In other cases, the principal portion of the compound ends in um, so that we have qalchum, it falleth; and eehum  $b\bar{a}n$ , you are doing. In the first, the auxiliary has been dropped. Mayimbi, it became, may perhaps be a present participle. In the **Imperfect** we have, similarly, a-yum  $b\bar{a}m$ , he was not giving.

The conjugation of the Past differs widely from the Grammar. The forms given are:—First person, a-mana, I became; eta, I did; ayeta, I did not. Second person, ayuyah, thou gavest not; ūya, thou gavest him. Third person, sennī, he said; phaki, he apportioned; eti, he made; a-yeti, he did not make; ēspaloi, he lost; mani, it or he became; ēri, he sent (him); gali, he went; yetsi, he saw; gholi, he burnt; mani, he embraced (?); yai, he reached; dugharisi, he asked him; hilikini, he entreated; deli, he gave. The Third person Plural is represented by etin, they did. The Perfect is represented by dīm bai, he has come; um bai, he has given him. Here again the main verb ends in m. There are no examples of the Pluperfect.

For the **Future**, we have *ēcham*, I shall make; and *ēchan*, we shall make. These are both regular.

For the Imperative we have  $\bar{u}$ , give it; eh-hurut, keep me;  $\bar{e}$ -valing, put on him; deling, give him;  $\bar{e}$ taying, put on him.

## UNCLASSED, NON-ARYAN, LANGUAGE.

#### BURUSHASKĪ.

### WARSHIKWAR DIALECT.

## (Khan Sahib Abdul Hakim Khan, 1898.)

hire altan vũ bam. Khenē ēchughn yē tati-gha sennī, 'lē tati, Han This younger son father-to said, 'O father, 'One man's two sons were. desh qalchum bika ja-gha ja-gha gūya māl-tsum thine-own this property-from me-to alsofallethif me-to give. That iya daulat Bérum gunz tshechi ēchughn yē phaki. iva man his-own property apportioned. A-few days after younger son his-own property dēhimi mathana rāhi e-ti. Te sāf jagha chinī did. having-collected distant-place start In-that place having-gone alldaulat ēspaloi. Basha sēf khulētika had-mastī nete iya riotous-living having-done his-own property lost. Whenallhe-spent that mulko-lo but draghānj mani; tshechine nē hir but taraq country-in much famine became; after-that that man much in-want became.  $N\bar{e}$ nī but quwating hir-inga just Nē hire mani. iya having-gone much wealthy man-with joined became. That man Hehis-own <u>kh</u>ūk yārcha Nē maling harang ēri. hire armān dulumka khuwe inswine That fieldsgrazing sent. man longing hadthesekhūke-shu tsum bas manum nishi duljacham tsekka. swine spare become having-eaten satisfied I-would-have-become. Mene nē-gha a-yum bam. Ηō fahm uldi iya jīnga baring eti, Anyone him-to not-give did. Then senses-to coming his-own self-to words made, mazdūri-shu jā 'bērum tati daulato-lo paqu nishi how-many hired-servants my father wealth-from food having-eaten satisfied chhamene ayur chamba. mavimbi, ja Diyeh tatī ēpini I from-hunger am spare became. dying. Having-risen father near-going "leh tati, Khudai ga go gungī sharmanda e-cham, baring words I-would-make, "O father, God and thee before ashamed I-have-become. a-mayā layiq a-pā. Ja go-gha gū-yē Ja gū-ya hen muzdur tulum I-being fit not-am. Me thine-own one hired-servant like I thee-to thy-son hurut." nete Diyeh tati epiye gali mathanum 'keep." Having-risen father near making went distance-from coming father vë vetsi: gholi, nē es nuhū gali, tati yē inga dagho his his-heart burnt, running went, father son with 80n saw: neck embraced, bah eti. tati-gha sennī, 'leh ţati, ja unga Khudai ingi sharmanda Son father-to said, 'O father, I did. kiss thee God before Ja akhōlum ilja go-gha gū-yē a-mayā lāyiq a-pā. Tati I-have-become. I from-now after thee-to thy-son I-being fit am-not. Father

i-va shādar-bāka bandēsh e-ti, 'but <u>sh</u>uwa gatunz dits khenē-gha did, 'much his-own servants-to ordergoodclothes him-to bringing ēvaling, han borondo khenē ē-mesh-uleh de-ling, kaush khenē-gha ētaying; his his-finger-on put-on-him, one ring give, shoes him-to put-on-him; shichanka khushāni paqu e-chan. Gūya-ki jā a-yē yurm then food having-eaten merriment we-will-do. As-if deadmy son was. amutuk jāndu mani: wālum dā dogh ashi.' Hō bam, has-become; losthad-become. 2010 aliveagainfound has-been.' Then. khushāni e-tin. wē they merriment

harang bam; tölum wuleh maling Nē уē te i-ya  $\mathbf{n} \mathbf{ar{u}}$ elder that time fieldswas; thence Hisson his-own ingirāsha hā-gha asur ka gharing e-cha hāwāz nē tsurumuleh nearing dancing and house-to singing doing sound his having-come 'boh girāshum ka yai. Hen shādar nihāne dugharisi. tumalchi what dancing and reached. One servant having-called enquired, ears boh gharing e-chum ban?' Në se-nika, 'go go-cho dimbai, go tati what singing doing-you are?' He said, 'thy thy-brother come-has, thy father-Nē khafa um-bai.' mani tshura gandichi chasht tāza nē annoyed became inside has-given.' Hewell having-come sake feast he nē hilikini. Ne tati-Tati hola dūs. tshirāgha rai a-veti. wish did-not-make. Father out having-come, him entreated. He fathergoing 'kho ghān. Akhurum den go-gha khizmat deli. iuwāb gha I-have-done, So-many years thee-to service answer gave, 'here look. e-taka akhurum a-veta; goh hukm-tsum thum basha order-from otherwise I-have-not-done; so-much doing any-time thy han yār-inga ja-gha a-vuyah, a-ya dūwen han (thou)-not-gavest, my-own friends-with one (together). me-to kid one e-chamtsekka. gō khenē Basha <u>khush</u>āni nishi na-man, When this I-would-have-done. thymerriment having-eaten becoming. ēspaloi. kanchninga ung daulat diyeka, meneka gō gü-yē lost, thou prostitutes-with wealth thy who came. thy-son nē-ghā sennī, 'leh a-yē, ung mudām Tati khenē gandichi chasht ūya.' feast gavest.' Father him-to said, 'O my-son, thou always his sakekhushāni e-cha bi: mi-ghā gō bika boh jā jānga ba, merriment to-us doing thine is:my whatever isme-with art, bam, jāndu go-cho yurm khenē gandichi, gō gute dulum munāsib was, alivedeadthisbrother thy sake, for-this was becoming ashi.' dogh bam,  $d\bar{a}$ mani; wālum again found has-been.' was, lost became ;

## UNCLASSED, NON-ARYAN, LANGUAGE.

## BURUSHASKĪ.

## WARSHIKWAR DIALECT.

## (Khan Sahib Abdul Hakim Khan, 1898.)

hire altan vu bam. Khene echughn ye tati-gha sennī, 'le tati, This younger son father-to said, 'O father, 'One man's sons were. ia-gha desh qalchum bīka ja-gha gute māl-tsum alsoThat thine-own this property-from me-to fallethifme-to give. daulat phaki. Bêrum gunz tshechi ēchughn yē iya iva man his-own property apportioned. A-few days after younger son his-own property mathana rāhi e-ti. Te jagha chinī dēhimi sāf startdid. having-collected distant-place In-that place having-gone alldaulat ēspaloi. Basha sēf khulētika had-mastī nete iya having-done his-own property riotous-living lost.Whenallhe-spent that mulko-lo but draghāni mani; tshechine nē hir but tarag country-in much famine became; after-that that man much in-want became. Nē hire Nē but quwating hir-inga iust mani. nī iva wealthy man-with joined became. That man his-own Hehaving-gone much Nē maling harang <u>kh</u>ūk yārcha ēri. hire armān dulumka khuwe swine Thatfields ingrazing sent. man longing hadthesebas nishi duljacham khūke-shu tsum manum tsekka. become. swine from spare having-eaten satisfied I-would-have-become. Mene nē-gha a-vum bam. Hō fahm uldi iya jīnga baring eti. Anyone him-to not-give did. Then senses-to coming his-own self-to words made, mazdūri-shu jā tati daulato-lo paqu nishi dulia 'how-many hired-servants my father wealth-from food having-eaten satisfied mayimbi, ja chhamene ayur chamba. bas Diveh tatī ēpini from-hunger am  $\boldsymbol{I}$ became, spare dying. Having-risen father near-going "leh tati, Khudai ga go gungī sharmanda e-cham, words I-would-make, "O father, God and thee before ashamed I-have-become. a-mayā layiq a-pā. gū-yē Ja go-gha Ja gū-ya hen muzdur I-being fit not-am. Me thine-own one hired-servant I thee-to thy-son hurut." Divēh tati epive gali mathanum tsura keep." Having-risen father near making went distance-from coming father ve yetsi: nē es gholi, nuhū gali, tati yē inga dagho his his-heart burnt, running went, father son with saw: neck embraced. bah eti. tati-gha sennī, 'leh ţati, ja unga Khudai ingi sharmanda Son father-to said, 'O father, I did. kiss thee God before a<u>kh</u>ōlum ilja go-gha gū-yē a-mayā lāyiq Ja a-mana. a-pā. Tati I-have-become. I from-now after thee-to thy-son I-being fitam-not. Father

i-ya shādar-bāka bandēsh e-ti, 'but shuwa gatunz dits khenē-gha did, 'much his-own servants-to ordergoodclothes bringing him-to ēvaling, han borondo khenē ē-mesh-uleh de-ling, kaush khenē-gha ētaying; put-on-him, one ring hishis-finger-on give, shoes him-to put-on-him; shichanka khushāni paqu e-chan. Gūya-ki jā a-yē vurm then food having-eaten merriment we-will-do. As-ifmy son deadwas. amutuk jāndu mani; wālum ashi.' bam. dogh БōН  $d\bar{a}$ alivehas-become: losthad-become. again found has-been.' Then. 2010 wē khushāni e-tin. they merriment did.

Nē nū уē te wuleh i-va maling harang bam: tölum elder that time Hisson his-own fieldsinwas: thence tsurumuleh hā-gha asur girāsha ka gharing e-cha hāwāz nē house-to nearing dancing and his having-come singing doing sound yai. Hen shādar nihāne dugharisi, 'boh girāshum ka tumalchi reached. One servant having-called enquired, 'what dancing and ears boh gharing e-chum ban?' Nē se-nika, 'gō go-cho dimbai, go tati what singing doing-you are?' He said, 'thy thy-brother come-has, thy father khafa mani gandichi chasht um-bai.' Nē tshura tāza nē has-given.' annoyed became inside well having-come sake feast Hehe Tati hola dūs. nē hilikini. Ne tatia-veti. tshirāgha rai wish did-not-make. Father out having-come, him entreated. He fathergoing 'kho ghān. Akhurum den go-gha khizmat gha iuwāb deli, I-have-done, So-many years thee-to service gave, 'here look. answer e-taka thum a-yeta; akhurum hukm-tsum goh basha I-have-not-done; so-much doing order-from otherwise any-time thy yār-inga han a-vuvah, a-ya ia-gha dūwen han (thou)-not-gavest, my-own friends-with one (together) me-to one kid Basha gō khenē e-chamtsekka. khushāni nishi na-man. this When thyI-would-have-done. merriment having-eaten becoming. ēspaloi, ung daulat kanchninga diyeka, meneka gō gū-yē prostitutes-with lost, thou wealth thy who came, thy-son nē-ghā sennī, 'leh a-yē, ung mudām khenē gandichi cha<u>sh</u>t ūya.' Tati feast gavest.' Father him-to 'O my-son, thou always said, sakehis mi-ghā khushāni e-cha bi: bika gō boh jā jānga ba, merriment doing to-us thine is: is my whatever art. me-with go-cho jāndu yurm bam, gandichi, gō khenē gute dulum munāsib alive brotherdeadwas. sake, thythis for-this was becoming ashi.' doghmani; wālum bam, dā again found has-been.' became ; lostwas,

## NUMERALS IN THE WARSHIKWAR DIALECT OF THE BURUSHASKI LANGUAGE.

tōram thalē altambē hūtī bishindō waltō tsend $\bar{o}$ altats iskō han nine teneightfivesixseven four threeone twoturma-bishindō turma-tsendō turma-iski turma-waltō turma-han turma-altō sixteen fifteen thirteen fourteen eleven twelve altō-altar altar-ga-toramō altar turma-thalō turma-altambō turma-hūti forty thirty twenty seventeen eighteen nineteen walte-altar walte-altar-ga-toram iskī-altar-ga-tōram alto-altar-ga-tōramō iskī-altar ninety seventy eightysixty fiftytsendī-altar or thā.

inaliar of t

hundred.

Dr. Leitner (Hunza and Nagyr Hand-book, Pt. I, p. 200) gives slightly different forms, viz.:—

altambō, unchò, tóromo, taló, hànn, altáts, uskó, waltò, chudó, mishindó, eight, nine, seven, one. three, four, five,six, iskí-altàrr, altu-altàrr-torum, turma-hann. altàrr, altàrr-torum, altu-altàrr, sixty, twenty, fifty, eleven, thirty, forty, iskí-altàrr-torum, walté-altàrr, walté-altàrr-torum, tà or táh. hundred. seventy, eighty, ninety,

Dr. Leitner points out that the numerals up to 10 have different terminations according to whether they refer to (a) human beings, (b) masculine animals or things, (c) feminine animals or things. Thus:—

- (a) hinn hirr, one man; hinn gùss, one woman; altan hirri, two men; altan gushiants, two women.
- (b) hànn haghurr, one horse; hànn báum, one mare; hànn há, one house; hànn ilchin, one (his) eye.
- (c) hik sir, one seer; hik gunts, one day.

The above are the forms used with masculine animals or things (b). The ones used for human beings are, (1) hinn, (2) altan, (3) iské. The rest are as above. The forms used for feminine animals or things are, (1) hik, (2) altó, (3) iskí, (4) walti, (5) tsindi, (6) mishindi, (7) talé, (8) altambi, (9) hunti, unt, (10) torimi, (11) torimihik, and so on.

# STANDARD WORDS AND SENTENCES IN THE BURUSHASKI LANGUAGE.

Engl	lish.		Buru <u>shas</u> kī.	English.	Buru <u>sh</u> askī.
1. One .	•	•	. Han, hin, hik; han haghu one horse; hin hir, on man; hik din, one year.	18. Of us	Mī.
2. Two .	•	•	Altā, altan, alto; alta haghur, two horses; alta	19. Our	Mī ; mī haghur, our horses.
			hiri, two men; alto dinin		Ung, ungē.
3. Three.	•	•	. Uskō, iskin, iskī; usk haghur, three horses; isk hirī, three men; isl	n i	Ungë; ungë haghur, thy horse.
			dining, three years.	22. Thine	Ungē.
4. Four .	•	•	four horses; walto haghu four men; walto hin	, 23. You	Mah.
5. Five .	•	•	four years. Sundo, sindi; sundo hagh		Mah.
			five horses; sundo hin five men; sindi dinin five years.	, 25. Your	Mah; mah haghur, your horse.
6. Six	* ************************************		mashindo haghur, s	. III	In, inē.
			horses; mashindō hin six men; mashindī dinin six years.		Inē.
7. Seven.			. Thalo, thale; thalo haghu seven horses; thalo hi seven men; thale dinin		Inē ; inē haghur, his horse.
			seven years.	29. They	Ūē.
8. Eight.			haghur, eight hörse altambö hiri, eight mes	;   30. Of them • • •	Ūē.
			altambī dining, eight yea . Hunchō, hunṭī; hunc	31. Their · ·	Ūē; ūē haghur, their horse.
9. Nine .			haghur, nine horse huncho hiri, nine men huntī dining, nine years		Irīn.
10. Ten .			. Tormo, tormi ; tormo hagh ten horses ; tormo hi	ır, 33. Foot. • •	Yūțis.
			ten men; törmi dinir ten years.	34. Nose	<b>I</b> mաpu <b><u>sh</u>.</b>
11. Twenty			. Altar; altar haghur, twen horses; altar hiri, twen men; altar dining, twen	y   35. Eye	Ilohin.
			years.	36. Mouth . •	I <u>kh</u> at.
12. Fifty .			. Alto altar tormo.	37. Tooth	. Imih.
13. Hundred			. Thah.	38. Ear	Iltūmal.
14. I .			. Jē, jā.	39. Hair . • •	. <u>Ch</u> oyang.
15. Of me			. Ja.	40. Head • •	Yatis.
16. Mine .			. Ja; whose horse is this?	<b>[8</b> ]	V=

English.	Buru <u>sh</u> aski.	English.	Buru <u>sh</u> askī.
42. Belly	Yūl.	69. Cow	. Buvā.
43. Back	. Ivāldas.	70. Dog	. Huk.
44. Iron	· Chhomar.	71. Cat	Bu <u>sh</u> .
45. Gold ,	. Ghinish.	72. Cock	Hir karkamu <u>sh</u> .
46. Silver	Burī.	73. Duck	Phari <u>sh</u> .
47. Father	. Yū.	74. Ass	Jakun.
48. Mother	Īmī.	75. Camel	U <u>th</u> .
49. Brother	Echō.	76. Bird	Balas.
50. Sister	Yas.	77. Go	Nī; to go, nīas.
51. Man	Hir.	78. Eat	Shī; to eat, shīas.
52. Woman	Gus.	79. Sit	Harut; to sit, harutas.
53. Wife	Yūs.	80. Come	Jū; to come, jūas.
54. Child	Hilas.	81. Beat.	Delī; to beat, delīas.
55. Son	<b>I.</b>	82. Stand	Diyih; to stand, diyihas.
56. Daughter	Ēi.	83. Die	Guīr; to die, īras.
57. Slave	<u>Ts</u> un.	84. Give.	Yū; to give, yūas.
58. Cultivator	Buru <u>sh</u> in.	85. Run	Gārts; to run, gārtās.
9. Shepherd	Hoyaltars.	86. Up	Yatē.
i0. God	<u>K</u> budā.	87. Near.	Asīr.
1. Devil	∑haitān.	88. Down	Zarč.
2. Sun	Sah.	89. Far	la <u>th</u> an.
	Ialan <u>ts</u> .	90. Before A	ngē.
	sī.	91. Behind	ji.
5. Fire	hū.	92. Who Ā	min.
. Water S	1.	93. What Bi	san.
. House H	ā.	94. Why Bi	Sē.
. Horse H	o.ch.nv		

English.	Buru <u>sh</u> askī.	English.	Buru <u>sh</u> eskī.
96. But	. Ammā.	123. Two good men	Altan dalta <u>sh</u> kō hirī.
97. If · · ·	. Akhnā.	124. Good men	Dalta <u>sh</u> kō hirī.
98. Yes	. Awā.	125. Of good men	Dalta <u>sh</u> kō hirīē.
99. No	Bih.	126. To good men	Dalta <u>sh</u> kō hirī.
00. Alas	Afsōs.	127. From good men .	Dalta <u>sh</u> kō hirī <u>ts</u> um.
101. A father	. Hin yū.	128. A good woman	Hin daltas gus.
102. Of a father .	. Hin yūē.	129. A bad boy	Hin ghunīki <u>sh</u> hilas.
103. To a father .	. Hin yū ar.	130. Good women	Daltas gu <u>sh</u> ingans.
04. From a father .	. Hin yū tsum.	131. A bad girl	Hin <u>gh</u> unīki <u>sh</u> dasin.
05. Two fathers .	. Altan yū sarō.	132. Good	Daltas, <u>sh</u> ōā.
06. Fathers	Yūsaro.	133. Better	But <u>sh</u> ōā.
07. Of fathers .	. Yūsaröē.	134. Best	Oyōu <u>ts</u> um <u>sh</u> ōā.
08. To fathers .	. Yūsarō ar.	135. High	<u>Th</u> ānum.
09. From fathers .	. Yūsarō tsum.	136. Higher	But <u>th</u> ān <b>um.</b>
10. A daughter .	. Hin et.	137. Highest	Oyōn- <u>ts</u> um <u>th</u> ānum.
11. Of a daughter .	. Hin ētē.	138. A horse	Han hag <u>h</u> ur.
12. To a daughter .	. Hin ēl mur.	139. A mare	Han bāyum.
13. From a daughter	. Hin či mutsum.	140. Horses	Hag <u>h</u> uri <u>sh</u> ō.
14. Two daughters .	. Altan yūgi <u>sh</u> ans.	141. Mares	Bāyumi <u>sh</u> ō.
l5. Daughters .	Yŭgi <u>sh</u> ans.	142. A bull	Han har.
16. Of daughters .	Yūgis <u>h</u> ansē.	143. A cow	Han buvā.
17. To daughters .	Yūgishans ar.	144. Bulls	Haro.
18. From daughters	. Yūgi <u>sh</u> ans mu <u>ts</u> um.	145. Cows	Buvā.
19. A good man .	. Hin daltas hir.	146, A dog	Han huk.
20. Of a good man .	. Hin daltas hirē.	147. A bitch · · ·	Han gus-huk.
21. To a good man .	. Hin daltas hir ar.	148. Dogs • • •	Hukai.

English.	Buru <u>sh</u> askī.	English.	Buru <u>s</u> haskī.
150. A he-goat	Han haldin.	177. Beating	Nidilin.
151. A female goat	Han sīr.	178. Having beaten	Nidilin.
152. Goats	Hoyas.	179. I beat	Jē deljam.
153. A male deer	Han girī haldin.	180. Thou beatest	Ungē deljūā.
154. A female deer	Han giri sīr.	181. He beats	Inē deljaī.
155. Deer	Girī.	182. We beat	Mī deljān.
156. I am	Jē bah.	183. You beat	Mah deljān.
157. Thou art	Jng bah.	184. They beat	Ūē deljān.
158. He is I	nē baī.	185. I beat (Past Tense) .	Jā delīyam.
159. We are	lī bān.	186. Thou beatest (Past Tense).	Ungē delīmā.
160. You are M	fah bān.		Inē delīmī.
. In they are $ ilde{\mathbb{D}}$	Jē bān.	188. We beat (Past Tense).	Mī delīman.
62. I was J	ē baiyam.	189. You beat (Past Tense)	Mah deliman.
63. Thou wast U	Ing bam.	190. They beat (Past Tense)	Ūē delīman.
64. He was In	nē bam.	191. I am beating	Jē delja bah.
65. We were M	ī bam.	192. I was beating	Jē delja baiyam.
66. You were M	ah bam.	193. I had beaten	Jē delīyā baiyam.
67. They were $\ddot{f U}$	ē bam.	194. I may beat	Jē deljam.
68. Be M	anih.	195. I shall beat	Jē delīas bab.
39. To be Ma	anās.	196. Thou wilt beat	Ungē deljumā.
70. Being Ma	anumațē.	197. He will beat .	Inē deljī.
71. Having been Ba	ım.	198. We shall beat	Mī deljan.
72. I may be Jē	aman <u>sh</u> ā.	199. You will beat	Mah deljuman.
73. I shall be Jē	baiyam a <u>kh</u> ir.	200. They will beat	Ūē deljuman.
74. I should be Je	amānas shōā bilā.	201. I should beat	Jā delīas shōā bilā.
75. Beat De	ile	202. I am beaten	Ādēlam āmānam.

and the second s	Burushaskī.	English.	Burushaskī.
004. I shall be beaten .	Jē adēlias <u>sh</u> ōā bilah.	223. How many sons are there in your father's	Ungē gū halē bērum yū bān?
005. I go · · ·	Jë nicham.	house? 224. I have walked a long way to-day.	Khūltō ma <u>th</u> an gusaram.
206. Thou goest	Ung nichomā.	225. The son of my uncle is married to his sister.	Jā nanāē ī inē yas mokā gar itaī.
207. He goes	In nichoaī.	226. In the house is the saddle of the white horse.	Halē barūm haghuē tilīyang bisah.
208. We go	Mī nichan.	227. Put the saddle upon his back.	Tilīyang isē ivāldas at ēgīn.
209. You go	Mah nichoman.	228. I have beaten his son with many stripes.	Jē inē ī thorak delīyam.
210. They go	Üë nichoman.	229. He is grazing cattle on the top of the hill.	Isē laghindaris chhish olō uyarchai.
211. I went	Jē niyam.	230. He is sitting on a horse under that tree.	Inē haghurat nūljā itē tum yūr harutai.
212. Thou wentest	Ung nibam.	231. His brother is taller than his sister.	Inē ēchō inē yas mu <u>ts</u> um <u>th</u> ānum baī.
213. He went	In nimi.	232. The price of that is two rupees and a half.	Isē ga <u>sh</u> altā dahal kih tarang bilah.
214. We went	Mī nīman.	233. My father lives in that small house.	Jā āg <u>h</u> ā itē jut halē haru <u>sh</u> aī
215. You went	Mah niman.	234. Give this rupee to him	Gusē rūpiyah in ar yū.
216. They went	Ûč niman.	235. Take those rupees from him.	Gusē rūpiyah in tsum yan.
217. Go	Ni.	236. Beat him well and bind him with ropes.	Shōā nīdilan ga <u>sh</u> k olo tarāō nih iphus.
218. Going	Nin.	237. Draw water from the well.	<u>Gł</u> julk ōlum sil diūs.
219. Gone	Nān.	238. Walk before me	Jā yār gusar.
220. What is your name? .	Ungë gulk bisan bilah ?	239. Whose boy comes be- hind you?	Ung gusiat mine hilasan juchai ?
221. How old is this horse?	Gusë haghur bërum jat bi?	240. From whom did you buy that?	Isē min <u>ts</u> um dūmarūmā?
222. How far is it from here to Kashmir?	Khōlum Ka <u>sh</u> mir ar bērum ma <u>th</u> an bilah ?	241. From a shop-keeper of the village.	Itē girame dokāndār <u>ts</u> um.

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